Jīvarāja Jaina Granthamālā

No. 6

JAINISM IN SOUTH INDIA

AND

SOME JAINA EPIGRAPHS

BY

P. B. DESAI

स्व० ब्र. जीवराज गौतमचंद्रजी

PUBLISHED BY

GULABCHAND HIRACHAND DOSHI

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Jivarâja Jaina Granthamâlâ, No. 6

GENERAL EDITORS:
Dr. A. N. UPADHYE & Dr. H. L. JAIN

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जीवराज जैन ग्रंथमालाका परिचय

सोलापूर निवासी ब्रह्मचारी जीवराज गौतमचंदजी दोशी कई वर्षोंसे संसारसे उदासीन होकर धर्मकार्यमें अपनी वृत्ति लगा रहा थे। सन् १९४० में उनकी यह प्रबल इच्छा हो उठी कि अपनी न्यायोपार्जित संपत्तिका उपयोग विशेष रूपसे धर्म और समाजकी उन्नतिके कार्यमें करें। तदनुसार उन्होंने समस्त देशका परिभ्रमण कर जैन विद्वानोंसे साक्षात् और लिखित सम्मतियां इस बातकी संग्रह कीं कि कौनसे कार्यमें संपत्तिका उपयोग किया जाय। स्फुट मतसंचय कर लेनेके पश्चात् सन् १९४१ के ग्रीष्म कालमें ब्रह्मचारीजीने तीर्थक्षेत्र गजपंथा (नासिक) के शीतल वातावरणमें विद्वानोंकी समाज एकत्र की और ऊहापोह पूर्वक निर्णयके लिए उक्त विषय प्रस्तुत किया। विद्वत्सम्मेलनके फलस्वरूप ब्रह्मचारीजीने जैन संस्कृति तथा साहित्यके समस्त अंगोंके संरक्षण, उद्धार और प्रचारके हेतुसे 'जैन संस्कृति संरक्षक संघ'की स्थापना की और उसके लिए ३००००) तीस हजारके दानकी घोषणा कर दी। उनकी परिग्रहनिवृत्ति बढ़ती गई, और सन् १९४४ में उन्होंने लगभग २,००,०००) दो लाखकी अपनी संपूर्ण संपत्ति संघको ट्रस्ट रूपसे अर्पण कर दी। इस तरह आपने अपने सर्वस्वका त्याग कर दि. १६-१-५७ को अत्यन्त सावधानी और समाधानसे समाधिमरणकी आराधना की। इसी संघके अंतर्गत 'जीवराज जैन ग्रंथमाला'का संचालन हो रहा है। प्रस्तुत ग्रंथ इसी ग्रंथमालाका छठवां पुष्प है।

प्रकाशक
गुलाबचंद हिराचंद दोशी,
जैन संस्कृति संरक्षक संघ,
सोलापूर

मुद्रक
लक्ष्मीबाई नारायण चौधरी,
निर्णयसागर प्रेस,
२६-२८ कोलभाट स्ट्रीट, बम्बई २

स्व० ब्र. जीवराज गौतमचंद्रजी, सोलापुर

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General Editors' Preface

Historically speaking, the traces of the beginnings of Jainism in the South, roughly in the present-day areas of Telugu, Tamil and Kannaḍa languages, take us back to a period of a few centuries before the Christian era. Today, in some of these areas, the followers of Jainism are an insignificant religious minority in contrast to the rich contributions which the Jaina monks and laymen have all along made to the cultural heritage of this part of our land. There are Jaina caves on secluded but inspiring spots; there are temples which are fine specimens of art, sculpture and architecture; there are statues which have thrilled and inspired the society by their artistic grandeur and religious composure; there are numerous inscriptions unfolding the history of the land and glorifying the saints who instilled humanitarian values into the society and those great men who lived for the benefit of others; and above all, the Jainas enriched the languages of the people with literary compositions replete with great moral lessons for the erring humanity. The Jaina monk is known as Nirgrantha or Śramaṇa in some of these parts: this latter appellation shows that he was a prominent representative of Śramaṇic culture, and these terms remind us of the early period of Jaina history.

Jaina monks had no fixed abode. Excepting during the rains, they constantly moved from place to place. Some of them moved so quickly and repeatedly that they came to be called Cāraṇas, and miraculous flights were attributed to them. They possessed nothing, and their needs were highly limited. They preached universal principles like Ahiṁsā and Aparigraha, and stressed on the inviolable moral law that every one must reap the fruits of his or her thoughts, words and acts whether good or bad. They were themselves an embodiment of these virtues. By their precept and example they inspired in the society good neighbourliness, social security and moral and spiritual elevation, with the result that they could win among their followers men and women from all the strata of society, royalty, nobility, mercantile community and agriculturists. As they preferred to preach in the languages of the people their appeal was direct, and the main plank of their religious preaching was moral self-reliance.

The Jaina heritage in the South is so rich, and the material for its study so plenty, that many scholars have been attracted to this subject during this century. Only a few notable publications can be mentioned here: *Studies in South Indian Jainism* by Ayyangar and Rao, Madras 1922; (originally *Jainism in South India* but published later as) *Jainism and Karnāṭaka Culture* by S. R. Sharma, Dharwar 1940; *Mediaeval Jainism* by B. A. Saletore, Bombay 1938. These works are specialised attempts and obviously required the authors to concentrate on one or the other aspect of the study. The results in every

case were more and more fruitful and urged the need for further studies: it is the coöperative labours of a number of specialists working along systematic lines that would give us tolerably fair outlines of Jainism in the South.

Shri P. B. Desai, author of this book, has an innate aptitude for research; he is a close student of Kannaḍa language and literature and history of Karnāṭaka; he is also familiar with the history and languages of other parts of South India; since long, discovery and study of inscriptions have been a hobby with him; and being attached to the Office of the Government Epigraphist for India, he has a first hand touch with the problems and progress of epigraphic studies. Obviously, a work from an author like him on South Indian Jainism and epigraphs has a special importance.

The present work of Shri Desai falls into two divisions. In the first, the learned author has ably portrayed the part played by Jainism in the Āndhra Deśa, Tamil Nāḍu and Karṇāṭaka. Though there are few Jainas in the Āndhra Deśa today, ancient relics, inscriptions and traditions do indicate that many a ruling prince and eminent official of the state came under the influence of Jainism and fervently followed the path of the Jaina law. In the Tamil Nāḍu, the caverns, rocky beds, epigraphs and other monuments have clear Jaina associations of hoary antiquity. Centres like Kāñcī, Madurā, Ponnūr, Sittannavāsal, Chittāmūr bear great testimony to the past glories of Jainism; and the Jaina contributions to Tamil literature are significant in form, superb in style and sublime in message. The idea of Sangam or Academy in Tamil literature is of Jaina inspiration; and Prof. S. Vaiyapuri Pillai has rightly observed in his *History of Tamil Language and Literature* (Madras 1956, p. 60): "So far as the Tamil region is concerned, we may say that the Jains were the real apostles of culture and learning." Association of Jaina monks with the Yakṣī cult is a subject of great interest for students of religion. There is sufficient evidence to show that the Jainas suffered a good deal at the hands of intolerant opponents of Jainism; and today, the condition of Jainas and Jainism in that part is a pathetic contrast to their past glory. Coming to the Karnāṭaka, the Jaina cultural centres are exhaustively studied shedding special light on their relics, as well as teachers, royalties and donors associated with them: a good deal of fresh evidence is presented in this context.

In the second division are published the texts of 53 inscriptions, short and long, giving their contents and subjecting the same to critical investigation. Among the centres of Jainism from the former Hyderabed area, revealed by these sources, Kopbal is the most notable one; and at one time it was as important as Śravaṇa Beḷgoḷ later on became possibly after the carving of the monolithic statue of Bāhubali there. South India, in the author's opinion, was very much indebted to the Jaina teachers for its social uplift through

literacy and literature, and the Jaina monk came to be regarded as a unique symbol of knowledge. But later on, in different areas, Jaina centres and Jainas fell a victim to the persecution at the hands of the followers of other faiths for which sufficient evidence is presented in this volume.

The presentation of these epigraphs in Devanāgarī accompanied by a Hindi summary, in the Appendix, it is hoped, will make the volume useful to a wider circle of readers.

The authorities of the Jīvarāja Jaina Granthamālā offer their sincere thanks to Shri P. B. Desai, M. A., who has generously placed this labour of love of his at their disposal for publication in this Series.

Thanks are due to Shri V. P. Kothari, B. A., LL. B., Pleader, Gulbarga, for making arrangements to take many of the photographs included in this work. It was very kind of Dr. G. C. Chaudhari, M. A., Ph. D., Nava Nālandī Mahāvihāra, Nalanda, to have prepared the Hindī summaries of the inscriptions. It was due to the willing cooperation of the Manager, N. S. Press, Bombay, that such a neat appearance could be given to this volume.

The General Editors record their thanks to Br. Jivarajaji, the enlightened founder and patron of the Mālā, as well as to the members of the Trust Committee and Prabandhasamiti for their sincere zeal for research and for their generosity in undertaking such a costly publication, with illustrations, which has very limited sale. It pains them that Br. Jivarajabhai, who was showing such a keen interest in this work, did not live to see this published: he passed away quietly and peacefully on Wednesday 16-1-1957 at Sholapur after having relinquished all that he had for the Sangha. They trust that the present volume is a worthy contribution to South Indian studies, and it would open in future many a new line of study in the fields of Jaina history, culture and literature.

H. L. Jain & A. N. Upadhye
General Editors

Sholapur : 2-6-1957

PREFACE

This volume is the outcome of intensive research carried on by the author for a number of years in the history of Jainism in South India. The results are put forth after a fairly comprehensive survey of the original sources mainly comprising the epigraphical material, in the three principal linguistic regions of South India, viz., the Āndhra Districts of the former Madras State, Tamil country and Karnāṭaka. Minor and mechanically elaborate details have been excluded from the treatment. Hundreds of inscriptions in the three languages as well as Sanskrit have been critically examined, and a consistent account of the religious and cultural activities of the followers of the faith is presented in its historical setting. Herein is an attempt, the first of its kind, to delineate a comparative and coördinated portrait of Jainism as it obtained in the early and mediaeval periods of its history in the South. The broad outlines of the study and its outstanding contributions may be indicated here in brief.

Jainism appears to have journeyed from the North to the Āndhra region prior to the advent of Buddhism about the 6th century B. C. It came into conflict with Buddhism and met with reverses. Still, it struggled for its existence with remarkable perseverance and survived in this area until as late as the 16th century. It exercised its influence, though limited, among important sections of the society. Many members of the ruling families and officials of the state received light and inspiration from it. The sketch of Jainism in Āndhra is reconstructed on the mutually corroborative evidence of literature, tradition and epigraphs.

The early contact of Jainism with the Tamil country dates from the 4th century B. C., as gathered from the Buddhist chronicles of Ceylon. The extensive growth of Jainism in this region has to be attributed to the two-fold missionary activities of the twin streams of Jaina teachers, one flowing from Āndhra towards Ceylon and another proceeding from the Mysore region according to the wishes of Bhadrabāhu,[1] and both joining hands for the propagation of the faith. It can now be announced with a measure of certainty that some at least of the so-called Panchapāṇḍava Beds found on the hills and in the caverns, in association with Brāhmī inscriptions of the third or second century B. C., are the earliest Jaina monuments of the Tamil Nāḍ.

Patronised by the rulers and members of the royal families and warmly supported by the populace, Jainism grew from strength to strength during the

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1 The tradition about the advent of Jainism in Karnāṭaka during the time of Maurya Chandragupta about the beginning of the third century B. C. is questioned by some scholars who place the event about half a century later (230 B. C.) in the reign of Samprati, the grandson of Aśōka. Compare *Kannaḍa Sāhitya Parishat Patrike*, Vol. XXVI, p. 141. But this view does not materially affect the broad outlines of the history of Jainism in South India.

next few centuries. It developed a large number of strongholds all over the Tamil Districts, which flourished for a considerably long period. The region of Kānchī; tracts nearabout Panchapāṇḍavamalai, Tirumalai and Vaḻlimalai hills; the areas in the vicinity of Ponnūr, Chittāmūr, Pudukkoṭṭai and Madurā; Kaḷugumalai in the Tinnevelly District; and Tiruchchāṇattumalai in the Travancore territory: these were some of the thriving centres of Jaina religion and culture. It is surprising to note that inscriptions of the Tamil country contain no reference to the Drāviḍa Saṁgha which is said to have been founded at Madurā by Vajranandi.

Jainism suffered a temporary set-back in the Tamil land about the 7th century. Notwithstanding the formidable opposition from Śaivism which gained ascendancy at this period, it maintained its position, almost *status quo*, until the 12th century.[1] Amongst the Jaina preceptors of exemplary zeal who lifted the sinking faith from the depth of distress, the name of Ajjanandi stands out supreme. The leaders of the Jaina Church in the Tamil country adapted themselves to the environments and succeeded in popularising their faith through attractive devices. By raising the status of subsidiary deities like the Yaksha and Yakshiṇī and enlarging the sphere of ceremonial details, they held the masses within their fold. The deep imprint left by Jainism on the Tamil culture is instanced by the survival of the interesting expression *paḷḷi* in the Tamil speech, which originated in Jaina associations and invariably stood for a Jaina religious establishment. Jainism penetrated so thoroughly into the social order of the Tamilians that in spite of the adverse tide of orthodox creeds that swept the land during the later period, many Jaina deities survived. They retained their positions and continued to be worshipped under different guises.

In the course of these discussions corroboration has been sought through iconographic evidence whose value has been fully assessed. A noteworthy feature of this treatment is that a good many sculptures whose recognition was not attempted by earlier writers, have been properly indentified.

Among the cultural activities largely influenced by Jainism in the Tamil country, literature plays a conspicuous rôle. The study of the faith in this area is concluded with a survey of the Jaina works in the Tamil literature with special reference to the *Śilappdikāram* which was richly nurtured in Jaina environment.

The contacts of Karnāṭaka with Jainism were far more intimate and pervasive. From Bidar in the north down to Mysore in the south, the whole area is replete with Jaina antiquities. Karnāṭaka was the favourite resort of Jainism for nearly one thousand years: Jainism enjoyed the privilege of

1 The belief prevalent among the scholars that Jainism lost its hold throughout the Tamil country with the upsurge of Śaivism in the 7th century is not justified by historical facts; contrast K. K. Handiqui *Yaśastilaka and Indian Culture*, pp. 497–98.

becoming both the religion of the ruling class as well as the popular faith of the subjects. The account of Jainism in this region is based on the epigraphic material reinforced by literary and archaeological sources.

The monks of the Śvētāmbara order are seen in the front ranks of preachers in the early stage of the history of Jainism in Karnāṭaka. But with the ascendancy of the Digambara preceptors they receded into the background. The Śvētāmbara teachers, however, lingered on in the south, both in Karnāṭaka and Āndhra Dēśa, as late as the 16th century.

Another order of Jaina monks was that of the Yāpanīyas whose activities were generally confined to the northern tracts of Karnāṭaka. A large number of inscriptions containing information about the Yāpanīya Saṁgha and its several branches has been studied in detail, and it is hoped that scholars interested in this subject will find the account of the teachers and the institutions of this school, as presented here, almost exhaustive.

An amount of uncertainty prevailed in regard to the original home of the great teacher Koṇḍakundāchārya (circa first century A. D.) who may be styled the most dominant personality in South India. Conclusive proof is now adduced to show that he hailed from Konakoṇḍla in the Gooty Taluk of the Anantapur District now in the Āndhra State. This village formerly belonged to Karnāṭaka and its earlier name was Koṇḍakunde. This conclusion is arrived at after a critical examination of all the relevant material on the subject including the local antiquities and inscriptions.

The date of Padmaprabha Maladhāri, author of the commentary *Tātparyavṛitti* on the *Niyamasāra* of Koṇḍakundāchārya, was a matter of speculation among the scholars, and it was surmised on circumstantial evidence that he lived in the 12th century. With the help of an epigraph from Pātaśīvaram in the Maḍakaśirā Taluk of the Anantapur District, further facts about this preceptor are brought to light and it is shown that his demise took place on February 24, 1185 A. D.

Nayasēna (circa 1110 A. D.), author of the *Dharmāmṛita,* belonged to an eminent family of preceptors, residing at Muḷgund in the Gadag Taluk of the Dharwar District. Epigraphical and literary sources have been pressed into service for reconstructing the history of his monastic line which originated from Dharmasēna Traividya about the first half of the 9th century. The early home of these teachers was Chandrikāvāṭa or modern Chāndakavaṭe in the Sindgi Taluk of the Bijapur District. Worthy of note in this connection is the fact that Ajitasēna, the *guru* of Chāvuṇḍarāya was, a monk of this order.

Two Nishidhi memorials from Sōndā or Svādi in the Sirsi Taluk of the North Kanara District speak of the demise of the teachers Akalaṅka and Bhaṭṭākalaṅka in 1607 and 1655 A. D. respectively. The identity of the latter with his

namesake who wrote an excellent grammar of Kannaḍa on Sanskrit model is established by a searching investigation into the political and religious history of the area.

During the later phase of its history Jainism passed more and more under the influence of Tantricism. A beginning in this direction was made in the form of the Yakshī cult which developed into ceremonial worship of the deities like Jvālāmālinī and Padmāvatī beyond their natural set up and culminated in their ritualistic invocation under mystical formularies. Several Jaina teachers claimed mastery over the occult lores of Mantra Vidyā and Tantra Vidyā and took pride in styling themselves Mantravādins. The depth to which this belief had penetrated into the religious life even of the enlightened leaders of Jainism is instanced by Mallishēṇa Sūri, a distinguished scholar and the head of a monastery at Muḷgund, who wrote Tantric treatises like the *Bhairava-Padmāvatī-kalpa* and *Jvālinī-kalpa.*

The above study is again supplemented by the fruits of researches in epigraphy and archaeology carried on by the author on his own initiative in the unexplored Kannaḍa areas of the former Hyderbad State. These researches are set forth in detail in the subsequent chapter of the book entitled Jaina Epigraphs (pp. 175 ff). This is further divided for the convenience of treatment into three sections or parts. The First Part contains a critical examination of the Jaina antiquities, such as architectural remains, sculptures and epigraphs, noted by the author in the course of his village-to-village survey.

It is revealed here for the first time that Āḍaki, Bankūr, Harasūr, Huṇasi-Haḍagali, Ingaḷgi, Maḷkhēḍ and Sēḍam in the Gulbarga District and Kopbal and Yalbargi in the present Raichur District, were strongholds of Jainism during the Mediaeval Period and have treasured remnants of the Jaina faith on a large scale. Foremost among these centres were Maḷkhēḍ which was the capital of the Rāshṭrakūṭas and Kopbal which was eminently holy, mentioned as Kopaṇa-kshētra in inscriptions and literature. This Part also deals with the sidelight received from the epigraphs edited in the following sections on the political history of the area and the social and religious conditions prevailing during the times, along with a few observations on the geography, language and literature.

A part of the discussion in this section centres round the new facts about Jainism discovered by the author in the course of the study of the Epigraphs. It is shown that there existed in this area several monastic orders and families of preceptors not known before; as for instance, teachers of the Draviḍa Saṅgha, Sēna gaṇa and Mālanūra anvaya, figuring in an epigraph from Ingaḷgi and monks of the Maḍuva and Vandiyūr gaṇas of the Yāpanīya Saṁgha, mentioned in the inscriptions at Āḍaki, Sēḍam and Tengaḷi.

Setting up the Nishidhis was a characteristic practice followed by the Jainas to commemorate their deceased. A study of the subject by the author has revealed that there were in vogue several modes of this memorial, some of which being peculiar and not noticed by scholars previously. These have been described with suitable illustrations.

Next we proceed to the inscriptions themselves. Jaina Epigraphs, the author's own collection, edited in Parts II and III, constitute an important portion of the book. The texts of the inscriptions are prefaced by elaborate introductions discussing various topics bearing on them, such as history, administration and religion. They are followed by translations or abstracts of contents. Of particular interest among the epigraphs are No. 1 from Ingaḷgi, No. 2 from Huṇasi-Haḍagali, No. 6 from Sēḍam, No. 14 from Maḷkhēḍ and No. 46 from Uppina-Beṭgēri.

The Maḷkhēḍ epigraph whose contents are illuminating, raises a number of interesting points connected with the lines of preceptors that flourished here from the time of Jinasēna Bhaṭṭāraka of the Rāshṭrakūṭa regime. These have been discussed in detail in the introduction to the record. While the bulk of the remaining inscriptions (Nos. 18–45) testify to the pre-eminence of Kopbal as a supremely holy centre of Jainism, the Uppina-Beṭgēri epigraph introduces the great Jaina philanthropist Śankaragaṇḍa as the founder of a Jaina temple at the place.

The concluding chapter, entitled Review and Retrospect, recounts a number of additional facts noted in the course of further exploration of the Jaina antiquities in some additional centres in Karnāṭaka by the author. Important among the centres of Jainism surveyed here are Lakshmēśvara, Lakkuṇḍi, Maski, Bhaṭkaḷ and Chippagiri. Karnāṭaka was so deeply indebted to the Jaina teachers for its social uplift through literacy and literature that the Jaina Monk came to be regarded as a unique symbol of knowledge, as averred by a literary passage.

The popularity and esteem enjoyed by Jainism for a long time throughout India in general and South India in particular offer an effective refutation of unsound judgments passed on it by Western critics like Mrs. Sinclair Stevensen and E. W. Hopkins who conceived it to be hollow, insipid and impracticable.

The decline of Jainism was no doubt partly due to the persecution its adherents had to face at the hands of the followers of other faiths. Explicit evidence on this point is furnished by epigraphy and archaeology.

This study of the historic phase of Jainism in South India primarily based on original sources is an humble attempt at objective approach to the subject. Vision of truth is the aim of a researcher. If this ideal is achieved

even in a small measure, the author will consider his labours rewarded. It is hoped that the present attempt would open various new avenues of study and research in this vast subject.

Words are inadequate to express the debt of gratitude the author owes to Dr. A. N. Upadhye, the General Editor of this publication. But for his kind encouragement to undertake and complete the study, this book would never have seen the light of day. In spite of his onerous preoccupations he volunteered to go through the Press copy and corrected the proofs more than once. With unswerving zeal and perseverence he pushed the work through under various difficulties. The author is equally beholden to the trustees of the Jīvarāja Jaina Granthamālā for their interest in publishing this volume of abstruse studies. Thanks are due to Shri S. H. Ritti M. A., of the Epigraphic Branch, for preparing the Index.

Ootacamund
15th August 1957

P. B. Desai

Dedication

At the holy feet
Of Lord Jina,
The Victor of Victors,
Who, a sublime
Symbol of Asceticism
And Self-surrender,
Inspired pure devotion
And lofty ideals
In the heart
Of the author
In early life.

CHAPTER I

GENERAL REMARKS

SOURCES: Jainism was a powerful influence that moulded the religious and cultural life of South India during the early and mediaeval epochs of its history. But unfortunately the sources that constitute the basis for reconstructing the history of the faith are widely scattered and many of them remain unexplored. No systematic attempt has been made so far to appropriate even the available material for a correlated and comprehensive study of the subject. This material can be divided under the following categories: 1) Local traditions and literature; 2) Antiquities such as the remains of old structures, sculptures, etc.; and 3) Inscriptions. These three categories of sources are mutually corroborative and form important links in the historical survey of the creed. It will be my humble endeavour in the following pages to take a glimpse of these sources and sketch a picture of the faith in brief outlines. For the convenience of treatment I would divide the subject into three broad linguistic regions of South India, viz., the Āndhra Dēśa, Tamil Nāḍ and Karnāṭaka.

FOUR TRADITIONS: Before commencing our study of the particular regions it would be useful to bestow our attention for a while in a general way on the origins of Jainism in South India. Even though there is nothing to discredit the traditions and legends recorded in later epigraphical literature or literary works, it must be admitted, no clear and contemporary evidence is forthcoming in respect of the advent of Jainism in South India. More than one wave of missionary activities, it appears, rolled down in different directions and at different periods, from the north, and spread over the whole area of South India even to the remotest corners:

1) The earliest of these movements might have taken place at the time of the emperor Chandragupta or even before, as may be surmised from the famous Bhadrabāhu-Chandragupta tradition.

2) The next important activity may be located in the Āndhra Dēśa. This may be gleaned from the story of king Dhanada narrated in the Kannaḍa work Dharmāmṛita.

3) The third landmark in the series may be attributed to Samprati, the grandson of Aśoka, under whose leadership Jainism seems to have gained impetus in the South.

4) Lastly comes the immigration of the two princes of Ikshvāku family from the north, who, under the guidance of the teacher Siṁhanandi, founded a ruling dynasty in the Mysore region known as the Western Gangas.

Subsequently we shall have occasions to examine these traditions severally and in more details.

EARLIER VIEWS: Taking their stand on the ground of Bhadrabāhu-Chandragupta tradition many writers have ascribed the early migration of Jainism in South India approximately to the beginning of the third century B. C. But some scholars who have probed deeper into the problem are inclined to believe that Jainism might have been in existence in South India even before the arrival of Bhadrabāhu and Chandragupta. The reasons adduced for this view may be briefly stated as follows:

1) Before Bhadrabāhu made up his mind to move towards the south with his royal disciple and a large body of monks, he must have been confident of the favourable nature of reception he was going to have in the land of his destination. This, therefore, indicates the earlier existence of the followers of the Jaina faith in the southern parts of Karnāṭaka and Tamil Nāḍ.

2) We know from Buddhist work Mahāvaṁsa that Jainism was prevalent in the island of Ceylon during the 4th century B. C.[1] The most reasonble view regarding the immigration of the faith to the island would be to hold that it travelled all the way from North India by land route through South India. This suggests a date anterior to the 4th century B. C. for the advent of Jainism in the South.

3) Tamil Nāḍ which is the southernmost region of South India appears to have come under the influence of Jainism earlier than the infiltration of the Vedic or Brahmanical faith from North India. This is suggested by the imprint of Jaina ideas and concepts noticeable in the early Tamil works like Kuṛaḷ and Tolkāppiyam. The origin of another early Tamil work named Nālaḍiyār is couched in Jaina associations. This work, as the tradition goes, is a composite composition of eight thousand Jaina monks departing from the Pāndyan kingdom against the wishes of its ruler who was attached to their faith.[2]

THEIR JUSTIFICATION: These modest surmises have been amply borne out by further researches into the problem. It will be shown in the sequel

1 Mahāvaṁsa, translated by Wilhelm Geiger; Pali Text Society, London, 1912; p. 75, and Introduction, p. xxxvi.

2 A. Chakravarti: Jaina Literature in Tamil pp. 6-7.

while dealing with Jainism in Āndhra Dēśa that the origins of South Indian Jainism were laid in the Kalinga country by Lord Mahāvīra himself during the sixth century B. C. We shall also see that Jainism had entrenched itself in the Āndhra country by the period of the 4th century B. C. Further, there are reasons to believe that it was not through Bhadrabāhu and his disciples alone that Jainism spread to all parts of South India.

Among the traditions referring to the missionary activities of the Jaina faith noticed above, the first and the last seem to have belonged to the Digambara School and the remaining two confined to the Śvētāmbara Sect. The third tradition adverting to Samprati is particularly characterised as the Jaina literary tradition of Western India. According to this account Samprati was a great patron of the Jaina faith and he established Jaina monasteries even in the non-Aryan countries. "Almost all ancient Jaina temples or monuments of unknown origin are ascribed by the popular voice to Samprati, who is, in fact, regarded as Jaina Asoka."[1]

CHAPTER II

JAINISM IN ĀNDHRA DEŚA

1. Traditions and Literature

ORIGIN: The origin of Jainism in the Āndhra Dēśa might be ascribed to as early a period as the 6th century B. C. during the life time of Lord Mahāvīra himself who seems to have laid its foundations by preaching his doctrine in the region of Kalinga which comprises the northern frontiers of the Āndhra country. Meagre and isolated though the evidence, it need not be discounted. A Jaina literary tradition of a later period testifies to the visit of the great teacher to the Kalinga country[2] evidently for the propagation of his gospel. This information, as we shall discuss presently, stands supported by the authentic and very early testimony of an epigraph.

CONFLICT WITH BUDDHISM: Soon after this Buddhism too appears to have wended its way into the Āndhra Dēśa, which thus became the scene of conflict between the two rival creeds. A glimpse of this conflict may be gathered from the following story related in the eleventh āśvāsa or chapter of the Jaina work Dharmāmṛita by Nayasēna. In brief the story is like this.

NAYASENA'S NARRATIVE: Dhanada, a Jaina prince of the Ikshvāku family was ruling the Veṅgi Maṇḍala from his capital Pratipālapura. He

1 Vincent Smith: Early History of India (3rd ed.), p. 193.

2 Epigraphia Indica, Vol. XX, p. 88 and n. 11.

married Kamalaśrī, daughter of Saṁghaśrī who was a follower of the Buddhist doctrine. Kamalaśrī, however, was won over to the faith of her husband. But Saṁghaśrī could not be persuaded so easily to disown his former faith in spite of the persistent efforts on the part of his royal son-in-law. Subsequently, Dhanada succeeded in his mission and brought his father-in-law into the Jaina fold by establishing the superiority of the creed through a vision of the Chāraṇa-ṛishis who had attained perfection by following the path of Jina. But the conviction of Saṁghaśrī did not last long. He was again reconverted to the creed of Lord Buddha by the preachings of his teacher Buddhaśrī. One day Dhanada questioned Saṁghaśrī in the court as to what made him abandon the Jaina doctrine notwithstanding his conviction in regard to its superiority, brought home by the actual sight of the Chāraṇa-ṛishis soaring in the air. To this Saṁghaśrī retorted brazen-facedly that he had never seen them in his life. Enraged at this gross outrage of truth, the deities presiding over the city blinded Saṁghaśrī by knocking out his eyes. Their dire curse visited even the descendents of Saṁghaśrī, who were born blind for seven generations. On account of this calamity befalling the land, the country came to be known as the Andhaka Vishaya or 'the country of the blind'.

The occasion for the story is to illustrate the importance of the vow of truthfulness, which is reckoned among the twelve minor vows whose observance is enjoined upon the lay followers of Jaina Law. Proceeding further the narrative gives a genealogical account of the original founders of the family. The Jaina king Yaśōdhara of the Ikshvāku lineage was ruling the kingdom of Aṅga in the age of the Tīrthakara Vāsupūjya. He repaired to the Veṅgi Maṇḍala and attracted by its natural beauty settled there. He founded the city Pratipālapura and made it his capital. He had three sons, Anantavīrya, Śrīdhara and Priyabala. But inspired by the ascetic ideals of the Jaina creed, none of them was prepared to govern the kingdom after their father. Priyabala, however, agreed to rule; but he died a premature death. Thereupon the minister of the state approached Śrīdhara who was performing penance on the mountain Ṛishinivāsa. The prince was somehow prevailed upon to suspend his austerities and rule the kingdom till the continuation of his line was ensured.

Incidentally some interesting suggestions are thrown out in course of the narrative. Śrīparvata or Śrīśaila which was originally known as Ṛishinivāsa[1] is said to have acquired the name on account of its association

1 According to the testimony of a large number of inscriptions and other sources the Jaina ascetics were generally mentioned as Ṛishis. So the expression Ṛishinivāsa would mean 'the resort of the Jaina monks'. Thus in the opinion of the author of the story, Śrīśaila was already an abode of Jaina ascetics. Śrīdhara only lent his name to it by his eminence.

with Śrīdhara. When Śrīdhara was engaged in austerities under an Arjuna tree on the mountain, the Khēcharas or the heavenly angels paid homage to him with an offering of Mallikā flowers; hence the place came to be called Mallikārjuna. In like manner Amarāvatī was the place where the Amaras or the gods worshipped him. Śrīdhara attained Siddhi or perfection under a Vaṭa or banyan tree in another place; and for this reason it was styled Siddhavaṭa. The descendents of Śrīdhara were nicknamed Muṇḍiya-vaṁśa or 'the progeny of the shaven monk'; because he reverted to the life of a householder from that of a recluse.

CRITICAL REVIEW OF THE STORY: Dharmāmṛita, the receptacle of this story, is a Kannaḍa poetic work composed in the champū style. Its author Nayasēna hailed from Mulgunda in the Dharwar District of the Bombay State. He was a distinguished scholar and a reputed teacher of the Jaina faith. He wrote this book in A. D. 1112.[1]

The story apparently reads like a legend. But a close examination will reveal the fact that in spite of its being a later fabrication, it contains a reflection of some early events in the history of Jainism in the Āndhra country. We may also note in this context that a good many sources that provide a basis for the studies in South Indian Jainism are but later compilations of earlier traditions having their bearing on facts and that they have been accepted by scholars for historical reconstruction. The famous tradition of Bhadrabāhu and Chandragupta is an illustration. I shall now make an attempt to glean such historical points from the story as might be useful for our purpose.

The geographical layout of the story fits in with the position of the Āndhra country in the early period. The term Veṅgi Maṇḍala was loosely applied to the larger territory of the Āndhra Dēśa before its connotation was narrowed down to a specific portion of the land lying between the rivers, Gōdāvarī and Krishṇā. This assumption is further supported by an episode in the narrative introducing the name Andhaka Vishaya evidently signifying the Āndhra country. Probing deeper, the appellation Muṇḍiya-vaṁśa attributed to the lineage of Śrīdhara conveys a historical concept. Testimony of more than one epigraph is at our disposal to show that a part of the present-day Nellore District was known as Muṇḍa Rāshṭra or Muṇḍa Nāḍu in the early centuries of the Christian Era.[2] Śrīparvata and Mallikārjuna represent the well-known Śrīśaila mountain in the Kurnool District. Siddhavaṭa still retains its appellation in the Cuddapah District. Amarāvatī is identical with modern Amarāvati in the Guntur District. Pratipālapura

1 Karṇāṭaka Kavicharite, Vol. I (revised ed.), p. 117.
2 Ep. Ind., Vol. XXIV, p. 301.

may be identified with modern Bhaṭṭiprolu in the same district.[1] The narrative speaks of the rule of the princes of the Ikshvāku lineage in the Āndhra country. Historicity of this statement has been vouched by a large number of early inscriptions discovered at Jaggayyapēṭa, Nāgārjunikoṇḍa and other places.[2]

ITS HISTORICITY: Turning to Dhanada, the central figure in the narrative, he appears to be a historical personage. A king named Kuberaka figures in the Brāhmi Prākrit inscriptions from Bhaṭṭiprolu ascribed to the third century B. C.[3] Dhanada being a synonym of Kubēra we can trace some kinship between the two[4]. Memory of one Dhanada, again, has been preserved in two traditions hailing from the region of the Kṛishṇā river, which is the scene of the narrative. The Gaṇapēśvaram inscription of the time of Kākatiya Gaṇapati, dated A. D. 1231, states that the island at the mouth of the river Kṛishṇā was created, i. e., populated by Dhanada in ancient times.[5] Further, Dhanadapura was the old name of modern Chandavolu, a village in the vicinity of Bhaṭṭiprolu. This Dhanadapura is said to have been founded by a king named Dhanada. These analogies could not have been accidental, and the rule of a king named Dhanada in this area in ancient past may be assumed as a historical fact.[6]

The above brief review of the narrative has convinced us that it is not a fictitious legend. We have also seen that the tale contains a few historical or semi-historical truths. If we succeed in interpreting these facts correctly in correlation with the established events in history, the narrative will shed welcome light on the the dark spots in the life of Jainism in Āndhra Dēśa. But the main difficulty in our way would seem to be the fixing of the chronological datum for the incidents related in the narrative, because the ground is rather insecure in the absence of clinching evidence and there exists room for holding divergent views.

One might argue that the allusion to the age of such an early Tīrthakara as Vāsupūjya, the twelfth of the series, and the Aṅga country,

1 To this and a few more suggestions in the study I am indebted to the article, Jainism in Āndhra, published by M. Somasekhara Sarma in the Triveni, Madras, Vol. VIII, No. 2 (September-October, 1935).

2 Ep. Ind., Vol. XX, p. 2; Annual Report on South Indian Epigraphy, 1926, pp. 92-93; 1934, p. 29, etc.

3 Ep. Ind., Vol. II, p. 325.

4 It may be noted that Kuberaka of the Bhaṭṭiprolu records is placed in the Buddhist environment, though it is not known if he was a Buddhist himself.

5 Ep. Ind., Vol. III, pp. 82 ff., verse 21.

6 For more suggestions regarding the historicity of the story, see B. V. Krishnarao: A History of the Early Dynasties of the Āndhradeśa, pp. 122-27.

bears chronological significance as a pointer to the very early period of the principal events of the narrative. The main interest of the story centres round the city of Pratipālapura which has been identified with modern Bhaṭṭiprolu in the Guntur District. Amarāvatī is also in the same region. Now a very large number of Buddhist antiquities such as the Stūpas, Chaityas, Vihāras and inscriptions has been discovered at Bhaṭṭiprolu, Amarāvatī, Nāgārjunikoṇḍa, Jaggayyapēṭa and several other places in the districts of Krishṇā and Guntur, especially along the banks of the river Krishṇā and its tributaries.[1] This incontrovertible evidence of archaeology and epigraphy has proved that this region was a great stronghold of Buddhism which flourished here from the third century B. C. to the sixth century A. D. Among the Buddhist stūpas explored in this area, the one at Bhaṭṭiprolu has been considered to be very ancient and assigned to the third century B. C.[2] The Buddhist remains at Amarāvatī also are sufficiently old and some of its sculptures evince archaic modes.[3] The conclusion therefore seems to be irresistible that if Jainism ever thrived in this region, it should have been so prior to the predominence of Buddhism. Thus we might broadly ascribe the main events of our story to the fourth and the third century B. C.[4]

Buddhism which had already taken root in the fertile soil of the Āndhra Dēśa before the accession of Aśoka[5], rapidly grew from strength to strength under the mighty patronage of the emperor during his regime and afterwards. This must have dealt a severe blow to Jainism which was also trying to carve out a place for itself at the same period and in the same region. It is possible to read such a state of affairs even in the story under discussion. If the character of Saṁghaśrī is not confined to the sphere of particular individuals, he should represent the community of Buddhist

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1 K. R. Subramanian: *Buddhist Remains in Āndhra*, p. 12.

2 Ibid., p. 14.

3 Ibid., pp. 18-19.

4 Śrīśaila on the bank of the Krishṇā in the Kurnool District has been claimed as a Jaina resort in the story. This probably furnishes one more indication for this early chronological limit. The Mauryan king Chandragupta whose later affiliation with the Jain creed is well known has been connected with this place by a tradition which avers the existence of a town named Chandraguptapatnam in the vicinity across the river. (An. Rep. on S. I. Epigraphy, 1915, p. 91; Madras Archaeological Report, 1917-18, p. 22.) If Śrīparvata of the Buddhist monk Nāgārjuna, who lived by the first or second century A. D., could be identified with Śrīśaila, then it might be said that Buddhism stepped into this region later, after the decline of its rival creed. For different views on the identity of Śrīparvata, see K. Gopalachari: *Early History of the Āndhra Country*, p. 125, n. 8.

5 *Buddhist Remains in Āndhra*, p. 3.

followers. There were conversions and reconversions. With all the efforts on the part of the advocates of the Jaina creed, larger and larger number of people, it appears, was being attracted into the Buddhist fold. Consequently, Jainism was losing its hold on the society. In this manner Jainism was passing through critical times and we can hear an echo of discomfiture in the apparently triumphant picture of the faith depicted in the narrative, through the anecdote of Andhaka Vishaya and perhaps that of Muṇḍiya Vaṁśa.

HARISHĒṆA'S VERSION: Another version of Nayasēna's narrative is met with in an earlier Jaina work, viz., Bṛihat-Kathākōśa of Āchārya Harishēṇa.[1] It is a collection of narratives and the 46th story in the series entitled Asatyabhāshaṇa-kathānakam deals with an account of the Jaina king Dhanada and his Buddhist father-in-law Saṁghaśrī. No doubt, there exists close resemblance between the versions of Nayasēna and Harishēṇa. But there are also certain points of difference which deserve to be noticed here.

According to Harishēṇa, Dhanada's ancestor Yaśōdhara was ruling from his capital at Vallūra situated on the southern bank of the river Tungabhadrā to the west of Śrīparvata. This account also contains the description of the Muṇḍita or Muṇḍa Vaṁśa, and, in addition, we are told incidentally that Nēminātha Jina was born in this lineage. Dhanada's capital is styled Vēṇyātaṭapura situated in the Karma Rāshṭra. The name Pratipālapura does not occur in the version of Harishēṇa. But there does not exist much difficulty in assuming their identity, because Vēṇyātaṭapura is a descriptive term, and not a place name proper. The first word Vēṇī in the compound denotes the river Kṛishṇā, being an abbreviation of Kṛishṇavēṇī i. e., the river Kṛishṇā. Thus the whole expression means 'the city near the bank of the Kṛishṇā'. This description eminently suits the situation of Bhaṭṭiprolu which lies at some distance from the river. At the same time it confirms our earlier identification of Pratipālapura with Bhaṭṭiprolu. Karma Rāshṭra was the ancient name of a small area in the modern Guntur District.[2]

I am inclined to believe that Nayasēna based his version of the narrative on a tradition different from Harishēṇa's and that the Bṛihat-Kathākōśa did not form his main source. As large collections of narrative religious tales are extant in Jaina literature and since Harishēṇa who completed his work in A. D. 931-32, has drawn upon earlier Prākrit commentaries on the works like the Bhagavatī Ārādhanā,[3] a close

1 Published in the Singhi Jaina Granthamālā, 1943.
2 An. Rep. on S. I. Epigraphy, 1916, p. 113.
3 Bṛihat-Kathākōśa, Introduction, pp. 80 ff.

investigation may yet reveal further versions of the story of still earlier periods. The above noted differences in Harishēṇa's version of the narrative, however, do not disturb our conclusions reached before with the help of Nayasēna's version in the Dharmāmṛita.

In this manner Jainism met with reverses in a major encounter with Buddhism at the commencement of its career in the Āndhra Dēśa. But all was not lost. It persisted in its struggle with exemplary zeal and scored commendable successes on other fronts. An early attempt to retrieve the lost ground seems to have been made at the time of Samprati, the grandson of Aśoka, at the end of the 3rd century B. C. Samprati sent Jaina missionaries to propagate the faith in the non-Aryan countries.[1] These non-Aryan countries, sometimes specified as Āndhra and Dramila, would mean the Telugu country and other parts of South India. Unfortunately details regarding the activities of these missionaries have not been furnished by the Jaina chronicles and therefore we have to content ourselves with vague statements and indefinite traditions.

SĀTAVĀHANA PATRONAGE: After this we proceed to the times of the Āndhras, the period of the third century B. C. and later. These kings are generally known as Sātavāhanas; but some writers have preferred to call them Āndhras.[2] There rests much unsettled controversy regarding the origin of Sātavāhanas. According to one view the western Dekkan was the home of Sātavāhanas. The other view claims them as the natives of the Āndhra Dēśa.[3] But the undisputed fact remains that the Āndhra territory was under the rule of Sātavāhanas for some time.[4] Without committing ourselves to any particular opinion, we can look upon the Sātavāhanas as an eminent dynasty of early rulers of South India and notice their relationship with the present theme according to our convenience. A number of Jaina legends and traditions speaks of Sātavāhanas as the patrons of Jaina faith.[5] But as most of these traditions seem to possess no direct bearing on the geographical unit under notice at present, we will postpone their consideration for a later stage.

SIṀHANANDI TRADITION: Next we pass on to another tradition which,

1 Ind. Ant., Vol. XI, p. 246; Trivēṇi, Vol. VIII, No. 2, p. 181.

2 For instance, Vincent Smith: Early History of India, p. 206.

3 Both these views have been summarised and discussed in the Early History of the Āndhra Country, pp. 5-24.

4 A large number of ancient sites excavated in the Telugu area of the Hyderabad State, for instance, Koṇḍāpur, Paṇigiri, Gājulabaṇḍa, etc., has been assigned to the Sātavāhana period; see Hyderabad Information, 1943 July; 1944 May and September; etc.

5 J. B. B. R. A. S., Vol. X, p. 131.

though more intimately related with Karnāṭaka, deserves to be carefully examined in our study of Jainism in Āndhra Dēśa. This is the well-known story of the origin of Western Gangas of Mysore. It may briefly be stated thus. Two princes of the Ikshvāku family, Daḍiga and Mādhava, migrated from the north to South India. They came to the town of Pērūr in the modern Cuddapah District. There they met a Jaina teacher of considerable reputation named Siṁhanandi. Siṁhanandi trained the princes in the science of ruling. At the behest of the teacher, Mādhava cut asunder a stone pillar which 'barred the road to the entry of the goddess of sovereignty'. Thereupon Siṁhanandi invested the princes with royal authority and made them rulers of a kingdom.

The fullest version of the story is met with in a stone inscription from the Mysore State, dated in the first quarter of the twelfth century A. D.[1] The nucleus of the story or a few bare allusions to its main incidents occur in the epigraphical records ranging from the fifth century onwards.[2] But the historicity of the tradition has not been questioned, and it is generally assumed that the events refer to a period of the second century A. D.[3]

Pērūr which acquired the name Ganga Pērūr on account of its connection with the founders of the Ganga Dynasty, appears to have been a fairly important centre of Jainism, according to the description contained in the epigraph. It possessed a Chaityālaya or Jaina temple wherein gathered the congregation of Jaina followers under the leadership of Siṁhanandi. The stone pillar which is said to have been demolished by the Ganga prince need not be taken literally.[4] Figuratively interpreted, it might represent the obstacles standing in the way of founding a new kingdom. The epigraph further tells that the teacher was an inhabitant of the southern region. This legend of Siṁhanandi furnishes another landmark in the history of the Jaina faith in Āndhra Dēśa. It implies that Jainism was fairly established in the southern part of the country by the second century A. D. According to the tradition of Bhadrabāhu and Chandragupta, Jainism had been introduced into the Mysore region earlier in the third century B. C. If the faith had continued to hold on in the Mysore area, it should have facilitated the efforts of Siṁhanandi in

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1 Ep. Carn., Vol. VII, Sh. 4.

2 B. A. Saletore: Mediaeval Jainism, pp. 10-11.

3 Ibid., p. 7.

4 The very fact that the stone pillar is described as capable of being split asunder with a sword makes it improbable that it could have been actually a pillar of stone. Even granting that it indicated an object like Aśoka's edict announcing the doctrine of Buddhism as the late Mr. Rice has speculated, its mere destruction could not expel the Buddhist faith from the land.

carving out a kingdom for his disciples.[1] Otherwise, this event of the foundation of the Ganga kingdom would prove to be another important chapter in the account of Jainism in Karnāṭaka, which was introduced from the region of the Āndhra country through the zealous advocates of the faith.

KAIFIYATS AND LOCAL RECORDS: Stepping further, we come to another class of sources which outweigh the other categories by their number and volume. But their historical value is not commensurate with their bulk on account of the less authentic nature of the material. These are the local Kaifiyats or the village chronicles compiled at a later date. Their information is generally based on second hand traditions, unverified reports and other miscellaneous stuff. But they have their own place in the scheme of historical studies. So we can take them for what they are worth and utilise their testimony as circumstantial evidence calculated to supplement the results arrived at from other sources and to furnish further details on the subject. Many such traditions and Kaifiyats have been made available to us by scholars like the late Colonel Mackenzie and Robert Sewell of the last century, who took great interest in Indian antiquarian research and have left valuable treasures of their collections. From among these sources a few typical accounts have been selected and given below in order to illustrate the prevalence of Jaina traditions in almost all parts of the Āndhra country.

1) According to the Telugu version of the Mārkaṇḍēya Purāṇa, the four Kshatriya clans of the Āndhra country were the descendents of a king of Nanda family. This king is said to have ruled over the Kalinga country and to have been Jaina by persuasion.

2) The region of the Vizagapatam Dt. was influenced by Jainism in the early period of its history.

3) Jallūru, a locality in the Gōdāvari Dt. was a prosperous Jaina city according to the information contained in the local Kaifiyat. A large number of wells in the Nagaram and Amalāpuram taluks of this district goes by the name of 'Jaina Wells'.

4) The Kaifiyat of Santa Rāvūr, a village in the Guntur Dt., offers the following bit of information. Formerly, Jaina kings were prominent and they ruled the country for a long time. Thereafter came Mukkaṇṭi who was born by the grace of Śiva. He destroyed the Buddhists, Jainas and Chārvākas.

5) The following account is extracted from the Kaifiyat of Rētūr, a village in the same district. In the vicinity of Rētūr existed a village

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1 Otherwise, there seems to be no reason why Simhanandi residing in the Cuddapah District should go to Mysore to secure a kingdom for his disciples.

named Koṇḍrājupāḍu during the regime of the Jaina rulers and it possessed a Jaina temple. Subsequently when Mukkaṇṭi was ruling, a dispute took place between the Jainas and Brāhmaṇas who had immigrated from Kāśī. In this contest the Jainas were vanquished and the Jaina temple of Koṇḍrājupāḍu was destroyed.

6) The Kaifiyat from Anantavaram in the same district states that the king Mukkaṇṭi destroyed the Jainas, Bauddhas and Chārvākas. He reigned until Śaka 220 and had the towns of Dharaṇikōṭa and Warangal as his capitals.

7) The Kaifiyat from Kollūru in the same district refers to the rule of Mukkaṇṭi from his capital Dharaṇikōṭa. It further relates that at that time Jainas were living in a villlage named Nāgarājapāḍu near Kollūru. The same source offers the following additional remarks: After the commencement of the Śālivāhana Era the Jaina emperor Kīrtivarman ruled the country. His successors, Vikramārka, Jayasiṁha, Malla Dēva, Vishṇuvardhana of Vengi and other Jaina kings ruled the kingdom subsequently. The Kaifiyats of Yābuti and other villages in the same district similarly speak of the rule of Mukkaṇṭi Mahārāja and his destruction of the Jainas, Bauddhas and Chārvākas.

8) A tradition prevailing at Dharaṇikōṭa ascribes the construction of the local fort to a king named Mukkaṇṭēśvara in the time of the Jainas. Dharaṇikōṭa is situated in the Kṛishṇā Dt. and lies close to the famous Buddhist site of Amarāvatī. Hence the tradition is invested with special significance. Mukkaṇṭēśvara of this account is identical with Mukkaṇṭi of the other legends. Mukkaṇṭi is the Telugu rendering of the Sanskrit expression Trilōchana or 'Three-eyed'. The Āndhra regions are rich in traditions that speak of the rule of Mukkaṇṭi Rāja or Mukkaṇṭi Mahārāja. He is believed to be the mythical ancestor of the Pallava family, endowed with supernatural power. The name Pallava is sometimes substituted by the expression Kāḍuveṭṭi. Thus the terms, Mukkaṇṭi Pallava, Mukkaṇṭi Kāḍuveṭṭi, Trilōchana Pallava, Mukkaṇṭi Mahārāja, Mukkaṇṭi, etc., figuring in these accounts, all refer to one and the same personage. Mukkaṇṭi is ascribed approximately to the period of the second and third century A. D. We have to note with interest the rôle attributed to him in these accounts as the destroyer of Jainism and other heterodox faiths.

9) Malkāpuram, a village in the Kṛishṇā District is known as Jainulapāḍu or 'ruined settlement of the Jainas' among the villagers.

10) According to a tradition from Tenāli in the Guntur District, Jaina Rājas ruled over that area. Such vague references to the rule of Jaina kings are found in the accounts of other places also.

11) The Warangal Kaifiyat speaks of a great Jaina divine named Vṛishabhanātha Tīrtha (?) who was contemporaneous with Rājarāja Narēndra of the Eastern Chālukya family. The installation of the goddess Paḍmākshī on the Anmakoṇḍa hill near Warangal, mentioned in the same Kaifiyat, seems to reflect the earlier association of the Jaina deity Padmāvatī with the place.

12) From the Kaifiyats of Dommara Nandyāla and Jammalamaḍugu in the Cuddapah Dt. we can cull out the following useful piece of information. The early settlers of the area, it seems, were the Jaina priests inspired by missionary zeal. They cleared off the forest and laid the foundations of new settlements. These settlements were, in the first instance, small hamlets and villages known as Pallis. Many of the villages appear to have been founded in this manner by the adventurous adherents of Jaina faith, if we believe the accounts of local records. Some of these settlements grew, in course of time, into big townships; and they were particularly known as Bastis.[1]

THEIR CONTRIBUTION: The following two broad facts could be deduced from the foregoing survey. Firstly, Jainism was one of the foremost religious creeds that thrived for some time in the major parts of the Āndhra country. Secondly, it suffered a set-back during the early centuries of the Christian Era on account of powerful opposition of Buddhism on the one hand and the growing strength of the orthodox Brahmanical cults on the other. Subsequently, the followers of the faith appear to have been subjected to ruthless persecution which must have hastened its downfall. From the accounts of these intolerant religious activities described prominently in a large number of local records we are in a position to infer that the religious persecution of the Jainas was pursued on a large scale in the later period of the Āndhra history. Confirmatory evidence to the effect is available from Telugu literature also.

KŌMAṬIS AND THEIR ORIGIN: The Kōmaṭis have been an important community of businessmen in the Telugu country. They claim themselves to be the descendents of Kubēra or Dhanada who is said to have professed the Jaina creed. The origin of the term Kōmaṭi has landed scholars on all kinds of speculations. But the following suggestion has been admitted as more reasonable. The early immigrants of this community hailed from Karnāṭaka. They were Jaina by persuasion and worshipped the deity Gommaṭanātha. On account of their devotion to Gommaṭa they earned the

1 The above information from the Kaifiyats and local records is gleaned from the accounts furnished in the Lists of Antiquarian Remains in the Madras Presidency by Sewell, Volume I; Studies in South Indian Jainism by Rao & Ayyangar; and Trilōchana Pallava and Karikāla Chāḷa by N. Venkataramanayya.

appellation Gōmaṭi or Kōmaṭi.[1] Their early settlement appears to have been in the northern region and subsequently they spread all over the Telugu country. At a later period Penugoṇḍa in the West Gōdāvari District became an important centre of the community. This suggestion regarding the Jaina origin of the Kōmaṭi community is interesting; and we may note it tentatively as one more probable evidence of Jaina influence in the Āndhra country. Further researches, however, are necessary to accept this view as a fact.

JAINA PERIOD in TELUGU LITERATURE: Now we shall take up the question as to how far the Telugu literature is influenced by Jainism. We have been persuaded to investigate into this problem for the following considerations. Jainism flourished in South India at a very early period of its history, and two of the main literatures of the peninsula, viz., the Kannaḍa literature and the Tamil literature, have borne the imprint of Jainism in a remarkable manner. This is illustrated by a large number of extant works in Kannaḍa and Tamil reflecting the religious conventions of the faith. On this analogy it is but natural to expect that Jainism, which proceeded to the Āndhra Dēśa even earlier than the other regions of South India, should have left its impression on Telugu litreature also. But the facts appear to be quite contrary to our expectations. Hence we have to go deeper into the matter and examine the subject in all its bearings.

The extant Telugu literature contains barely three or four works attributed to Jaina authors of later period.[2] The earliest literary product in Telugu so far available is the Mahābhārata of Nannaya Bhaṭṭa. It was written about the middle of the 11th century A. D. under the patronage of the Eastern Chālukya king Rājarāja II. The highly evolved classical style of its composition presupposes the fact that it was preceded by a variety of literary activities and that the Telugu literature was being developed for some centuries previously. If such earlier literary works did exist in that language, what happened to them? It may be possible to furnish a suitable answer to this query if we study the religious conditions of the country carefully. A great upheaval in favour of the orthodox Hindu faith had come over the country by the time of Rājarāja II. Jainsim had fallen into disrepute by this time. Not only was it being cornered by the advocates of Brahmanical faith, but was also being persecuted and systematically crushed.

In these days of calamity, as it has happened under similar conditions, all the sacred objects of the ill-favoured faith including the religious works might have been desecrated or destroyed. We may note the singular

1 Rājarājanarēndra-paṭṭābhishēka-sañchikā, p. 105; Trivēṇi, Vol. VIII, No. 2, p. 179.
2 R. Narasimhachar: History of Kannada Literature, pp. 67-68.

circumstance in this context, namely, that Nannaya Bhaṭṭa, contrary to the conventions of his age, makes no reference to his predecessors in his work. This silence may be attributed to the fact that they were Jaina by persuasion. But, in a way, we can trace the influence of Jainism even on Nannaya Bhaṭṭa himself. It is his style. The refined champū style of composition exhibited by Nannaya Bhaṭṭa in his work owed its origin to the Jaina poets of the Kannaḍa country who had almost specialised in it; and it is admitted on all hands that Nannaya Bhaṭṭa was indebted to and influenced by literary luminaries from Karnāṭaka. We may further note in this connection another significant event which has a bearing on the literary history of the two adjoining regions of Karnāṭaka and Āndhra Dēśa. It is this. Some of the great literary figures of the Kannaḍa literature, such as Pampa and Nāgavarma, who flourished about a century prior to Nannaya Bhaṭṭa, either hailed from the Telugu country or were closely connected with it. It is on account of such considerations that scholars are inclined to believe in the existence of a Jaina Period in Telugu literature,[1] similar to one in Kannaḍa literature. We can further postulate the existence of this Jaina period approximately during the ninth and the tenth centuries A. D. We derive this suggestion from the study of the Telugu inscriptions which evince appreciable signs of literaray development at this time.

2. Antiquities and Relics

Now we pass on to the next stage in our investigation and proceed to explore the Jaina antiquities and ancient relics of the Āndhra Dēśa. While examining these sources we have to bear in mind the following two points. First, the information regarding many of these objects is based on the reports received by the late Robert Sewell from local officials and other informants who were not specially trained in the subject. Consequently their reports are neither complete nor always trustworthy. Secondly, we can detect some confusion in these descriptions, arising from the lack of discrimination between the Buddhist and Jaina sculptures. As Buddhism also had prevailed in the land, ordinary people of the orthodox school were not in a position to distinguish between the Buddhist images and the images of Jinas and commonly mistook the latter for the former. Under these circumstances it is not unlikely that many of the sculptures dubbed as Buddhist in these reports were really Jaina.

1) Ganjam District, though at present included in the state of Orissa, constitutes the northern frontier of Āndhra Dēśa. At Mālati near Goomsur hills of this region several images which were probably Jaina were found. On the Sangamēśvara hill at Śailāḍa in this district have

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1 Ep. Ind., Vol. XV, p. 156.

been discovered rock-cut figures of Jaina Tīrthakaras in a cavern and an image of Lord Mahāvīra, outside.

2) Two small deserted Jaina temples have been found at Jayati. At Māmiḍivāḍa have been noticed two old temples said to have been built by the Jainas. Māchavaram contains two images in a tank to the west of the village. They are recognised as Jaina by the village folk. A Jaina image was found near an old temple at Peddamaṟṟu. Another Jaina image was lying half-buried and uncared for in the middle of the village Tāṭipāka. The village Nandapuram in the Pottangi Taluk has preserved a small ancient temple containing nude images of the Jaina creed. All these villages are in the Vizagapatam District.

3) A Jaina image in kāyōtsarga posture, six feet high and halfburied, was found at Dharmavaram in the Vizagapatam District. It is called Sanyāsi Ayya and worshipped by women desirous of progeny. If they are blessed with an offspring, the child is named Sanyāsi, if male; and Sanyāsi Amma, if female. Jaina images in sitting posture are found at Piṭṭapuram in the Gōdāvari District. These are adored by the villagers as Sanyāsi Dēvulu or 'recluse gods'. Jaina relics such as the images of Tīrthakaras, old temples, etc., are found at Ariyavaṭṭam, Neḍulūru, Ātrēyapuram, Kazulūru, Jallūru, Drākshārāma and other villages in the Godāvari District. Drākshārāma, it may be noted, is a renowned Śaivite centre.

4) The following villages in the Kṛishṇā District are known to possess the Jaina antiquities specified below. On the top of the hill adjoining Mogalrājapuram there exists a sculpture which might be probably Jaina. To the west of the village Guḍivāḍa lies a fine Jaina statue in an excellent state of preservation. Jaina remains have been located at Pondugula on the bank of river Kṛishṇā and in the Hyderabad area across the river. Taḍikoṇḍa contains an old deserted temple said to have been built in the days of the Jainas or the Bauddhas. The sculptures deposited in this temple are possibly Jaina. A colossal image said to have been Buddhistic was found neglected and despised in the enclosure of the Rāmalingēśvara temple at Tenāli. Could it be Jaina? Three beautifully carved figures of the Jaina Tīrthakaras have been discovered in the courtyard of the present Śiva temple at Chebrolu.[1]

5) A stone statue of a Tīrthakara has been noticed on a hill to the west of the town of Ātmakūru in the Nellore District. Villages like Yāchavaram, Nāyakallu, etc., in the Kurnool District are reported to contain Jaina relics.

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1 Ep. Ind., Vol. V, p. 143.

6) Dānavulapāḍu in the Cuddapah District was a great centre of the Jaina faith. Excavations carried on at this village by the Archaeological Department of the Government of India in 1903 have unearthed a large number of remarkable antiquities of the Jaina creed.[1] Finely carved pedestals and pillars bearing the figures of Tīrthakaras and their Śāsanadēvatās and Nishidhi memorials have been discovered in this place. Some of these objects bear early inscriptions of about the 8th and 9th centuries A. D. But on the evidence of two other categories of finds the antiquity of the place can be pushed back to still earlier times. Herein was excavated a chamber of bricks in which was enshrined an image of Pārśvanātha Tīrthakara. These bricks were of considerably big size and resembled those found in the ruined Buddhist stūpas in the Krishṇā District. A few Āndhra coins were also picked up in course of digging. These two last named finds would indicate that this place might have been a Jaina centre at least from the third century A. D.

We may note here an interesting fact regarding the name Dānavulapāḍu attached to the village. Dānavula-pāḍu means 'the ruined settlement of demons'. It is a term of reproach evidently coined and applied to the place of Jaina associations by the followers of the orthodox faith at a later period when Jainism fell into discredit. This expression may be contrasted with the name Dēvaguḍi meaning 'the temple of gods', borne by another village in the neighbourhood.[2]

3. Inscriptions

HĀTHIGUMPHĀ INSCRIPTION: Now we enter into the secure realm of inscriptions which furnish eminently authentic and supremely reliable testimony in our investigation. The first and foremost landmark of epigraphical discovery in regard to the advent of Jainism in the Āndhra Dēśa is to be traced in the famous Hāthigumphā inscription of king Khāravēla[3] who was a powerful champion of the Jaina doctrine. The epigraph which has been assigned to the second century B. C. speaks of the activities carried on by this Kalinga ruler for the promotion of Jaina faith. One of the king's achievements recounted in the epigraph was the setting up of the image of Kalinga Jina which had been snatched away by king Nanda; and another was the erection of a shrine near the Relic Depository of the Arhat

1 Annual Report, Archaeological Survey of India, 1905-06, pp. 120-127.

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3 Ep. Ind., Vol. XX, pp. 71 ff.

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3 Ep. Ind., Vol. XX, pp. 71 ff.

on the Hill. Incidentally we are told that the Wheel of Conquest of the Jaina Doctrine had been duly set in motion on the Kumārī Hill.[1] The expression revealing this information contains no explicit reference to the author of the activity. But it is easy to find out from the context that it must be none else than Mahāvīra, the last prophet of the Jaina Law, who is aptly described herein as having revolved the victorious wheel of the creed. This conclusion is further supported by the analogy of Lord Buddha who is familiarly portrayed as having set the wheel of Dhamma into action.

The Kumārī Hill alluded to above is identical with the Udayagiri mountain[2] wherein are engraved the inscription of Khāravēla and a few others to be noticed presently. This bit of epigraphical evidence backed by literary tradition noticed previously makes it clear that the foundations of the Jaina Law were laid in as early a period as the sixth century B. C. on the southern frontiers of the Kalinga country which comprised the northern boundary of the Āndhra Dēśa.

UDAYAGIRI-KHANḌAGIRI EPIGRAPHS: Nothing is known regarding the state of Jainism in the Āndhra country from the sixth to the second century B. C. But evidence is available to surmise that it should have received impetus during the regime of Khāravēla who was a zealous patron of the faith. Encouraged by his pious support Jaina missionaries appear to have marched to different parts of the Āndhra country and preached the gospel of Lord Jina among its residents. For we are told in the Hāthigumphā inscription that Khāravēla convened a conference of learned Jainas on the Kumārī Hill and consolidated the Aṅgas or sacred texts of the doctrine. This should have evidently infused new spirit among its advocates. Besides the Hāthigumphā inscription of Khāravēla, the Udayagiri and Khaṇḍagiri caves have treasured a large number of Jaina records ranging from the second century B. C. to the tenth century A. D.[3] Particularly interesting among these documents are the epigraphs that speak of the benefactions made in favour of the Jaina ascetics by the chief queen of Khāravēla and the dignitaries of the kingdom. These inscriptions thus constitute a pillar of light, as it were, radiating the lustre of the Jaina Law through the region of Kalinga into the land of Āndhra from the early epoch to the mediaeval age of its history.

A BIG GAP: After this we are confronted with a big gap of several centuries on account of the dearth of epigraphical sources that have not come

1 Ep. Ind., Vol. XX, p. 80; *supavata-vijaya-chaka-Kumārīpavate*, l. 14,
2 Ibid., Vol. XIII, p. 166.
3 Ep., Ind. Vol. XX, pp. 159-67.

forth so far. This wide blank in the account of Jainism can be explained by a study of the political and religious history of the Āndhra Dēśa. Part of the country was under the influence of the Sātavāhanas who ruled from the 3rd century B. C. to the 3rd century A. D. and who were, on the whole, staunch supporters of the Buddhist religion. The same creed enjoyed patronage at the hands of the Ikshvākus who succeeded the Sātavāhanas. The Śālankāyanas, the Vishṇukuṇḍins and the Pallavas, governing different areas from the 3rd to the 7th century A. D., not only followed the Brahmanical faith, but also zealously led the movement for its revival. Thus for nearly 7 or 8 long centuries Jainism could not look forth for help from the rulers or the state officials. Besides, Buddhism and other doctrines also seem to have held the field during this age. From an allusion to the exemption of taxes in the Viḻavaṭṭi grant of Pallava Siṁhavarma,[1] it may be gathered that the Ājīvikas[2] had settled in a substantial number in the region of the Nellore District in the 5th century A. D. But though vanquished and suppressed, Jainism was not wiped out from the land; and its teachers seem to have been carrying on their work silently and unflinchingly as seen from the subsequent history. With the conquest and establishment of their rule in the Āndhra Dēśa by the Chālukyas of Karnāṭaka who were generous patrons of the faith, Jainism came to the fore for some time in the Telugu country.

EASTERN CHĀLUKYA RECORDS: Jainism received patronage at the hands of the members of the Eastern Chālukya house from the beginning. Kubja Vishṇuvardhana, junior brother of Pulakeśi II of the Western Chālukya family, founded this dynasty in the Āndhra country during the first quarter of the 7th century A. D. Ayyaṇa Mahādēvī, the queen of Kubja Vishṇuvardhana, made the gift of the village Musinikuṇḍa, situated in the Tonka Nātavāḍi Vishaya for the benefit of a Jaina temple named Naḍumbi Vasati at Bijavāḍa (modern Bezwada). The gift was entrusted into the hands of the Jaina teacher Kālibhadrāchārya. The temple which was probably built by the donor herself, belonged to the Kavurūri gaṇa and Saṁgha anvaya. The grant was renewed subsequently at the time of Vishṇuvardhana III, a later ruler of the family.[3]

Encouraged by the material assistance of the princes of the Eastern Chālukya family, the doctrine of Lord Jina appears to have gathered much strength and influence in the kingdom. Vijayāditya VI alias Amma II, a later ruler of the house, was a great promoter of the

1 Ep. Ind., Vol. XXIV, pp. 296 ff.

2 The Ājīvikas were an independent sect and the view that they were a class of Jaina mendicants is not correct. See Mediaeval Jainism, pp. 218-23.

3 An. Rep. on S. I. Epigraphy, 1916-17, p. 116.

faith. His reign extended from A. D. 945 to 970. Three copper-plate records of his reign that speak of the munificent benefactions made by him for the benefit of Jaina temples and priests have come to light. According to the contents of the Maliyapūṇḍi charter[1] issued by this king, a Jaina temple was erected in the south of the village Dharmapuri by Kaṭakarāja Durgarāja. Durgarāja was an important official of the state and the designation Kaṭakarāja connotes that he was 'a superintendent of the royal camp'. The temple was named Kaṭakābharaṇa Jinālaya evidently after this official. At the requst of Durgarāja the king made a gift of the village Maliyapūṇḍi for the benefit of the temple. The Jinālaya was in charge of the teacher Śrī-Māndiradēva who was a disciple of Divākara and grand-disciple of Jinanandi and belonged to the Yāpanīya saṁgha, Kōṭi-Maḍuva or Maḍuva gaṇa and Nandi gachchha. The village Dharmapuri has been identified with modern Dharmavuramu in the Nellore District.

Another charter known as the Kaluchumbarṟu grant[2] records the donation of the village Kaluchumbarṟu for the purpose of providing for the repairs to the charitable dining hall of a Jaina temple called Sarvalōkāśraya Jinabhavana. The temple was under the management of Arhanandi who belonged to the Valahāri gaṇa and Aḍḍakali gachchha. The gift was made with the approval of the king by a lady named Chāmekāmbā who belonged to the Paṭṭavardhika lineage, was a devout follower of the Jaina creed and a pupil of Arhanandi. The grant village Kaluchumbarṟu was situated in the district of Attilināṇḍu. Attili which was evidently the headquarters of of the district still exists in its old name and is situated in the West Godāvari District. It is interesting to note that the temple appears to have derived its name after one of the predecessors of Amma II, either Chālukya Bhīma II or Amma I, who bore the title Sarvalokāśraya[3] and during whose regime the temple possibly came into existence.

The Masulipatam plates[4] of the same king present a deeply coloured picture of the Jaina faith. The epigraph introduces us to a distinguished family of feudatory chiefs who were devout followers of the Jaina Law and to an eminent line of Jaina teachers who commanded respect in the society. Naravāhana I, a scion of the Trinayana Kula and Grēvya gōtra, was an officer under the Eastern Chālukya kings. His son Mēlaparāja and the latter's wife Mēṇḍāmbā were zealous adherents of the Jaina creed. To them were born Bhīma and Naravāhana II, who ardently followed the path

1 Ep. Ind., Vol. IX, pp. 47 ff.
2 Ibid. Vol. VII, pp. 177 ff.
3 D. C. Ganguly: The Eastern Chalukyas, pp. 71 and 79.
4 Ep. Ind., Vol. XXIV, pp. 268 ff.

of Jaina Dharma. Favoured by Chālukya Bhīma II, they secured the insignia of feudal chieftainship. They had a preceptor named Jayasēna who was proficient in Jaina philosophy and had the surname Nathasēna. He was a disciple of Chandrasēna. Jayasēna was honoured by several orders of Jaina ascetics and lay worshippers, to wit, Śrāvakas, Kshapaṇakas, Kshullakas and Ajjakas. At the instance of this reputed teacher, Bhīma and Naravāhana II erected two Jaina temples at Vijayavāṭikā (i. e., modern Bezwada); and for the benefit of these temples king Amma II granted the village Pedda Gaḻidiparṟu having converted it into a dēvabhōga. The gift village is represented by the present day Peda Gādelavarṟu, a village in the Tenāli taluk (Guntur Dt).

An inscription engraved on the wall of the Durgapañcha cave at Rāmatīrtha[1] in the Vizagapatam District is highly interesting in that it furnishes valuable information both about the place itself and a later king of the Eastern Chālukya lineage. The epigraph belongs to the reign of Vimalāditya (A. D. 1011-22) and states that his religious teacher Trikālayōgi Siddhāntadēva of the Dēśi gaṇa paid homage to Rāmakoṇḍa with great devotion. This shows, in the first instance, that the king had become a convert to the Jaina faith and had adopted the Jáina teacher as his spiritual guide. Secondly, the record testifies to the eminence of Rāmatīrtha as a sacred resort of the Jaina religion. Rāmatīrtha has been evidently referred to in the inscription as Rāmakoṇḍa. It is further gathered from the records of pilgrims of earlier date written in red paint on the ceiling of the Pāṇḍavapañcha cave and from an inscription on the pedestal of a broken Jaina image at Rāmatīrtha, that the place was an influential centre of the faith from early times and a holy abode of pilgrimage for its followers.[2] Rāmatīrtha was an eminent stronghold of Buddhism during the early centuries of Christian Era and a large number of Buddhist remains have been discovered here.[3] It is interesting to observe how Jainism captured this place during the declining days of the Buddhist creed and converted it into a stronghold of its own.

DĀNAVULAPĀḌU INSCRIPTIONS: Let us at this stage revert to Dānavulapāḍu once again and review it through the perspective of epigraphy. About a dozen inscriptions engraved on sculptured pillars, pedestals of images and tablets of stone have been noticed here.[4] These range in date from the 8th

1 An. Rep. on S. I. Epigraphy 1918, Appendix B, No. 831 and p. 133.

2 Ibid., p. 134; Mad. Arch. Rep. 1908-9, pp. 10-11, 1909-10, pp. 20-21; 1910-11 pp. 13-14.

3 Ibid.; An. Rep. Arch Surv. of Ind., 1910-11, pp. 78-87.

4 Ibid., 1905-6, pp. 121-4; An. Rep. on. S. I. Epigraphy, 1906, Appendix B, Nos. 331-41 of 1905.

century A. D. onwards. One of them assignable to the 10th century refers to the Rāshṭrakūṭa king Nityavarsha who may be identified with Indra III or Khoṭṭiga. Another epigraph eulogises and records the death, by the vow of sanyasana, of the great commander of the forces, Śrīvijaya, who was an eminent warrior, a profound scholar and an ardent follower of Jaina Law.[1] The records contain allusions to a divine named Kanakakīrtidēva and another teacher. Some of the epigraphs are intended to celebrate the Nishidhi memorials of certain lay disciples of the mercantile community hailing from Penugoṇḍe. From these it becomes clear that this place, i. e., Dānavulapāḍu, was considered sacred; and faithful followers of the Jaina Law proceeded here from distant places to terminate their lives according to religious injunctions.

ANMAKOṆḌA PILLAR INSCRIPTION: Jainism appears to have derived some help during the early regime of the Kākatīya rulers of Warangal. On a hillock near Anmakoṇḍa, not far away from Warangal, stands the temple of Padmākshī. A pillar set up in front of this temple bears the figures of squatting Jinas on its four sides and a Jaina inscription which mentions the following facts.[2] The epigraph is dated A. D. 1117, during the reign of the Western Chālukya king Vikramāditya VI. Mahāmaṇḍalēśvara Kākati Prōla, son of Bētarasa, was the feudatory governor of the king. Pergaḍe Bēta, son of Daṇḍādhinātha Vaija, succeeded to the hereditary office of the minister under the Kākati chief Prōla. Mailama was the wife of this minister Bēta. An ardent follower of the Jaina Law, she built a Jaina temple named Kadalalāya Basadi on the top of the Anmakoṇḍa hill and made an endowment of land for its maintenance. The pillar also was set up by the same lady on that occasion. Mahāmaṇḍalēśvara Mēlarasa, another dignitary of the kingdom, also gave land for the benefit of the Jaina temple. It may be easily seen that the Kadalalāya Basadi of the epigraph has been replaced by the Padmākshī temple of the present day.

TĀḌAPATRI RECORD: An inscription from Tāḍapatri[3] in the Anantapur District discloses the existence, in that locality, of a well-established Jaina temple, an influential line of Jaina teachers and the patronage received by them from the feudatory rulers of the area, who claimed their descent in the lunar race. The epigraph is dated A. D. 1198 and records an endowment of land made by the feudatory chief Udayāditya to the divine Mēghachandra who was the superintending priest of the Chandranātha-Pārśvanātha Basadi and belonged to the Mūla saṁgha, Dēśi gaṇa, Koṇḍakunda

1 Ep. Ind., Vol. X, pp. 147 ff.
2 Ibid., Vol. IX, pp. 256 ff.
3 South Indian Inscriptions (S. I. I.), Vol. IV, No. 798.

anvaya, Pustaka gachchha and Ingaḷēśvara Baḷi. Mēghachandra's guru was Bhānukīrti whose guru was Bāhubali.

CHEBROLU CHARTER: An epigraph from Chebrolu[1] in the Kṛishṇā District speaks of the temple of Ananta Jina in the locality and seems to record the continuance of a gift of land formerly made for its maintenance by a chief named Jaya. Evidently, the temple must have been in existence by the beginning of the 13th century A. D., as the inscription mentions the date A. D. 1213-4. From this fact it would be reasonable to surmise that Jainism still claimed some following and was held in estimation to an extent in that area.

KUNTHU TĪRTHAKARA: An interesting inscription has been noticed on the pedestal of an image deposited in the open air Archaeological Museum at Hampi.[2] It records the construction of a Chaityālaya in the city of Kandanavroḷu and the consecration therein of the image of Kunthu Tīrthakara by Immaḍi Bukka Mantrīśvara, son of Baichaya Daṇḍanātha. This dignitary was the disciple of Dhārmabhūshaṇa Bhaṭṭārakāchārya of the Mūla Saṁgha, Balātkāra gaṇa and Sarasvatī gachchha. The epigraph is dated A. D. 1395 and may be assigned to the reign of the Vijayanagara king, Harihara II. The image must have originally belonged to Kurnool, as the ancient name of the town was Kandanavrolu. But unfortunately the image is lost and only the pedestal has survived. The loss is felt all the more, because the images of the Tīrthakara Kunthunātha are very rare and not generally available for study and examination. This affords one more instance of the lingering state of Jainism in the Āndhra region.

ŚRĪŚAILAM EPIGRAPH: Now we reach the end of our epigraphical journey and notice with sorrow the tragic doom that extinguished the last remnants of the Jaina faith in the Āndhra region. While recounting the pious achievements of a Vīraśaiva chief named Liṅga, son of Śānta, an inscription from Śrīśaila, dated A. D. 1512, tells us that he took pride in cutting off the heads of Śvētāmbara Jainas.[3] No further details are forthcoming regarding the activities of this Liṅga against his opponents of the Jaina creed. Though this piece of information is meagre, it is full of significance when read in the context of the entire history of Jainism in the Āndhra country. Firstly, it proves that Jainsim had lingered on in the Āndhra country, particularly in the region of Śrīśaila, in spite of overwhelming odds, till the period of the 16th century. Secondly, it testifies to the prevalence of the Śvētāmbara sect in that land and strengthens our earlier surmise that some

1 An. Rep. on. S. I. Epigraphy, 1936, Appendix B, No. 336.
2 Ibid, 1915, Appendix C, No. 16.
3 Ep. Ind., Vol. V, pp. 142 ff.

of the missionary activities conducted by the pioneers of the Jaina Law in South India were sponsored by the members of the Śvētāmbara school. Thirdly, it shows that ruthless persecution by the followers of hostile creeds was prominent among the causes that led to the extinction of the Jaina faith in the Āndhra Dēśa.[1]

CONCLUSION: We may conclude the above brief review of Jainism in the Āndhra Dēśa with the following useful observations.

1) The three categories of sources examined by us, viz., traditions and literature, antiquities and inscriptions are mutually corroborative. The gaps in the story left out in one class of material are sometimes supplied and filled in by others.

2) To a superficial observer the Āndhra Dēśa is virtually devoid of all traces of Jainism; for, no followers of the creed worth the name exist in the area. No sacred places like Śravaṇa Beḷagoḷa in Karnāṭaka or Jina Kāñchī in the Tamil Nāḍ have survived in the Andhra country. Unlike the Kannaḍa and Tamil literatures, the Telugu literature has preserved no literary works of outstanding merit written by Jaina authors. But the above enquiry has convinced us that the facts were quite different.

3) A close and correlated study of the various sources has brought home the following glowing features of the history of Jainism in the Āndhra Dēśa: i. Jainism migrated to the land of the Āndhras prior to Buddhism in as early a period as the 6th century B. C. ii. It had to encounter formidable opposition from the Buddhist creed. Though met with reverses, it continued its struggle with remarkable perseverence and survived with credit for a long time. iii. Jainism was prevalent in large areas and wielded considerable influence over important sections of the society. Many a ruling prince and eminent official of the state came under its direct influence and fervently followed the path of the Jaina Law.

4) Particularly interesting and highly significant are those sources that hail from the Kṛishṇā and Guntur Districts, because this area was the stronghold of the rival creed of Buddhism. A comparison of the sources from this area with others will show that they are neither meagre nor insignificant. Nay, they are even preponderating so to say. This position furnishes eloquent testimony to the high spirit and indomitable courage that characterised the missionary activities of the torch-bearers of the Jaina Law who worked under adverse circumstances and succeeded in establishing the supremacy of their faith.

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1 This piece of epigraphical evidence vindicates the statements of Jaina persecution occurring in the literature and local records noticed previously.

CHAPTER III

JAINISM IN TAMIL NAD

1. Antiquity

As contrasted with its vicissitudes in the Āndhra Dēśa, Jainism presents itself in a preeminently advantageous position in the Tamiḷ Nāḍ. The sources that come to our help in the task of reconstructing its history are exceedingly rich and abundant. We shall make a selective study of them with a view to understand the story in its main details.

Advent of Jainism: The geographical situation of the Tamiḷ Nāḍ would indicate that Jainism was introduced here either through the Āndhra Dēśa or the Karnāṭaka country. The latter view appears to have generally found favour with the scholars as it derives its support from the well established tradition of Bhadrabāhu's migration to Karnāṭaka. But the evidence discussed at length in the previous chapter would persuade us to consider the possibility of the former view also in an agreeable light. Therefore we shall discuss here, in the first instance, the antiquity of Jainism in the Tamil territory on its own merit, irrespective of its affiliations with other parts of South India, and then take up the question of its relationship with the adjoining areas.

Evidence of Mahāvaṁsa: The tenth chapter of the Mahāvaṁsa, a Buddhist chronicle of the fifth century A. D., deals with the consecration of the prince Pāṇḍukābhaya. While describing the new constructions in the capital town of Anurādhapura, we are told that the king built a house for the Nigaṇṭha Jotiya to the east of the cemetery. Nigaṇṭha Giri and many ascetics of various heretical sects were residing in that area. Proceeding further the narrative informs us that the ruler also constructed a chapel for Nigaṇṭha Kumbhaṇḍa and that it was named after him. A dwelling for the Ājīvakas was also erected by the monarch.[1]

The expression Nigaṇṭha occurring in the above account is a Prākrit form of the Sanskrit term Nirgrantha which means a follower of the Jaina faith. The reign of king Pāṇḍukābhaya[2] has been placed in the 4th century B. C. (from B. C. 377 to 307) and so the above events concerning the construction of a dwelling and a temple for the Nirgranthas in the capital should be referred to the early period of the Ceylon history.

1 Geiger's Mahāvaṁsa, p. 75. A reference to the place of residence of Nigaṇṭha Giri is contained in Dīpavaṁsa (H. Oldenberg: 19, 14) also another Buddhist chronicle of the 4th century A. D.

2. Mahāvaṁsa, Introduction, page xxxvi.

IMPORTANT LANDMARK: This piece of information constitutes an important landmark in the history of Jainism in South India. The evidence is trustworthy since it comes from a source which is fairly ancient and none the least pro-Jaina. Further the accuracy with which the circumstantial details are narrated should leave no doubt in regard to its authenticity. This shows that Jainism had established itself in the northern part of Ceylon and claimed a respectable status in the kingdom. It also points to the possibility that the Tamil land might have come into contact with the creed of Lord Jina by the period of the 4th century B. C. or even earlier. For on account of their proximity closer relationship subsisted between Ceylon and the Tamil country[1]; and the Jaina missionaries like the protagonists of the Buddhist faith might have naturally preached their doctrine in the latter region, prior to their immigration into the island by the land route through peninsular India.

It may be gathered from the above account in the Mahāvaṁsa and from other sources that Buddhism was not the dominant religious faith of Ceylon in the 4th century B. C. Jainism and other 'heretical' creeds appear to have held the field. Buddhism gained prominence in the island later by the end of the third century B. C. during the reign of the Ceylonese ruler Dēvānāmpiya Tissa who was a zealous advocate of the faith.[2] It would thus seem that the doctrine of Lord Jina which was senior to that of Lord Buddha consistently maintained its priority and also superiority, for some time, not only in the land of its origin, but also in the distant provinces of South India and Ceylon, thanks to the well-organised proselytizing activities of its advocates.

TESTIMONY OF TRADITIONS: We may notice in this context an interesting tradition hailing from Karnāṭaka which, though recorded in a late literary composition, seems to reflect the antiquity of Jainism in the Tamil country. Dēvachandra, a Jaina author of the last century, who was a native of Kanakagiri or Maleyūru in the Mysore territory,[3] has made a faithful collection of miscellaneous legends and traditional accounts of rulers and Jaina teachers in his compendium named Rājāvaḷikathe. After furnishing the details regarding the migration of Bhadrabāhu and Chandragupta to the Mysore region, the work tells us that Bhadrabāhu, at the time of his death, nominated his disciple Viśākhāchārya as the leader of the assemblage

1 From the account of Vijaya given in the Mahāvaṁsa (chapter vii) we know that the Pāndyan knigdom or the southern region of the Tamil country had come into intimate relationship with Ceylon. The Dīpavaṁsa contains allusions to Damila (18, 47; 20, 17; etc.) which show that the cultural ties between the two regions were maintained in the later period also.

2 Mahāvaṁsa, chapter xi.

3 Karṇāṭaka Kavicharite, Vol. III, pp. 147-8.

of monks and instructed him to proceed still further to the Chōḷa and Pāṇḍya countries. Accordingly Viśākhāchārya repaired to those regions and propagated the tenets of the Jaina Law among their inhabitants who were already familiar with the doctrine.[1] Bhadrabāhu is known to have deceased by the beginning of the third century B. C. (B. C. 297). So the earlier contact of Jainism with the Chōḷa and Pāṇḍya countries, i. e., the Tamiḻ Nāḍ, as specified in this account, may be postulated approximately by the period of the 4th century B. C.

Testimony of another literary source is available to show that the above statement of Dēvachandra is not unfounded. Ratnanandi, a writer of the 15th ceutnry A. D., gives an account of Bhadrabāhu's exodus to Karnāṭaka on similar lines in his Sanskrit work entitled Bhadrabāhucharita and states that Viśākhāchārya, the disciple of Bhadrabāhu, led the Jaina saṁgha at the instance of his guru to the Chōḷa country.[2]

ROCKY BEDS AND EPIGRAPHS: After this we pass on to a different category of sources whose evidence should be considered direct and decisive. In consequence of the researches conducted by the enthusiastic scholars of the Epigraphist's office, Madras,[3] a large number of caverns containing beds carved out in the rock has been discovered in the hills and mountainous regions in the Pudukkoṭṭai area and Madura and Tinnevelly Districts of the Madras State. The two last-named areas are particularly rich in these antiquities and the Madura District is known to possess considerably numerous monuments of this kind. These caverns are generally situated on mountain slopes at almost inaccessible heights, in out-of-the-way places and in the interior of dense forests inhabited by wild beasts. The beds sometimes designated as Pañchapāṇḍava beds are made into shape by chiselling the stone and usually possess the elevation of a pillow. The caverns as a rule are provided with the conveniences of natural water supply. From this description it may be seen that these rocky hermitages on the hills must have been, at one time, occupied by ascetics, monks and recluses who wanted to spend their lives in secluded retirement far from the habitations crowded by worldly people.

The very position and nature of these stony couches which are characteristically simple and austere would point to their great antiquity. But on account of their association, in majority of instances, with inscriptions written in ancient script, it has been possible to determine the age of these

1 Ep. Carn., Vol. II, Introduction, p. 39; Studies in South Indian Jainism, pp. 20 and 32.

2 Ep. Carn., Vol. II, Introduction, p. 38.

3 Vide An. Rep. on S. I. Epigraphy, 1907, pp. 46-47; 1908, pp. 46-47; 1909, pp. 67-70; 1910, pp. 66-69, etc.

monuments with some precision. These epigraphs are sometimes engraved quite close to and on the pillow sides of the beds, thus furnishing unerring proof of their synchronism.[1] The characters of the records present archaic specimens of the Brāhmī script and may be referred to the period of the 3rd century B. C.[2] In order to present a clear picture of the theme I may illustrate these remarks with a brief description of some of the individual monuments.

MADURA DISTRICT: 1) A cavern with more than dozen beds and Brāhmī inscriptions was found in the Ānaimalai Hill. Three of these are double beds. 2) A huge cavern, the biggest so far known, containing numerous beds and Brāhmī inscriptions, was noticed at Varichchiyūr. 3) The Tirupparankunram hill revealed the existence of two caverns. One of them possesses six beds with writing in Brāhmī script on their pillow side. The other cavern has two beds and no inscriptions. 4) A big cavern possessing many beds was spotted out at Aḻagarmalai. It has two Brāhmī inscriptions, one on the floor of the cave and another on the brow of the hill. 5) Kongarpuḷiyanguḷam has presented at least four caverns possessing more than thirty beds in all. Writing in Brāhmī characters was detected in one of these caves. 6) As a result of careful examination the hill called Siddharmalai or 'the hill of the sages' near Meṭṭupaṭṭi or Muttupaṭṭi has yielded one cavern with thirty beds. Three epigraphs in Brāhmī, one on a bed and two on the sheltering rock, have been discovered here. A detached boulder was also found to possess a single bed and a Brāhmī inscription. 7) Three caverns have been ransacked at Kīḻaḷavu. One of these possesses beds and inscriptions in Brāhmī alphabet. The other two caverns contain beds, but no inscriptions.[3]

TINNEVELLY DISTRICT: One cavern possessing writing in Brāhmī script and several beds has been explored at Marugāltalai. Four caverns containing Brāhmī inscriptions and a large number of beds have been discovered at Kaḷugumalai which is rich in rock-cut architecture and sculptures. Ten beds have been traced out in a cavern at Vīraśikhāmaṇi. It is interesting to note that on one of these beds was found engraved a figure made up of 64 small squares. A game known as Ceylon Arasadi Keliya is associated with an identical diagram.[4] This figure therefore appears to have been intended for the playing purpose. This cavern is devoid of any inscriptions in Brāhmī alphabet.

1 Compare, An. Rep. on S. I. Ep., 1908, p. 47.
2 Proceedings and Transactions of Third Oriental Conference, p. 282.
3 Ibid., pp. 275-78; An. Rep. on S. I. Epigraphy, 1907, pp. 46-47; etc.
4 Proceedings etc., p. 276.

PUDUKKOTTAI AREA: Sittannavāśal is an important hill range containing a large number of ancient relics. It contains a natural cavern known as Ēladipattam. Seventeen beds are cut on the rock of this cavern and by the side of the largest of these beds is engraved an inscription in Brāhmī alphabet. A hill known as Āluriṭṭimalai among the group of hills called Nārttāmalai has a natural cavern with traces of beds similar to those at Sittannavāśal.[1]

THE PROBLEM OF EPIGRAPHS: In regard to the palaeography of the Brāhmī inscriptions noted above it may be remarked that the script of these epigraphs is akin in many respects to the alphabet of the cave records of Ceylon belonging to the same period and further that their characters bear resemblance with the Brāhmī script of the Bhaṭṭiprolu documents.[2] These writings thus constitute the earliest lithic records of the Tamil Nāḍ and the relics, viz., the rock-cut beds with which they are associated, comprise the most ancient lithic monuments of the people who lived in the land in that early age. But in spite of the general familiarity with the script the interpretation of these epigraphs has baffled the best efforts of renowned epigraphists. This may be attributed to some extent to a few hitherto unknown symbols of uncertain value occurring in these writings. But the main difficulty lies in regard to their language which has proved a veritable puzzle.[3]

Two divergent views have been held on the question. According to one view the language used in these epigraphs is only Tamil which is found here in its earliest and undeveloped state. The exponent of this theroy is Mr. K. V. Subrahmanya Ayyar, retired Superintendent for Epigraphy of the Archaeological Department. Mr. Ayyar has also shown that these monuments are associated mainly with the activities of the Buddhist missionaries who preached the doctrine of Lord Buddha in the Tamil country.[4] The other view advocates a Prākrit basis for these epigraphs. According to this opinion their language is a variety of Prākrit

1 An. Rep. on. S. I. Ep., 1915, p. 86 and Manual of Pudukkottai State, Vol. II, pt. ii, pp. 1077 and 1092.

2 Proceedings etc., Third Oriental Conference, p. 282.

3 These records have still remained an unsolved riddle, though they were discovered over four decades ago. The contributory factors for this state of affairs are these: peculiar forms of the Brāhmī alphabet, crude and archaic nature of the language which may be an undeveloped variety of Prākrit (?), difficulty in the grouping of syllables and words, prepossession in regard to their Buddhist origin to the exclusion of their *Jaina* relationship.

4 Proceedings etc., Third Oriental Conference, pp. 278-81.

known as the Paiśāchī Prākrit. One of the areas where Paiśāchī Prākrit is said to have been in vogue was the Pāṇḍya country, and this description agrees with the provenance of these inscriptions. Dr. C. Narayana Rao, the protagonist of this theory, has substantiated his agruments by interpreting these records in keeping with his theory.[1]

JAINA ORIGIN: We may pass over the disputed question of the language and the contents of the epigraphs and concentrate our attention on those relics, which are closely related with these records, to wit, the natural caverns with their unique rows of rock-cut beds. There is adequate justification to maintain that these monuments, at any rate, the majority of them, could not have been primarily and exclusively Buddhistic in their origin. The grounds for such a contention are as follows:

First, although it is possible to postulate the infiltration of Buddhism in the Tamil country and in Ceylon prior to the epoch of the third century B. C., it gained neither strength nor prominence in these regions. The Buddhist doctrine gathered momentum only during the later period of the century on account of the mighty support and patronage it received at the hands of the Mauryan emperor Aśoka on the one side and of the Ceylon ruler Dēvānāmpriya Tissa on the other.[2] On the contrary, as we have observed while dealing with the history of Jainism in the Āndhra Dēśa, Jaina teachers were the early enthusiastic leaders of missionary movements in South India.[3] This observation is confirmed by the prevalence of Jainism in Ceylon during the early age of the 4th century B. C. noticed above. We have also discussed with the help of some literary traditions the possibility that the Tamiḻ Nāḍ could not have been excluded from the sphere of missionary activities of these early teachers of the Jaina Law in those days.

Secondly, we have to note the Jaina associations and environments of many of these caverns and monuments. Here are a few by way of illustration: 1) At Tirupparankunram, not far away from one of the caverns noticed above, have been found two square depressions cut into the rock at an inaccessible height. These squares contain standing naked figures with

1 New Indian Antiquary, 1938-39, pp. 362 ff.

2 Mahāvaṁsa, chapter xi.

3 The more enduring and wider imprint left on the life and literature in Tamil land by Jainism stands in favour of their proselytizing activities. Scholars who viewed this problem from the Buddhist point of view had also to concede the early association of these monuments with the Jaina monks. Absence of other Buddhist relics in these caverns as in Ceylon and the prevalence of Jaina relics in them, on the contrary, are some of the serious questions of the problem which have not been answered properly by the Buddhist protagonists. Vide An. Rep. on S. I. Epigraphy, 1907. p. 47; 1909, p. 70,

serpent hood. These evidently represent the Jaina Tīrthakaras. 2) In the cavern at Alagarmalai containing Pañchapāṇḍava beds a rock-cut image of the Jina has been discovered close to the writing in Brāhmī script. 3) The cavern at Muttupaṭṭi noted above possesses sculptures of the Jaina deities carved out on the overhanging boulder sheltering the beds. 4) Of the three caverns noticed above at Kīlaḷavu one contains a row of rock-cut sculptures in relief. These may be clearly identified as the Jaina Tīrthakaras in standing and sitting postures. 5) In the natural cavern at Seṭṭipoḍavu near Kīlakkuḍi are to be seen rock-cut sculptures of various Tīrthakaras attended by Śāsanadēvatās. 6) Existence of a series of rock-cut sculptures in relief representing the Jinas has been traced in a natural cave on Poygaimalai hill near Kuppālanattam. This cave is known by the name Śavaṇār Koil or 'the temple of the Jaina recluses'. 7) Kaḷugumalai noted for its beds and Brāhmī inscriptions is particularly rich in rock-cut sculptures of Jaina persuasion, which present a highly charming spectacle. On the rocks of these hills have been carved out panels of Jaina deities; and particularly interesting among them are some that portray the Yakshīs in prominent positions.[1] 8) Sittaṇṇavāśal and Nārttāmalai contain caverns with beds and Brāhmī writing. These hills which are absolutely devoid of Buddhist vestiges abound in Jaina relics of an early age, such as rock-cut sculptures, fresco paintings and inscriptions.[2]

Thirdly, we have to observe that these Jaina associations of those early mounments could not have been accidental. No doubt, it is possible to argue that some of the Jaina sculptures were carved out, at a later date, on the rocks of caverns containing earlier relics, viz., the beds and the Brāhmī inscriptions. But we are equally justified in assuming that some of the caverns at least continued uninterrupted as Jaina resorts from the age of the beds and the Brāhmī inscriptions onwards. Further, the appellation 'Pañchapāṇḍava beds' given to some of these monuments by the ordinary people need not be construed as necessarily conveying their Buddhist associations as Mr. Ayyar has presumed.[3] For there are instances of hills which are styled Pañchapāṇḍava hills, but which own in large numbers Jaina sculptures and inscriptions only and no Buddhist vestiges. The hill known as Pañchapāṇḍavamalai near Arcot,[4] another of the same name near Kīlaḷavu and the Aivarmalai hill in the Madura District, which is only a

1 Photographs in the collection of the Government Epigraphist's Office.

2 Manual of Pudukkottai State, Vol. I, p. 83; Vol. II, part I, p. 540.

3 Proceedings etc., Third Oriental Conference, pp. 278–79.

4 Ep. Ind., Vol. IV, p. 136.

Tamil paraphrase of the former expression (Aivar = Five), may be cited as a few instances to illustrate this view.[1]

And lastly, there seems to subsist an early common substratum of Jaina religious movement both in Ceylon and in the Tamil area in the extreme south of the Indian Peninsula, which are not distantly situated from each other. As in Ceylon, so in the Tamil land, particularly in its southern parts, Jainism might have impressed itself on the social and religious life of the people by the period of the 4th century B. C. Significant in this context is the close affinity existing between the script of the earliest Brāhmī records of the Tamil land and the alphabet of the cave inscriptions of Ceylon as noticed earlier.[2]

JAINA IMMIGRATION IN TAMIL NĀḌ: Now we shall revert to the question of immigration of Jainism in Tamiḷ Nāḍ and state our views in the light of the facts detailed above. After their entry into the Āndhra Dēśa the advocates of the Jaina Law appear to have marched due south into the Tamil country. This is attested by the existence of ancient relics such as Jaina rock-cut sculptures and inscriptions preserved in the hills of the North Arcot District which comprises one of the northern parts of the Tamil territory adjacent to the Telugu region. These preachers proceeded further to the southern parts of the country and crossing the sea entered into the island of Ceylon. This might have taken place approximately during the period of the 5th and 4th centuries B. C. Another stream of Jaina teachers appears to have flowed into the Tamil country from the Karnāṭaka region during the 3rd century B. C. These were the monks belonging to the congregation of Bhadrabāhu, who carried out the last wishes of their master under the leadership of Viśākhāchārya. The influx of this new band of preachers might have accelerated the pace of the proselytising movement in the Tamil country, particularly in its southern parts. It is on this ground that we can explain the abundance of Jaina monuments and inscriptions in the hills and elsewhere in the Madura and Tinnevelly Districts as contrasted with their limited quantity in the northern areas.

2. Strongholds of Jainism

JAINA CENTRES: Now we shall make an attempt to trace the origin and rise of some of the eminent centres of the Jaina religion that flourished in the Tamiḷ country with the aid of the evidence furnished by antiquities, inscriptions and literature. In doing so we shall be generally guided by the considerations of their geographical distribution and chronological

1 An. Rep. on S. I. Epigraphy, 1909, p. 69 and 1910, p. 68.
2 Proceedings etc., p. 282.

sequence in each case. One feature that becomes conspicuous to us while dealing with this subject is that most of these centres originated and developed on or by the side of the hills and mountains which are noted for their picturesque view and endowed with nature's bounty. We can, therefore, indulging in a metaphor, describe these hills as the citadels of the Jaina faith. In this wise it seems that the wheel of conquest of the Jaina Law set in motion by Lord Mahāvīra on the summit of the Kumārī Hill in the Kalinga country, rolled down on its southern expedition capturing one hill after another and converting them into its strongholds till it reached the extremity of the land.

KĀNCHI REGION: Kāñchī or Kānchi region which roughly represents the modern Chingleput District appears to have developed as a favourite resort of Jainism from early times. This area was the home of the Pallava power which was nurtured from the 4th to the 8th century A. D. Mayilāppūr which is now a part of the modern city of Madras claimed a substantial number of adherents of the Jaina faith among its residents.[1] Tiruvaḷḷuvar, author of the famous Tamil poem Kuṟaḷ, who lived in the first century A. D. is said to have been Jaina by persuasion and a resident of this place.[2] A tradition from Mahābalipuram avers that the early members of the Kurumbar community of the area were the followers of the Buddhist and Jaina faiths.[3]

KĀNCHI PROPER: Coming to Kānchi proper, the capital city of the Pallavas, it had the unique privilege of being an eminent resort of the Jaina creed for a considerably long age of several centuries. Not only did the doctrine receive active help and encouragement at the hands of the Pallava rulers in the beginning, but some of the early members of the house became its direct adherents. The famous instance is that of Mahēndravarman I who ruled during the first quarter of the seventh century A. D. and was a staunch adherent of the Jaina faith in the early part of his life.[4] Equally noteworthy is the instance of the Śaiva saint Appar who is closely associated with the Pallava king as the renowned teacher who brought about the spiritual transformation of the latter from his earlier leanings with the Jaina creed. Initiated into the Jaina fold, Appar spent the younger years of his life in a Jaina monastery as monk Dharmasēna.[5] We may note in this context the tradition regarding the origin of the two temples dedicated to the Jaina deities at Tirupparuttikkunram near Kānchi. These are the shrines of Vardhamāna and Vṛishabhanātha Tīrthakaras, which are believed to have

1 Studies in South Indian Jainism, p. 74; Ep. Ind. Vol. VIII, p. 290.

2 Ibid.

3 List of Antiquarian Remains in Madras Presidency, Vol. I, 190.

4 South Indian Inscriptions (S. I. I.), Vol. XII, Introduction, p. 2.

5 Studies in S. I. Jainism, p. 66.

been founded by a Pallava king at the instance of the teachers Vāmana and Mallishēṇa.[1] It is not unlikely that this Pallava king was Mahēndravarman I.

It is of interest to note that the earlier attachment of Mahēndravarman I to the Jaina doctrine is alluded to, though in an indirect way, in an inscription of his own.[2] The epigraph is engraved on a pillar in a rock-cut cave of the king near Trichonopoly. Describing the erection of the Śivaliṅga in the cave, the record characteristically states that the knowledge of the king in respect of god Śiva was formerly posed in the opposite direction on account of his having followed the path of the hostile creed. The passage in question runs thus:

गुणभरनामनि राजनि अनेन लिङ्गेन लिङ्गिनि ज्ञानम् ।
प्रथतां चिराय लोके विपक्षवृत्तेः परावृत्तम् ॥

JINA KĀNCHI: Tirupparuttikkunram, popularly known as Jina Kānchi, is situated at a distance of about two miles from the modern town of Conjeeveram. This place has preserved a Jaina shrine to this day. The presiding deity of this shrine is Lord Vardhamāna who is also styled Trailōkyanāthasvāmi. It is the biggest temple, adorned with artistic splendour, in the Conjeevaram taluk and owns a large number of well-preserved icons of the Jaina pantheon. About 17 inscriptions have been noticed by the epigraphists of the Madras Office at this place, and these furnish much useful information about the history of the temple. The epigraphs range from the 12th to 16th century A. D.[3]

One of the inscriptions dated about A. D. 1116 in the reign of the Chōḷa king Kulōttuṅga Chōḷa I, speaks of the purchase of land made by the Ṛishi-samudāya or the assembly of Jaina monks of the place for the purpose of digging a channel.[4] Another epigraph, dated a few years later in the reign of Vikrama Chōḷa, refers to two transactions, on two different occasions, pertaining to the sale of lands, free of taxes, for the benefit of the Jaina temple.[5] The Ṛishi-samudāya figures in this inscription also. In this record Tirupparuttikkunram is referred to as 'paḷḷichchandam', which shows that the whole village was a gift property of the Jaina temple. A third record, dated A. D. 1199, introduces a teacher

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1 An. Rep. on S. I. Epigraphy, 1923, p. 4.

2 S. I. I., Vol. I., p. 29. The verse cited above contains the figure of speech known as double entendre. King Guṇabhara was Mahendravarman I, Guṇabhara being one of his titles.

3 Ep. Ind., Vol. VII, pp. 115 ff.; An. Rep. on S. I. Epigraphy Nos. 40–45 of 1890; Nos. 188–89 of 1901; Nos. 97–100 of 1923; Nos. 381–83 of 1929.

4 Ibid., No 382 of 1929.

5 Ibid., No 381 of 1929.

named Kurukkaḷ Chandrakīrti, who, along with others, is said to have secured a tax-free gift of land for the same temple.[1] A fourth inscription in Grantha characters acquaints us with the construction of the gōpura of the temple by the sage Pushpasēna Vāmanārya who bore the surname Paravādimalla and was the disciple of Mallishēṇa Vāmanasūri.[2] Of the remaining inscriptions, four belong to the age of the Vijayanagara rulers, two of Bukka II and two of Kṛishṇadēvarāya. The former, dated A. D. 1382 and 1388 respectively, testify to the fervent devotion entertained by Irugappa, the minister of Bukka II, who made munificent benefactions for the maintenance of the great religious establishment and for new constructions in the temple.[3] In the earlier of these grants the deity is addressed as Trailōkyavallabha, the god (Nāyanār) of Tirupparuttikunru.

JAINA ASCENDENCY: On account of the paucity of sources it is not possible to present a clear picture of the state of Jainism in the region of Kānchi prior to the 7th century A. D. Buddhism seems to have approached this area earlier and developed it as one of its powerful centres. This might have been one or two centuries before and a few centuries after the commencement of the Christian Era. By the time of the 7th century A. D. Buddhism appears to have lost much of its prestige and hold in the society and to have been passing through a critical period. This was probably due to the spread of the other doctrines, one of them being that of Lord Jina. We are led to draw this inference from the caricature of the Buddhist creed, rudely depicted in a contemporary Sanskrit play entitled Mattavilāsaprahasanam. This work is ascribed to the authorship of the Pallava ruler Mahēndravarman I. Particularly noteworthy in this context is the manner in which the Buddhist mendicant is held to ridicule in this burlesque. It is also of singificance to observe that the play contains no reference to Jainism though the followers of the other schools have been drawn into it.[4]

Jainism was already in a prosperous state by the time of the 6th and 7th centuries A. D. This is attested not only by the account of Mahēndravarman I, Appar and Sambandhar, narrated in the hostile literary compositions in Tamiḷ, such as the Tēvāram and the Periyapurāṇam,[5] but also by the statement of the Chinese traveller Hiuen Tsiang who visited Kānchi about 640 A. D. Hiuen Tsiang tells us that the Jainas were very numerous in the city of Kānchi and that Buddhism and Brahmanism were about on a par.[6] An

1 An Report on S. I. Epigraphy, No. 43 of 1890. Kurukkaḷ is the Tamil honorific plural of *guru*.

2 Ibid., No. 98 of 1923.

3 Ep. Ind. Vol, VII, p. 115 ff.

4 R. Gopalan: Pallavas of Kānchi, pp. 10 and 93–94.

5 Studies in S. I. Jainism, pp. 66–67.

6 List of Antiquarian Remains in Madras Presidency, p. 177.

investigation into the Buddhist antiquities, the Sthalapurāṇas of various temples of the place, the local traditions and other sources, all lead us to arrive at the same result, to wit, Kānchi was a great centre of the Buddhist creed for a considerably long age of centuries and that subsequently it yielded place to the faith of Jina.[1] With the decline of Buddhism approximately by the age of the fifth century A. D., Jainism gained ascendancy rapidly. It expanded and consolidated its position in and around the region of Kānchi. This is observed from a survey of a good number of places in the area of the Conjeeveram taluk, which have afforded several smouldering relics of the Jaina creed.[2] We may now take a glimpse of these antiquities near Kānchi.

VICINITY OF KĀNCHI: Ānandamangalam has revealed the existence of a group of Jaina sculptures carved on the rock of a hillock lying near the village. On another rock near this group is a solitary Jaina figure with attendants. The central figure in the group is believed to represent Anantanātha Tīrthakara; consequently, it is conjectured that the village has derived its name from the Jaina deity. But it will be shown presently that both these assumptions are incorrect. No followers of the Jaina faith are residing in the village at present; but members of the Jaina community living in the neighbouring villages come to this place once in a year to offer worship to the above-mentioned Jaina deities on the boulder.[3] An inscription dated A. D. 945, in the reign of the Chōḷa king Madiraikoṇḍa Parakēsarivarman, is engraved on the boulder by the side of the Jaina sculptures. It records a gift of gold made by the divine Vardhamānapperiyaḍigaḷ, a disciple of Vinaiyabhāsura Kuravaḍigaḷ for providing food to a devotee at Jinagiripaḷḷi.[4] This Jinagiripaḷḷi appears to have been the monastery situated at Jinagiri, possibly a name of the Jaina settlement near the hillock at Ānandamangalam.

ĀNANDAMANGALAM SCULPTURES: Now before proceeding to other places in the vicinity of Kānchi, we may pause for a moment to take a closer view of the rock-cut figures near Ānandamangalam mentioned above; for these sculptures seem to belong to an early age and their study is calculated to help us to understand some peculiar aspects of the religious and iconographic traditions of Jainism in Tamiḷ land.

The group contains a central figure which occupies a place of prominence.[5] This is evidently a Tīrthakara seated on a throne in the *palyaṅkāsana*

1 An. Rep. on S. I. Epigraphy, 1923 pp. 128–29.

2 Ibid, p. 129.

3 Ibid., p. 3.

4 Ibid., Appendix B, No. 430. Periyaḍigaḷ is an honorific suffix signifying high veneration. Kuravaḍigaḷ also is an honorific epithet indicating great reverence, derived from Sanskrit *guru*.

5 Photograph in the collection of the Government Epi raphist's Office.

posture and surmounted by the familiar canopy of triple umbrella. In the upper space near the deity are seen four small figures, two on each side. These probably represent the Śāsanadēvatās and Gaṇadharas. It is not known if the throne bore the usual cognizance of the Jina. If it bore one, it is obliterated. To the proper right of the main deity lies a prominent female figure, decorated with head-dress, ornaments on the neck and hands, and garment on the lower part of the body. She is standing on a seated lion, having her right leg bent at the knee, the right hand turned towards the waist and holding some object, and the left hand placed on the head of a child whose feet are planted on the hindmost part of the animal. Two dwarfs are standing near her to the proper right. Behind the bended right arm of this female figure is a tree. In the upper space to the right of the tree is a flywhisk. A similar object is depicted also to the left of the Tīrthakara.

To the left of the main deity, which is the Tīrthakara, are two figures which claim some prominence. They are standing with their hands hanging down in the *kāyōtsarga* posture, and their feet resting on a full-blown lotus. The figure immediately to the left bears the canopy of the triple umbrella. The other figure also appears to have borne a similar decoration; but it is obliteratad on account of damage. Signs of damage may be detected in other spots of the group also.

THEIR IDENTIFICATION: What deity is the central figure of the above description? The belief in regard to its identity with Anantanātha Tīrthakara has no justification. The characteristic traits enumerated above do not square with the known iconographical features of Anantanātha Jina. The deciding factor in the present enquiry is, I think, the female figure. She must apparently be the Yakshiṇī of the Tīrthakara. Almost all the Yakshiṇīs in the Digambara School of Iconography are endowed with four hands, and it is only in two cases that two hands are permitted. They are Ambikā, the Yakshiṇī of Nēminātha and Siddhāyikā, the Yakshiṇī of Mahāvīra. Ambikā is described as riding on a lion and carrying in her two hands a bunch of mangoes and a child.[1] This description eminently suits the female figure of our group. Hence the Tīrthakara here must be Nēminātha. The tree in the sculptures must be his Kēvala tree which is said to be Mahāvēṇu (great bamboo) or Vētasa (cane).[2]

There still remain to be identified the two figures standing on a a lotus to the left. They might be Pārśvanātha and Mahāvīra, the 23rd and 24th Tīrthakaras of the series, Nēminātha being the 22nd. Otherwise, they could be identified as Padmaprabha and Naminātha who bear the red

1 B. C. Bhattacharya: Jaina Iconography, p. 42.

2 Ibid., p. 80.

and the blue lotus as their cognizance or specific symbols.[1] Or, in a general way they would stand for any two Jinas of the pantheon. When a Tīrthakara attains Kēvala Jñāna or Perfect Knowledge, he commands all miraculous powers by virtue of which a golden lotus is said to move always under his feet.[2] This supernatural phenomenon appears to have been depicted in the sculptures under notice. This panel of sculptures might be ascribed approximately to the age of the 9th and 10th century A. D.

IMPORTANT OBSERVATIONS: As a result of the critical review of the Ānandamangalam sculptures, we are furnished with the following important results. The Yakshiṇī enjoys a fairly prominent position by the side of the Jina, which is not commonly assigned to her. This is conspicuous in three ways. First, she is marked out for an independent status in spite of her usual place of an attendant subordinate deity. Secondly, we may note her place to the right of the Jina, whereas her legitimate place is to the left. Thirdly, we may observe the special attention paid to her, as seen from the big size and elaborate decorations of the figure. The prominence that was being given to the Yakshiṇī of the Jaina pantheon at this period and in these parts, is illustrated by the other rock-cut sculpture not far away from the above group. The figures are not quite clear, but we can make out for what they appear to be.[3] The main figure might be Mahāvīra and the two-handed female figure standing to the proper right, his Yakshiṇī Siddhāyikā. Her right hand is placed on the waist and she is holding in her upraised left hand an object which may be a fruit. The point worth noting in this case also is the position occupied by this deity on the right side of the Jina. We shall have more occasions hereafter to comment on the predominance of the images of Yakshiṇī in our survey.

RELICS AT ĀṞPĀKKAM, ETC.: Jaina relics have been discovered in the villages of Āṟpākkam, Māgaral, Āryaperumbākkam, Vishār and Śiṟuvākkam in the Conjeeveram taluk.[4] Āṟpākkam has preserved a temple dedicated to Ādi Bhaṭṭālakar or Arugar which is Tamil version of the term Arhat. Another temple dedicated to the same deity was found in dilapidated condition at Māgaṟal. Jaina images have been noticed in mutilated condition at Āryaperumbākkam and Vishār. An inscription in ill-preserved state was copied at Śiṟuvākkam. The epigraph is engraved in early characters and records the gift of land to a Jaina temple or monastery named

1 Jaina Iconography pp. 59 and 79.
2 Abhidhānachintāmaṇi I verse 61.
3 Another photograph in the collection of the Government Epigraphist's office.
4 Ann. Rep. on S. I. Epigraphy, 1923, p. 129.

Śrīkaraṇapperumballi at Sirupākkam.[1] The epithet 'perumballi' in the name indicates that it must have been a fairly big and important religious institution.

PAÑCHAPĀṆḌAVAMALAI: From the region of Kānchi we proceed first towards the west and thence towards the south and enter into the tract of Pañchapāṇḍavamalai and Tirumalai, which represents roughly the modern district of North Arcot. The word 'malai' in these names means 'a hill.'

The hill popularly known as Pañchapāṇḍavamalai, which means 'the hill of the five Pāṇḍavas', is stituated at a distance of about four miles to the south-west from the town of Arcot. Tiruppāmalai is another name of the hill. This hill contains two caves, one natural and another artificial. The natural cavern is on the southern side of the rock. Inside the cavern are a few sculptures carved out in the rock. These will be examined in detail presently. An inscription is engraved on the front face of the rock overhanging the natural cave. Farther to the left and higher up on the same side of the rock is carved the figure of a seated Jina, and below this a tiger whose traces are rather obliterated. Proceeding to the western side of the rock we notice another inscription. The artificial cave consists of seven cells with six pairs of pillars. An image of the Jina is cut into the rock above these cells. This cave bears no inscriptions.[2]

THE INSCRIPTION: The first inscription at Pañchapāṇḍavamalai mentioned above is engraved in very archaic Tamil alphabet of the 7th and 8th century A. D. It is dated in the 50th year of Nandippottarasar and states that a person named Nāraṇan who was a resident of Pugaḻālaimangalam, caused to be incised the image of Ponniyakkiyār along with the preceptor Nāganandi.[3] Nandippottarasar may be identified with the Pallava king Nandivarman who ruled from A. D. 717 to 779. It is evident from the context that Nāraṇan, the author of the sculptures, was an ardent follower of the Jaina creed, and that Nāganandi was a divine of reputation. The expression *Ponniyakkiyār* may be split up into *pon* and *Iyakkiyār* which is honorific plural of *Iyakki*. *Pon* means 'gold' and *Iyakki* is the Tamil form of the word Yakshī which denotes a female attendant deity of Jina.

THE SCULPTURES: Now we shall examine the sculptures inside the cave.[4] The prominent figure is that of a female who is sitting on a raised platform. She has two hands. Her right hand is resting on the seat

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1 An. Report on S. I. Epigraphy, 1923, Appendix C, No. 64.
2 Ep. Ind., Vol. IV, p. 136.
3 Ibid., p 137.
4 Ibid., plate facing page 136.

and she is holding some object in her left hand which is raised. The object looks like a fruit. A male figure of smaller size is standing to her proper right on the platform. On the lower side of the platform are shown three miniature figures which might be of some devotees. *Ponniyakkiyār* or the Golden Yakshī in the inscription evidently refers to the prominent female figure and the male figure by her side might be the preceptor Nāganandi.

Golden Yakshī: Who is this *Ponniyakkiyār* or Golden Yakshī? I think she is Siddhāyikā, the characteristic attendant deity of Mahāvīra. As seen previously she is also sometimes portrayed with two hands. The more familiar attributes of her two hands are the Varadamudrā (blessing pose) and the book. But another symbol which is attributed to her is the cytrus fruit.[1] This is assumed to indicate, in particular, her Yakshī nature. In the Pratishṭhāsaṁgraha she is described as invested with *golden lustre.*[2] These canonical details of Siddhāyikā agree in many respects with the image of the above description in the cave. Preceptor Nāganandi appears to have been a worshipper of the Yakshī and one who popularised the deity.

One striking fact that deserves to be noted in regard to these sculptures in the cave is that the image of the Jina figures nowhere in the picture. This is strange and significant. The Yakshī or Yakshiṇī, after all, is a secondary deity and she is generally portrayed in subservient relationship with her master, the Jina. But here things are different. This unusual position may be attributed to the prominence that was being given to the worship of Yakshī in preference to that of Jina on account of her easier appeal and accessibility to the popular mind. This, I think, is the earliest remarkable instance, so far known, of the prevalence of the Yakshī cult in South India, afforded by the joint evidence of epigraphy and iconography.

God of Holy Hill: The second inscription on the rock at Pañchapāṇḍavamalai is about two centuries later.[3] It is dated in the 8th year of the Chōḷa king Rājarāja who ascended the throne in A. D. 984–85. The epigraph introduces a feudatory chief of the Chōḷa king, Lāṭarāja Vīra Chōḷa by name, who was a zealous adherent of the Jaina creed and is described as a worshipper of the holy feet of the god of Tiruppānmalai. This chief, the record states, assigned to the god of Tiruppānmalai certain income

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1 Jaina Iconography, p. 146.

2 सिद्धायिका तथा देवी द्विभुजा कनकप्रभा । Ibid., f. n. 2.

3 Ep. Ind., Vol. IV, p. 137.

derived from the village Kūraganpāḍi (modern Kūrambāḍi near the hill) at the request of his queen. The nature of the god is disclosed by the expression, 'paḷḷichchandam', characterising the gift, which occurs more than once in the inscription. Paḷḷichchandam usually means a gift to a 'paḷḷi' which is a Jaina religious institution, a monastery or a temple, and is frequently met with in the inscriptions of the Tamiḻ country.[1]

Who could be this god of Tiruppānmalai? Tiruppānmalai consists of three words, *tiru*, *pāl* and *malai*. *Tiru* is derived from Sanskrit *śrī* meaning 'holy'; and *pāl* is milk. The whole expression may thus be rendered as 'the holy milk hill.' The inscription evidently refers to the Pañchapāṇḍava hill by this name and this assumption is justified by the still surviving another name of the hill, Tiruppāmalai, noticed above. Since no other Jaina shrine or image proper is traceable on the hill, the god of this hill evidently must be the figure of the seated Jina carved on the rock, described above. The presence of the tiger's effigy near the Jina lends confirmation to this view; for the donor chief was of the Chōḷa extraction, whose emblem was the tiger. In this manner the whole hill is invested with Jaina associations from very remote times and it must have been looked upon as a sacred resort by the members of the Jaina community residing in the neighbourhood.

VIḶĀPĀKKAM: Besides the images and the inscriptions examined above there is additional evidence to prove that the region of Pañchapāṇḍavamalai was once a busy centre of Jainism. An image of a Tīrthakara has been traced in the village of Viḷāpakkam which is about a mile towards the south-east of Pañchpāṇḍavamalai. But more illuminating than the image is the inscription found near the Nāganāthēśvara temple in the village.[2] The epigraph is dated A. D. 945 during the reign of the Chōḷa king Parāntaka I and speaks of the sinking of a well at Viḷāpākkam by Paṭṭini Kuratti Aḍigaḷ. The well and a house were afterwards constituted into a nunnery and placed under the supervision of the Twenty-Four of the village. Paṭṭini Kuratti Aḍigaḷ,[3] as the name signifies, appears to have been an eminent lady teacher. Literally rendered, the expression means 'Her Holiness Fasting Lady Preceptor'. According to the same source she was a disciple of Arishṭanēmi Bhaṭārar of the big Jaina settlement of

1 Ep. Ind., Vol. IX, p. 231; Vol. XXIV, p. 154, etc.

2 An. Rep. on S. I. Epigraphy, 1900, Appendix B, No. 53.

3 This name is interesting. That it is a popular epithet and not a name of initiation is clear from the expression Paṭṭini which means 'fasting'. Kuratti is the Tamil feminine form of Sanskrit *guru*. The honorific plural, 'Aḍigaḷ', signifying some such sense as 'Her Holy Feet', 'Her Worship', etc., points to the eminent spiritual status of the teacher.

Tiruppānmalai. The Jaina residents of the place had organised themselves and constituted a representative council of 'twenty four' members to look after their interests. This is gathered from the statement in the inscription concerning the Twenty-Four. This specific number again bears particular significance in the context; for it is reminiscent of the twenty-four Tīrthakaras of the Jaina pantheon.

VAḶḶIMALAI HILL: A few miles towards the north of Pañchapāṇḍavamalai is another hill by the side of the village Vaḷḷimalai. It has a natural cavern on its eastern slope, which has preserved two groups of Jaina images incised on the rock. The sculptures are impressive; they represent the Tīrthaṁkaras, and other Jaina deities and also eminent Jaina teachers.[1] Four inscriptions are engraved underneath one of these groups. Two of them are written in Grantha characters and the other two in Kannaḍa. Their language however is all Kannaḍa.

One inscription belongs to the Western Ganga prince Rājamalla. It states that Rājamalla took possession of this, the best of mountains and founded the cave temple there. Another engraved near a sculpture informs that the image, probably of his teacher, was made by the divine Ajjanandi Bhaṭāra. The third record again refers to the figure nearby and tells that it was the image of monk Dēvasēna, a pupil of Bhavanandi Bhaṭāra, who was the preceptor of a chief of the Bāṇa family. The fourth epigraph points to another sculpture on the rock as the representation of the teacher Gōvardhana Bhaṭāra and tells that it was made by the monk Ajjanandi Bhaṭāra, a pupil of Bāḷachandra Bhaṭāra. These records[2] may be roughly assigned to the period of the 9th and 10th centuries A. D.

TIRUMALAI (near Pōḷūr): Now we journey towards the south and approach another renowned hill replete with Jaina antiquities. It is the hill known as Tirumalai near the village of the same name about 10 miles from Pōḷūr. The village is still inhabited by Jainas, and some of the Jaina families have preserved in their possession copies of Jaina religious and literary works written on palm leaf. Among these mention may be made of the following few:[3] 1) Trailōkya Chūḍāmaṇi: Prākrit text with commentary in Tamiḷ; 2) Tattvārthasūtram: Sanskrit text with commentary in Tamiḷ; 3) Jīvandharachampū by Harichandra: Sanskrit text and commentary; 4) Guṇabhadra's Mahāpurāṇa; 5) Yatyāchāradharma: Sanskrit text with commentary; 6) Kunthunāthasvāmipurāṇam in Tamil; 7) Śrīpurāṇam in Tamil.

1 Ep. Ind., Vol. IV, p. 140 and facing plate.
2 Ibid., pp. 140-142.
3 An. Rep. on S. I. Epigraphy, 1887, pp. 3 and 7.

REVIEW OF EPIGRAPHS: About a dozen inscriptions in Tamil and Grantha alphabet and Tamil language bearing on the history of Jainism have been discovered at Tirumalai. They are engraved at different spots on the rock by the side of the painted cave, near the rock-cut Jaina figures on the top of the hill and at the base. The earliest among them refers to the reign of the early Chōḷa king Parāntaka I and is assignable to about A. D. 910. It registers a gift of gold made by two residents of Kaḍuttalai for feeding one devotee in the Jaina temple on the sacred hill at Vaigāvūr.[1]

Another epigraph which comes half a century later refers itself to the 19th regnal year of the Rāshṭrakūṭa king Kṛishṇa III of the Maḷkhēḍ dynasty. This date comes to c. 957 A. D. It records the gift of a lamp made to the Yaksha on the Tirumalai hill at Vaigavūr by a servant of Gaṅgamādēvī, the queen of the Rāshṭrakūṭa monarch.[2] The persence of this servant of the Rāshṭrakūṭa family from Maḷkhēḍ in the midst of the Tamil country requires explanation, and this is offered by the historical events of the period. Kṛishṇa III led an expedition against the ruler of the Tamil country and dealt a crushing blow to the Chōḷa power in the famous battle of Takkōlam in the North Arcot Dt. This was about the year A. D. 949. The Karnāṭaka victor remained in the Tamil land subsequently for some years consolidating his successes.[3] It was during this period that the servant of the royal household of the Rāshṭrakūṭa emperor appears to have offered the service to the deity of the 'holy hill', attracted by its fame.

MONK GUṆAVĪRA: The inscription on a rock at the foot of the hill refers to the 21st year of the great Chōḷa king Rājarāja I, whose equivalent would be about 1005 A. D. It tells us that the great monk Guṇavīramāmuni constructed a sluice near Vaigai-malai and named the same after the teacher Gaṇiśēkhara Maru-poṟchūriyan who appears to have been his spiritual preceptor.[4]

TWO CHŌḶA RECORDS: Two inscriptions belonging to the reign of the Chōḷa ruler Rājēndra I, and mentioning his 12th and 13th years which correspond approximately to A. D. 1023 and 1024 respectively are found at different spots on the rock of the Tirumalai hill. The first of these states that a lady named Iḷayamaṇinangai made suitable provision for burning a perpetual lamp before the god Ārambhanandi of the holy mountain, Tirumalai, at the Jaina endowment village of Vaigavūr. The

1 S. I. I., Vol. III, No. 97.

2 An. Rep. on S. I. Epigraphy, 1908, Appendix B, No. 65.

3 K. A. Nilakanta Sastri: *Cholas*, Vol. I, pp, 159–61.

4 S. I. I., Vol. I, No. 66.

record also informs us incidentally that a similar provision for burning a perpetual lamp had been made formerly by Śiṇṇavai, queen of the Pallava king.[1] It is of interest to note that the Jaina deity is addressed in this inscription by the peculiar name Ārambhanandi.[2] Details regarding the Pallava queen are not known.

The second epigraph speaks of the provision made for burning a perpetual lamp and for offerings to the god of Śrī Kundavai Jinālaya on the holy mountain at Vaigavūr.[3] Vaigavūr, we are told, was a 'paḷḷi-chchandam', i. e., a Jaina religious endowment. The donor in this instance also was a lady named Chāmuṇḍappai (=Chāmuṇḍabbai). She was the wife of a merchant named Nannappayya, a resident of Malliyūr.

The name of the Jaina temple introduced in this record is interesting. For we know that Kundavai was a princess of the Chōḷa extraction. She was the elder sister of the famous Chōḷa monarch Rājarāja I, and it is suggested that the temple owed its foundation to this great lady. This surmise is supported by the more explicit evidence of epigraphs. Kundavai was catholic in her religious outlook and looked upon the different gods, Vishṇu, Śiva or Jina, with common devotion. In addition to the temples of other deities she is also credited with the erection of two more Jaina temples, one at modern Dādāpuram in the South Arcot Dt. and another at Tirumalavāḍi in the Trichinopoly Dt.[4]

YAKSHĪ WORSHIPPED: We have noticed above an instance of a gift made to the Yaksha at Tirumalai in an early epigraph. Two more inscriptions deserve particular attention in the context of the prevalence of the Yakshī cult in the Tamil country, which has been alluded to more than once before. One engraved in a small shrine below the painted cave at Tirumalai furnishes the following details.[5] Arishṭanēmi Āchārya, hailing from Kaḍaikkoṭṭūr, had the image of a Yakshī made and installed it here. Arishṭanēmi was a pupil of Paravādimalla who belonged to Tirumalai. The shrine containing this epigraph evidently bore the Yakshī image. The other record engraved on the outer wall of the doorway leading to the painted cave is still more interesting.[6] It tells us that the images of a Yaksha and Yakshī had been set up originally on the holy mountain of Arhat by Eḷini, a prince of the Chēra family from Kērala. The images, in course of time, became subject to decay. Seeing this, a later descendant

1 S. I. I., Vol. I, No. 68.
2 Does this stand for Ṛishabhanātha, the first Tīrthakara?
3 Ep. Ind., Vol. IX, pp. 229 ff.
4 An. Rep. on S. I. Epigraphy, 1919, Appendix C, No 8; Choḷas, Vol. II, p. 507.
5 S. I. I., Vol I, No. 73.
6 Ep. Ind., Vol. VI, pp. 331 ff.

of Eḷini, by name Viḍugādaḷagiya-Perumāḷ, son of Rājarāja, had the two images restored and placed under worship in the usual fashion. The Chēra chief, in addition, presented a gong to the shrine and constructed a channel. The Tirumalai hill is referred to as 'Tuṇḍīrāhvaya-maṇḍalārha-sugiri' in the Sanskrit portion of the epigraph, which means 'the eminent hill of Arhat in the region of Tuṇḍīra, i. e., Chōḷa country'; and in the Tamil portion it is mentioned as 'Eṇguṇavirai-Tirumalai' which connotes 'the sacred hill of the god possessing eight attributes, i. e., the Jina'. It is clear from these details that both Eḷini and Viḍugādaḷagiya-Perumāḷ were ardent followers of the Jaina religion. The epigraphs are not dated but may be broadly ascribed to the age of the 11th century A. D.

VIHĀRA NĀYANĀR: The last epigraph to be reviewed is engraved on the wall of a Maṇḍapa at the base of the hill.[1] It refers to the rule of the chief Rājanārāyaṇa Śambhuvarāja and may be assigned approximately to the middle of the 14th century A. D. It informs that Nallāttāḷ, daughter of Maṇṇai Ponnāṇḍai of Ponnūr, caused the blessed Vihāra Nāyanār, Ponneyil-nātha, to be raised to the holy mountain of Vaigai. Ponneyil-nātha means the 'Lord of the golden fortress', i. e., Arhat. Vihāra Nāyanār seems to be the Utsava-Vigraha or the duplicate image of the main deity, that is taken out in procession on ceremonious occasions.

It may be gathered from the above review of epigraphs that the ancient name of the village at the bottom of the hill was Vaigai or Vaigavūr and that the hill was called Vaigai-malai or Vaigai-Tirumalai. In course of time the term Vaigai fell into disuse and the hill was styled simply Tirumalai or 'the Sacred Hill'. The sanctity of the hill was evidently derived from the presence of the Jaina deities. Subsequently the village also assumed the name Tirumalai, its old name Vaigai having been forgotten. Thus Tirumalai, in this case, constitutes essentially a Jaina appellation nurtured in Jaina associations for centuries.

Lastly, we may note one more interesting Jaina relic that has survived to this day at this sacred place. It is the remnant of paintaings preserved on the wall and ceiling of the cave. The centre of attraction is a wheel whose nave is occupied by the figure of the Jina flanked by attendants. The intervening space between the spokes of the wheel contains groups of devotees in adoring postures. The wheel evidently symbolizes the Dharma Chakra or the victorious Jaina Law set in motion by Lord Jina. The conception and execution of the piece are highly impressive. These paintings probably date from the 11th century A. D. Traces of

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1 S. I. I., Vol. I, No. 70.

earlier paintings covered up by the existing works have also been observed here.[1]

HERMITAGE OF VEDĀL: Now we may notice two places in the Wandiwash taluk of the North Arcot Dt. which were characteristic resorts of the Jaina creed. Here also we have to negotiate, as before, with hills and caverns and boulders and rocks. Not far away from the village of Vedāl are hills whose boulders have disclosed the existence of four Jaina inscriptions.[2] Two of these epigraphs are engraved in archaic characters of the 8th and 9th centuries A. D. and belong to the times of the Pallava king Nandivarman II and the Chōḷa monarch Āditya I. The natural caverns on the hills which have been extended by Maṇḍapas of later construction, appear to heve been used as a monastery and a hermitage by Jaina monks and nuns in the mediaeval centuries. In the inscription of the time of the Pallava ruler[3] this hill resort has bean referred to as Viḍāl and Viḍārpaḷḷi which means 'the Jaina monastery at Viḍāl'.

LADY PRECEPTOR: The other epigraph[4] assigned to the reign of the Chōḷa ruler Āditya I in the second half of the 9th century A. D. furnishes some interesting details in regard to the Jaina church and the ascetic teachers who were held in esteem by the residents of the locality in general and the followers of the Jaina Law in particular. Here was residing in the cave near the boulder bearing the inscription, a renowned lady teacher named Kanakavīra Kurattiyār. She was the pupil and follower of the teacher Guṇakīrti Bhaṭāra of Viḍāl. A dispute arose between the lady teacher and her five hundred lady pupils on one side and the four hundred nuns of a different group on the other. In this situation the inhabitants of the locality who were lay disciples of the school to which Kanakavīra Kurattiyār[5] belonged, came forword with an assurance that they would protect the lady preceptor and her pupils and provide for their maintenance. In this manner came to prominence the hermitage at Vedāl presided over by the distinguished nun, with the support of the Jaina adherents. We may incidentally note that Mādēvi Ārāndimangalam was another name of Viḍāl.

RELICS AT PONNŪR: Relics of the Jaina faith have been preserved to the present day at Ponnūr which must have been an influential centre of the creed at one time. The place possesses a fairly big shrine of

1 Vincent Smith: History of Fine Art in India & Ceylon, p. 344.
2 An. Rep. on S. I. Epigraphy, 1909, Appendix B, Nos. 81-84.
3 Ibid., No. 82.
4 S. I. I, Vol. III, No. 92.
5 This name of the lady preceptor is interesting. Her initiated name Kanakavīra does not indicate a feminine form. Kurattiyār is the honorific plural feminine form of Sanskrit *guru*.

Ādinātha Tīrthakara constructed on a low mound called Kanakagiri. The temple is under worship and owns a few decent metallic images of Tīrthakaras and other deities. Notable among these is an icon of the deity Jvālāmālinī. The image has eight hands and its head is surrounded by an aureole of flames. The following are the details of attributes of her hands: the right series: disc, safety (*abhaya*), mace and spear (*śūla*); the left series: conch, shield, skull (*kapāla*) and book. This idol resembles in many respects the image of Mahākālī of the Hindu pantheon. About three miles to the north-west of Ponnūr is a hill named Nīlagiri. On the top of this hill is carved the image of Hēlāchārya, which is also under worship.[1]

The Mahāmaṇḍapa of the Ādinātha temple contains two inscriptions which provide some historical glimpse of the temple and its ritualistic traditions. The earlier of the two is dated in the 7th year of the Pāṇḍya ruler Tribhuvanachakravarti Vikramapāṇḍya, which may be equated with A. D. 1289. This record speaks of the arrangements made for the worship and repairs in the temple of Ādinātha, out of the income derived from the taxes payable by the inhabitants of the Jaina colony attached to the temple by the popular representatives of the tract known as Vidāl-paṟṟu.[2] The second epigraph lays down a rule for the Jaina residents of the place to follow. It is dated in Śaka 1655 or A. D. 1733. The record states that the Jainas of Svarṇapura-Kanakagiri should take the images of Pārśvanātha and the goddess Jvālāmālinī Amman from the temple of Ādīśvara every Sunday to the Nīlagiri Hill at the time of the weekly worship of Hēlāchārya.[3]

JVĀLĀMĀLINĪ: Highly illuminating is the prevalence, at this place, of the traditions concerning the deity Jvālāmālinī and the teacher Hēlāchārya. Hēlāchārya, which name divested of phonetic hiatus would be Ēlāchārya, according to a literary tradition, is intimately associated with the deity Jvālāmālinī. He was an eminent monk of the Draviḍa gaṇa and hailed from Hēmagrāma in the Dakshiṇa Dēśa or southern country. In order to release a lady disciple of his from the clutches of a Brahmarākshasa or evil spirit which had possessed her, he propitiated the Vahni Dēvatā or the goddess of fire on the top of the Nīlagiri Hill. This is the story of the origin of the cult of Jvālāmālinī, and Hēlāchārya is regarded as its originator.[4] We can easily acquiesce in the identity of Hēmagrāma of Hēlāchārya with Ponnūr (*pon* = gold), which has treasured, as seen above, relics and traditions associated with his name.

1 An. Rep. on S. I. Epigraphy, 1929, p. 88.
2 Ibid., Appendix B, No. 415.
3 Ibid., No. 416.
4 Ibid., p. 88.

Jvālāmālinī is the Yakshiṇī of Chandraprabha, the 8th Tīrthakara, according to the Digambara tradition. She rides on a buffalo and has eight hands carrying disc, arrow, noose, shield, trident, sword, bow, etc.[1] According to another version she is seated on a bull and flames issue from her crest. Out of her eight hands two bear the snakes and others carry different weapons.[2] We may also note in this connection that the Jaina pantheon has another deity named Mahājvālā or Jvālāmālinī who is reckoned as a Vidyādēvī. This goddess rides on a buffalo and carries in her eight hands a bow, shield, sword, disc, etc.[3] The icon of Jvālāmālinī at Ponnūr noted above, generally agrees with the description of other versions of the image though there are certain points of difference.

HĒLĀCHĀRYA: There is nothing to doubt the historicity of Hēlāchārya, although not many historical details are known about him. What bits of information we gather of him are from a treatise called Jvālāmālinīkalpa or Jvālinīmata. This was composed by Indranandi Yōgīndra in Śaka 861 or A. D. 939, probably at Maḷkhēḍ under the patronage of the Rāshṭrakūṭa king Krishṇa III.[4] In this work Indranandi gives an account of Hēlāchārya who was the originator of the Jvālāmālinī cult and furnishes details of the doctrine as propounded by its founder. Indranandi also seems to have composed the Jvālāmālinīstōtra. From the way in which Indranandi refers to Hēlāchārya, it may be inferred that the latter preceded the former by a pretty long period, say about a century or two. Thus we may place Hēlāchārya somewhere in the 8th or 9th contury A. D., if not earlier. This Hēlāchārya is most probably identical with Ēlāchārya, an eminent teacher, who, according to another source, was at the head of the Draviḍa gaṇa and lived in the South, in Malaya and in Hēmagrāma.[5]

PATALIPURA: Pāṭalipura in the South Arcot Dt. was another centre of Jaina preceptors. The Digambara Jaina work named Lōkavibhāga which was rendered into Sanskrit by Siṁhasūri contains a reference to the effect that it was written (possibly in Prākrit) by Muni Sarvanandi in Śaka 380 or A. D. 458 at a place called Pāṭalikā in the Pāṇa Rāshṭra. This Pāṭalikā has been identified with Pāṭalipura, Pādirippuḷiyūr or Tiruppāpuḷiyūr, a suburb of

1 Jaina Iconography, p. 128.

2 Ind. Ant. Vol. XXXII, p. 462. The Chandraprabha Basti at Śravaṇa Beḷagoḷa possesses the image of Jvālāmālinī. She bears only two hands. On the pedestal is the figure of a lion with riders seated one behind the other. This variant is noteworthy. Ep. Carn., Vo. II, Intro. p. 5.

3 Jaina Iconography, p. 173.

4 Pravachanasāra, Introduction, p. 4; Jainism and Karnaṭaka Culture, p. 34.

5 Pravachanasāra, Introduction, p. 12.

Cuddalore in the South Arcot Dt. It is believed that there existed the Dravida Saṁgha in this place about the 1st century B. C. According to Periya Purāṇaṁ this place was the seat of a large Jaina monastery in the 7th century A. D.[1] The fact that this region was a stronghold of the faith is vouched by the antiquities discovered at Villupuram, Tirunarungoṇḍai, Singavaram and other places. We shall notice some of them here.

CHŌḶAVĀṆḌIPURAM: Chōḷavāṇḍipuram was another centre of the Jaina faith in the Tirukkovil taluk of the South Arcot Dt. On a hillock called Āṇḍimalai *near this village is a number of interesting Jaina sculptures.* One of the rocks contains five or six groups of couches known as Pañchapāṇḍavamalai, cut into it. The rock overhanging this has the figure of Mahāvīra carved in relief on its brow. This clearly indicates that these beds were used by Jaina monks. A few yards from this spot are two huge boulders butting against each other. In the intervening crevice is installed the image of Padmāvatī carved on a loose slab of stone. She is locally known as Kāḷiamman. From the archaic mode of the figure the icon may be roughly ascribed to the 10th century A. D. We may note here the independent and central position occupied by this deity. On the two faces of the boulders on either side of the image are incised on the rock the figures of Gommaṭa and Pārśvanātha. Near the former is engraved a brief inscription in Tamil characters of about the 10th century A. D., which records the erection of the Tēvāram by Vēli Kongaraiyar Puttaḍigaḷ who was most probably a Jaina monk of some distinction as his name indicates.[2] On another boulder of the same hill has been noticed one more epigraph to be placed by the middle of the 10th century A. D. It is dated in the 2nd year of the Chōḷa prince, Gaṇḍarāditya Mummuḍi Chōḷa and registers the grant of village Panappāḍi by the subordinate chief Siddhavaḍavan for the worship of the Jaina deity Piṇḍikkaḍavuḷ consecrated on the hill and for the maintenance of the ascetics engaged in austerities.[3] Piṇḍikkaḍavuḷ means 'the god of the Aśōka tree' and this may be indentified with the Jina in general without

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1 Ep. Ind, Vol. XIV, p. 334; Jaina Literature in Tamil, p. 9.

2 An. Rep. on S. I. Epigraphy, 1936-37, pp. 60-61. i. Puttaḍigaḷ consists of two expressions: Putta = Buddha and 'aḍigaḷ,' denotes the respectability of the person. The other components of the name suggest that he was a chief of some status. The appellation Buddha for the Jaina devotee may be noted with interest. ii. Tēvāram may be compared with the expression' dēhāra' occurring in a similar context in an inscription from the Bellary region. (S. I. I., Vol. IX, pt. I, No. 115.) It may be derived from Sanskrit 'dēvagṛiha' and interpreted in the sense of any 'sacred construction'.

3 Ibid., p. 68.

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specific reference to any Tirthakara in particular.[1] The village was to be managed by the preceptor Guṇavīra Bhaṭāra of Kuraṇḍi.[2]

CHITTĀMŪR MONASTERY: The area of the Ginjee taluk in the South Arcot Dt. was a stronghold of Jainism from olden days; and it is interesting to note that it is so even to this day. On the hill known as Tirunāthakunṟu at Singavaram, have been found two inscriptions,[3] commemorating the deaths of two renowned preceptors, Iḷaiya Paḍārar (=Bhaṭāra) and Chandranandi Āchārya who passed away after 30 and 57 days of fasting by the religious vow of Sallēkhanā. One of these epigraphs is engraved in archaic Vaṭṭeḻuttu script.

The Jainas of the Tamil country are, at present, mainly concentrated in the areas of the North Arcot, South Arcot and Chingeleput Dts. The headquarters of their chief pontiff is situated at Chittāmūr in the Ginjee taluk. This maṭha is affiliated to the principal Jaina maṭha at Śravaṇa Beḷagoḷa. Chittāmūr possesses two Jaina shrines, the Malaināṭha temple and the Pārśvanātha temple. The Malaināṭha temple consists of a rocky boulder having an oblong panel of figures elegantly carved in half relief. These represent Bāhaubali and the Tīrthakaras, Nēmināṭha, Pārśvanātha and Mahāvīra, with their attendant deities. This must have been the earlier and the original Jaina temple of importance. A modern maṇḍapa has been erected in front of this boulder to provide shelter for the altar and the worshippers. It must be this same temple that has been referred to as Kāṭṭāmbaḷḷi or Tiruvūrāmbaḷḷi in the inscriptions of about the 10-11th century found in that place.[4] One of these epigraphs speaks of the provision made for burning a lamp in the maṇḍapa of the Pārsvanātha temple, in which the scripture was expounded.[5] The reference here seems

1 'Piṇḍi' means the Aśōka tree in Tamil; and 'Piṇḍiyān' connotes the Arhat. Here we should not construe the Aśōka tree as the specific Kēvala tree or Chaitya-druma of a particular Tīrthakara (e. g., Mallināṭha). All the Tīrthaṁkaras are distinguished in a general way by virtue of their supernatural characteristics such as the Aśōka tree, Dharma Chakra, flywhisks, lion seat, etc. (Jaina Iconography, p. 43). The Jainas of the Tamil country seem to have been particularly fond of emphasising this emblem of the Jina. References to the Jaina divinity in association with the Aśōka tree are met with in the Śilappadikāram (see the Fourth Section). The Aśōka tree figures as one of the prominent symbols in the description of Ādi Jinēndra in the Chāvuṇḍarāyapurāṇa, a Kannaḍa work of the 10th century A. D. (see verse 2).

2 Kuraṇḍi has been identified with the village of the name, i. in the Travancore State; ii. Ramanad Dt. But it seems there were many villages bearing the name and possessing the Jaina shrines called Kāṭṭāmbaḷḷi; see An. Rep. on S. I. Epigraphy, 1936-37, p. 68 and 1937-38, p. 109.

3 Ibid., 1904; Appendix B, Nos. 238-39.

4 Ibid., 1937-38, p. 109.

5 Ibid., 1902, Appendix B, No. 201.

to be to the Malaināthа temple which appears to have been dedicated to Pārśvanātha on account of the prominence given to this deity in the group.

The other shrine, the official temple of Pārśvanātha, is in charge of the pontiffs of the maṭha. It is of later construction, though it appears to have preserved in its name the older associations of the shrine of the rock-cut Tīrthakara. The growing importance of this temple has thrown the old temple into background. Two inscriptions engraved on the base of the Mānastambha of this temple and dated A. D. 1578 state that the sacred pillar was erected by a Vaiśya (merchant) named Bussetti, son of Bāyi Seṭṭi of Jagatāpi Gutti, who belonged to the Mahānāga Kula. Another inscription on the inner wall of the gōpura dated Śaka 1787 or A. D. 1865 informs that the pontiff Abhinava Ādisēna Bhaṭṭāraka made improvements in the temple by adding new constructions including this gōpura with the Jaina images, in the 2529th year of the mōksha (liberation) of Vardhamāna.[1]

SITTANNAVĀŚAL AND NĀRTTĀMALAI: Leaving many areas behind, though they are not devoid of notable Jaina vestiges, we go to the picturesque tract of Śittannavāśal and Nārttāmalai roughly representing the Pudukkoṭṭai State. This is the land wherein Jainism flourished for over fifteen hundred years, roughly from the 3rd century B. C. upto the 12th century A. D. This is the region which is rich in varieties of Jaina antiquities, such as the natural caverns, rock-cut shrines, fresco paintings, structural temples, rock-cut sculptures and statues of different deities of the Jaina pantheon, and inscriptions in Brāhmī and Tamil alphabet. Here is the territory which, though it came under the impact of the Buddhist doctrine, remained untouched by its influence. Here is the spot where excavations have brought to light many interesting relics of the Jaina religion.

ANTIQUITIES OF ŚITTANNAVĀŚAL: Śittannavāśal is the name given to a long range of hills, which literally connotes 'the abode of the revered Siddhas or Jaina monks'. The word Siddha is pronounced as Sitta in Tamil and vāśal means 'the dwelling place'. As the term Siddha is sometimes applied to a Jaina monk, we may possibly trace the Jaina associations of the hill even in its name. This hill possesses a natural cavern which is popularly called Ēḷaḍipaṭṭam and which contains 17 beds with pillows cut into the rock. On the largest of these beds, which must have been the oldest also, is incised an inscription in Brāhmī alphabet of about the 3rd or 2nd century B. C. By the side of the other beds are engraved small label inscriptions containing the names of Jaina monks who evidently occupied them. The latter are in Tamil characters of about the 8th and 9th centuries A. D.[2]

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1 An. Rep. on S. I. Epigraphy, 1937-38, p. 109; and Appendix B, Nos. 517-18 and 520.
2 Manual of Pudukkottai State, 1944, Vol. II, pt. ii, p. 1092.

We may here note one important fact regarding the natural caverns found in this area. Besides Śittannavāśal, natural caverns have been traced in the hills of Tēnimalai, Nārttāmalai and Āḷuruṭṭimalai. No vestiges[1] of Buddhist contact have been discovered in any of these, and there is no reason to believe that they were ever occupied by Buddhist monks whose activities in the other parts of the Tamil country during the early ages have been known from various sources. On the contrary, there are clear indications to conclude that these natural caverns were occupied by the Jaina monks from the earliest times until a late period of history. This observation is in consonance with our view in regard to the early immigration of Jainism in South India and the association of the Jaina ascetics with the most ancient monuments in the form of rock-cut beds and Brāhmī inscriptions, discussed above, and offers clear and concrete instances to the point.

THE CAVE TEMPLE: Next important spot of interest in the Śittannavāśal range is the Aṟivar-kōvil or 'the temple of Arhat'. This is a cave temple excavated in the rock. The belief prevails that the Pallava king Mahēndravarman I was its author.[2] Mahēndravarman I was the originator of cave temples in the Tamil Nāḍ; and many temples of the kind dedicated to Śiva, Vishṇu and other Brahmanical gods, excavated by him, have been discovered in other parts of the country. But this is the only cave temple which is consecrated to the Jaina deities. So this temple appears to have been executed by him when he was a follower of the Jaina doctrine.

A few characteristic contents of this temple may be noted here. On the ceiling of the inner shrine is depicted a conspicuous wheel which resembles the Buddhist Dharmachakra, but which may be better described as the Vijaya Chakra of Jina as suggested by the inscription of Khāravēla. Even the idea of Dhamachakra is not foreign to Jainism. A figure bearing the canopy of a single umbrella is carved in the niche of the outer hall of the temple. This figure is referred to as the Great Āchārya in an inscription on a pillar near it. Facing this is the sculpture of Pārśvanātha on the opposite wall. The inner shrine contains three images of Tīrthakaras with their triple umbrella and other paraphernalia.

FRESCOES: One unique aspect of the cave temple is its paintings. Originally the temple must have been picturesquely painted all over; but only a few of the paintings have now survived. They may be seen on the ceilings, beams and upper parts of the pillars. The whole theme of the painting is remarkably Jaina in its conception and the scenes depicted present a pleasing variety of Jaina religious art. In the centre of the ceiling

1 Manual of Pudukkottai State, Vol. I, pt. i, p. 540.

2 Ibid., Vol. II, pt. ii, p. 1093.

of the inner shrine is the charming portrait of the Jaina heavens attended with the Samavasarana Maṇḍapa and other details. Handsome are the pictures of two dancers on the pillars.[1]

The Śittannavāśal paintings constitutes an important link in the art traditions of Indian continent and Ceylon and deserve to be studied in corelationship with the chronological series of Ajanta frescoes and the Bāgh caves frescoes of the Southern and Northern India and the Sigiriya frescoes of Ceylon, all ascribed to the period ranging between the 4th and the 7th centuries A. D. Śittannavāśal art may stand a good comparison with the art of Ajanta and Sigiriya. The frescoes of Śittannavāśal furnish the earliest specimen of painting in South India; and from the Jaina point of view they are the solitary instance of the early Jaina art on fresco.

Relics of Nārttāmalai: Nārttāmalai is the name owned by a group of low hills, about nine in number. A local legend, probably of late origin, connects the name with the sage Nārada. These hills are saturated with Jaina relics which show that they must have been the resorts of Jaina ascetics from the earliest times to a late epoch of mediaeval centuries.[2] Many an eminent monk practised austerities on these hills and founded cloisters and monasteries in the natural caverns for the propagation of the holy doctrine. In course of time this place developed into an important stronghold of Jainism.

The hill known as Āḷuruṭṭimalai of the group possesses a natural cavern containing traces of rocky beds similar to those at Śittannavāśal. Rock-cut Jaina sculptures depicting the Tīrthakaras are also found here. A damaged inscription of the reign of a Pāṇḍya king, by name Māravarman Sundara Pāṇḍya (11th century), mentions the names of two Jaina teachers, Dharmadēva Āchārya and his preceptor Kanakachandra Paṇḍita.[3] Dharmadēva, we are told, belonged to the monastery of Tiruppaḷḷimalai, i. e., 'the hill of the sacred monastery'; and it is evident that the name was given to the hill Āḷuruṭṭimalai on account of the Jaina religious institution existing there.

Bommamalai and Mēlmalai: The existence of another monastery in the same period on the adjoining hill which is now known as Bommamalai or 'the hill of images', is disclosed by another inscription.[4] This record registers the gift of a village providing for offerings to the Jaina deities and for

1 Manual of Pudukkottai State, Vol. II, pp. 1094–97.

2 Ibid., p. 1068.

3 Pudukkoṭṭai State Inscriptions, Vol. II, No. 474.

4 Ibid., No., 658.

maintaining monks dwelling in the monasteries of Tiruppaḷḷimalai and Ten-tiruppaḷḷimalai. The gift was addressed to the trustees of both the monasteries. The trustees were authorised to demarcate their lands with Śrī Mukkuḍaikal. The Mukkuḍaikal signifies a stone bearing the figure of the triple umbrella carved on it. Such stones are characteristically Jaina in their origin and purpose as the triple umbrella stands for the specific emblem of the Jina.[1] Ten-tiruppaḷḷimalai which means 'the southern hill of the sacred monastery' evidently derived its name from another Jaina monastery situated on Bommamalai. Another hill of the Nārttāmalai group is called Mēlamalai or 'the western hill.' This contains caves and caverns which must have been inhabited at one time by Jaina monks. This fact is also attested by another name of the hill, viz., Śamaṇarmalai or 'the hill of the Jaina recluses', handed down to the present day. On these hills, again, there exists a rock-cut cave temple which is known as the Śamaṇar Kuḍagu or 'the hill shrine of the Jaina monks'. Originally it must have been a Jaina possession and there is evidence to show that it was converted into a Vishṇu temple at the beginning of the 13th century A. D.[2]

TĒNIMALAI INSCRIPTIONS: Tēnimalai is another hill in the Pudukkoṭṭai area noted for its Jaina antiquities. It owns a natural cavern with a drip-line indicating its habitation in an early age. The cavern is called Āṇḍārmaḍam or 'the monastery of the pontiffs'. On a boulder in front of the cavern is engraved an inscription in archaic Tamil characters and ancient Tamil language of about the 8th century A. D. The epigraph graphically narrates that a Jaina ascetic named Malayadhvaja was performing penance on the Tēnūr Hill (i. e., Tēnimalai) and that a local chief of the Iṟukkuveḷ family came there to pay his respects to him. Impressed by his eminence, the chief gave an endowment of land as 'paḷḷichchandam', making it tax-free, for the maintenance of the sage.[3] Another boulder by the side of the cavern bears the carved figure of a Tīrthakara who may be identified with Mahāvīra.

1 We may further note in this connection that stones bearing the figure of a pitcher, evidently meant to denote the symbol of a Jaina ascetic, were also planted to indicate the boundaries of lands assigned to Jaina religious institutions. These were called Kuṇḍigaikkal, Kuṇḍigali meaning 'ascetic's pitcher'. The existence of such boundary stones has been traced in the Tamil country from early inscriptions explored in that area (An. Rep. on S. I. Epigraphy, 1939-40 to 42-43, p. 240). The practice of demarcating the lands endowed to Jaina institutions with such characteristic stones, seems to have been prevalent in other parts also. This is illustrated by the expression 'Mukkoḍeya Kal' occurring in a similar context in an inscription at Kopbal and 'Padmāvatiya Kal' mentioned in an epigraph from Mulgund (Jaina Epigraphs (author's collection), No. 28 and Ep. Ind., Vol. XVI. p. 56).

2 Mannual of Pudukkoṭṭai State, Vol. II, pt, i, p. 618.

3 Pudukkoṭṭai State Inscriptions, Vol. I, No. 9.

Underneath this image is engraved an inscription of a like nature belonging approximately to the same age. The epigraph states that the holy image was carved by one Valla Udana Śeruvoṭṭi.[1] Mutilated idols of Yakshis have been found in this place and also elsewhere in this area.

CHEṬṬIPAṬṬI EXCAVATIONS: Cheṭṭipaṭṭi is another interesting spot in the same region which has yielded a large number of ancient Jaina vestiges. In a large mound called Śamaṇarkuṇḍu or 'the mound of Jaina monks', near this place, excavations have been conducted since 1936. These have revealed the existence of two big structural temples surrounded by compound walls, containing some smaller shrines inside, the plinths of which have stepped approaches similar to those found in the shrines of Ceylon of this period. The style of the temples is that of the early Chōḷa period of about the 9th and the 10th centuries A. D. A large number of images representing the Tīrthakaras and other deities of the Jaina pantheon has also been unearthed. Of the inscriptions found here one belongs to the time of the Chōla king Rājarāja I. Another of about the 10th century A. D. mentions a Jaina teacher named Matisāgara who was the preceptor of Dayāpāla and Vādirāja.[2]

REGION OF MADURA: The next object of our enquiry is the region of Madurā which comprises roughly the present day Madura Dt. This area, apart from other vestiges, is characteristicly rich in three kinds of antiquities: i) natural caverns and hills bearing rock-cut beds and Brāhmī inscriptions; ii) figures of Jaina deities and preceptors carved on the rock; and, iii) early epigraphs in Vaṭṭeḻuttu alphabet and Tamil language by their side. Judging from these valuable relics along with other useful sources, we might well describe this tract as the cradle of the Jaina religion.

VICINITY OF MADURA: In spite of the absence of conspicuous relics which evidently have been submerged or destroyed under the sweeping tide of the Brahmanical faiths[3] the city of Madura itself appears to have been a flourishing centre of the Jaina faith under the fostering patronage of the early Pāṇḍya kings who had this ancient place as their favoured capital. If we take into account the epigraphical and archaeological evidence we have been able to marshal in this chapter on the early advent of Jainism in the Tamil land, there seems to be little reeson to disbelieve the veiw that the socio-religious activities sponsored by the advocates of Jaina Law in the Tamil land culminated in the foundation of the Mūla Saṁgha by Kuṇḍakundāchārya in as early an age as the first century B. C.

1 Pudukkottai State Inscriptions, vol. I, No. 10.

2 Manual of Pudukkoṭṭai State, Vol. II, pt. ii, p. 1022.

3 Compare for instance the paintings on the wall of the Mīnākshī temple at Madura which depict the scenes of persecution of the Jainas; Studies in S. I. Jainism, p. 79.

or its subsequent revival under the name Dravida Saṁgha by Vajranandī at Madura in the 5th century A. D.[1] According to the statement of the Tēvāram hymns and the Sthala Purāṇa of Madura[2] the city of Madura and the neighbouring hills of Ānaimalai, Nāgamalai and Paśumalai, etc., were the strongholds of Jainism, being the resorts of Jaina teachers and monks. This statement is amply borne out by the following investigation.

TIRUPARANKUNRAM: At some distance from the city of Madura is the hill called Tiruparankunram which has been noted for its Pañchapāṇḍava beds and Brāhmī inscriptions. On a sloping boulder near the Sarasvatī Tīrtha, two square depressions have been incised at inaccessible heights.[3] One of them contains the standing figure of a Jina flanked by two serpents and attendant deities on either side. In the other square is engraved another image of like nature with the five-hooded serpent and umbrella above and attendant deities. These should be Jinas, Pārśvanātha and Supārśvanātha.

ĀNAIMALAI HILL: This hill is about six miles towards the east of Madura. Notwithstanding the ascendency of the advocates of the Brahmanical faith who have subsequently converted this hill into a sacred resort of their deities, this place has still preserved antiquities of the Jaina creed, which are sufficiently conspicuous and attractive.[4] A series of sculptures representing the Jinas and their Śāsanadēvatās is carved on the rock overhanging a natural cave. The sculptures are impressive. The last of the series to the proper left is the image of a Yakshiṇī seated on a pedestal attended by Gaṇadharas. Her right foot is hanging down and the left foot is folded. In the palm of the right hand which is raised, she holds a fruit and the left hand is resting on her lap. The prominence given to this deity is easily seen from her elevated position along with Jinas of the series. This is one more instance illustrating the raised status of a Yakshī. I am inclined to identify this figure as Siddhāyikā, the Yakshiṇī of Mahāvīra.

By the side of these sculptures is engraved a number of inscriptions in Vaṭṭeluttu alphabet and Tamil language, one of which mentions the name of a teacher named Ajjanandi.[5] On the analogy of sculptures bearing inscriptions in other places, which clearly attribute the authorship of such sculptures to Ajjanandi, it may be surmised that Ajjanandi was responsible for some of the rock-cut sculptures at Ānaimalai. This cavern is still recognised by the people as Śamaṇar Kōvil or 'the temple of the Jaina monks'. It is thus evident that Ānaimalai was a favourite resort of the Jaina teachers and devotees in the early ages.

1 Pravachanasāra: Introduction, p. XXI; Jain Literature in Tamil p. 9.
2 Studies in S. I. Jainism, p. 68; Madura District Gazatteer (1906), pp. 254-55, etc.
3 An. Rep. on S. I. Epigraphy, 1909, p. 68.
4 Ep. Ind., Vol. VIII, p. 318.
5 An. Rep. on S. I. Epigraphy, 1906, Appendix, C, Nos. 67-74.

ALAGARMALAI: The range of hills known as Alagarmalai is about 12 miles towards the north-west of Madura. It has a huge cavern containing Pañchapāṇḍava beds and Brāhmī inscriptions on the pillow side of a bed. On the same rock of the cavern and at about the same height of the writing in Brāhmī is carved the figure of a Jaina ascetic in the siddhāsana posture. By the side of the sculpture is an epigraph in Vaṭṭeluttu alphabet and Tamil language which speaks of the image as the work of Ajjanandi.[1] The figure probably represents the preceptor of Ajjanandi. Ajjanandi was a renowned teacher, and we shall make some observations regarding his personality at a later stage. The cavern at Alagarmalai appears to have been converted into a Jaina monastery by virtue of its occupation by Ajjanandi and the ascetics of his monastic order. It is also very likely that the Jaina monks of a still earlier age were associated with the stony beds in the cavern.

UTTAMAPĀLAIYAM: At Uttamapāḷaiyam in the Periyakuḷam taluk the images of Jinas are carved on the boulder known as Karuppaṇṇasāmi rock. Below and above these figures are engraved inscriptions in Vaṭṭeluttu alphabet and Tamil language. One of the epigraphs mentions the teacher Ariṭṭanēmi-periyār who was the pupil of Ashṭōpavāsigaḷ. Another refers to Ajjanandi as the author of the sculptures.[2]

MUTTUPAṬṬI: Near this small village in the Nilakkoṭṭai taluk is a huge overhanging boulder that has sheltered the Pañchapāṇḍava beds cut into the rock. On the pillow side of three of these beds is an inscription in Brāhmī alphabet. Close to these beds is carved the sculpture of a Jina seated on a pedestal flanked by rampant lions and attendant deities on both sides.[3] The image evidently represents Mahāvīra.

Another detached boulder in this natural cavern bears the figures of two Jinas carved on the rock. They are decorated with the aureola and attended by the guardian angels. Two inscriptions are engraved below the images in the Vaṭṭeluttu script and Tamil language. One of them states that the sculpture was caused to be cut by Kanakavīra Periyaḍigaḷ, a pupil of Guṇasēnadēva who was a disciple of Kuraṇḍi Aṭṭa-upavāsi Bhaṭāra of Veṇbu Nāḍu. The second image according to the other epigraph was the work of Māghanandi, a disciple of Kuraṇḍi

1 An. Rep. on S. I. Epigraphy, 1910, p. 69.

2 Ibid., 1906, Appendix C, Nos. 725 and 729. The suffix 'periyār' signifies seniority and revered position of Arishṭanēmi. The name Ashṭōpavāsi must have been popularly derived from the fasting performance of the teacher.

3 Ibid., 1910., p. 67.

Ashṭa-upavāsi.[1] The hill possessing these antiquities is known as Siddharmalai or 'the hill of the (Jaina) sages'.

KONGAR PULIYANGULAM: This insignificant village in the Tirumangalam taluk has preserved some rock-cut beds on the top of the hill nearby. At inaccessible height on the sloping side of the hill is carved a fine figure of a Jaina sage sitting in the siddhāsana posture. The image is protected from the rain water by cutting an ornamental groove above it in the form of the aureola. Below the image is engraved an inscription in Vaṭṭeluttu,[2] which reads 'Śrī Ajjanandi'.

ŚEṬṬIPOḌAVU: Near Kilakkuḍi, a village in the Madura taluk stretches a hill range called Ummaṇāmalai. In this range is situated a cavern charmingly secluded. The cavern and the surrounding spots contain notable vestiges of the Jaina creed which create an impression that the place must have been an eminent resort of Jaina monks and their followers. The cavern is popularly known as Śeṭṭipoḍavu or 'the hollow of the eminent merchant'. It has an arched entrance and in the roof of this entrance are incised five groups of sculptures inside the niches.[3] These sculptures will be noticed in detail presently. Three inscriptions are engraved below the central group in Vaṭṭeluttu characters and Tamil language.[4]

The first of these epigraphs informs that the image on the pedestal of which it is engraved, was caused to be carved by the teacher Guṇasēnapperiyaḍigaḷ. He was a pupil of Varttamāṇa (i. e., Vardhamāna) Paṇḍitar who was a disciple of Guṇasēnadēva presiding over the monastery called Kuraṇḍi Tirukkāṭṭāmbaḷḷi in Veṇbu Nāḍu. The second epigraph, again, alludes to the teacher Guṇasēnadēva as the head of the above-named monastery and states that the image bearing the record on its pedestal, was caused to be cut by a pupil of his. The third epigraph also refers to the preceptor Guṇasēnadēva as the president of the monastery.

YAKSHIṆĪ AS WARRIOR: Of the five groups of sculptures referred to above the first and the last are highly interesting. The first from the proper right depicts a female warrior sitting on a lion. She holds a drawn bow in the right hand and arrow in the left, the other two hands also bearing weapons. The lion has grappled an elephant ridden by a male warrior with sword and shield in his hands.[5] The female warrior must evidently be a

1 An. Rep. on S. I. Epigraphy, 1910, Appendix C, Nos. 61-62.

2 Ibid., p. 66.

3 Ibid., p. 67.

4 Ibid., 1909, Appendix B, Nos. 330—332.

5 Ibid., 1910, p. 67.

Yakshiṇī whom I am inclined to identify with Siddhāyikā, the guardian angel of Mahāvīra, on account of her characteristic association with the lion.[1] The sculpture probably portrays a familiar episode connected with her exploits. The next three groups are the Jinas in seated postures with their attendants. The last sculpture is again a female deity with two hands. She is sitting on a raised pedestal with one leg hanging down and the other folded and placed on the seat. In the palm of the raised right hand she holds a fruit and her left hand is resting on the lap.[2] Some attendants are seen by her side. This also must be a Yakshiṇī and she occupies a prominent position on par with the other deities in the group. We have noted a similar figure at Ānaimalai and I think that this Yakshiṇī also is Siddhāyikā. It would thus seem that the artist has sculptured two aspects of the deity in the same panel, one warlike and the other peaceful.

ANOTHER RELIC: To the left of the entrance into the Śeṭṭipoḍavu cave there is another sculptural representation. A big image of the Jina who is to be identified as Mahāvīra, with his usual accompaniments of lions, etc., in beautiful decorations, is carved on the rock. On the lower belt of the pedestal is engraved an inscription in Vaṭṭeluttu script and Tamil language.[3] The epigraph purports to state that the teacher Abinandan Bhaṭāra of the monastery of Kuraṇḍi Tirukkāṭṭāmbaḷḷi had the sculptures incised. Three more preceptors who were predecessors of this teacher are mentioned in the record. Taking these names into consideration the succession of teachers will stand as follows: Kanakanandi Bhaṭāra, Abinandan Bhaṭāra I, Abhimanḍala Bhaṭāra, and Abinandan Bhaṭāra II.

PĒCHCHI PALLAM: Climbing further up from Śeṭṭipoḍavu we reach the top of the hill wherein there is a spot known as Pēchchi Paḷḷam. It means 'the speaking hollow.' Here are imposing sculptures of the Jinas all facing the east. Three of them are in the sitting posture and five others are standing. The latter bear the canopies of serpents with five hoods spreading over their heads and are accompanied by attendant deities. These must be the representations of the Tīrthakara Pārśvanātha. Six inscriptions in Vaṭṭeluttu characters and Tamil language are found engraved below these sculptures. One epigraph mentions Guṇamatiyār, the mother of Ajjanandi. Preceptor Guṇasēnadēva who was in charge of the hermitage of Kuraṇḍi Tirukkāṭṭāmbaḷḷi figures in three records.[4]

1 Jain Iconography, p. 146.
2 An. Rep. on S. I. Epigraphy, 1910, p. 68.
3 Ibid., Appendix C, No, 63.
4 Ibid., Nos. 64–69.

POYGAIMALAI: Near Kuppālanattam in the Tirumangalam taluk is the hill called Poygaimalai. It possesses a natural cavern, and on one of its walls is carved a series of Jaina figures which represent several Tīrthakaras. The images are arranged in three groups one below another. The first row consists of four Jinas in sitting posture. The second row comprises three standing Jinas. Below this is the figure of a single standing Jina. The cavern is popularly known as 'Śamaṇar Kōvil' or 'the temple of the Jaina monks'. The images are worshipped by the common folk who smear them with butter. The rock facing these sculptures contains an obliterated inscription in Vaṭṭeḻuttu characters, which probably purports to mention the names of monks who had these images carved.[1]

KĪḶALAVU: A hill called Pañchapāṇḍavamalai is situated about a mile from the village Kīḻaḷavu in the Mēlūr taluk. On this hill is a spot recognised by the people as 'the school of children'. A boulder near this spot has preserved the figures of six Jinas with their familiar accompaniments. Some images are in the sitting posture while others are standing. The latter are shaded by five-hooded serpents surmounting their heads. These might be the representations of Pārśvanātha. On another side of the same boulder are incised three figures of the Jinas seated on ornamental pedestals. The inscription on the pedestal of the second image states that Sangaran Śrīvallavan had it carved and made provision for lamp and daily offerings to the deity.

Reverting to earlier times this hill contains a very large number of stony beds, picturesquely arranged and carefully sheltered, indicating a big settlement of ascetics who had chosen this tract for their domicile.[2]

KARUṆGĀLAKKUḌI: The hill near this village in the above taluk is known as Pañchapāṇḍavarkuṭṭu. It possesses a cavern containing beds and a Brāhmī inscription. On a rock adjoining this cave is carved the figure of a Jina on a sculptured pedestal. Underneath this sculpture is an inscription in Vaṭṭeḻuttu alphabet, which states that the image was caused to be made by the revered Ajjanandi.[3]

AIVARMALAI: A large number of inscriptions in Vaṭṭeḻuttu script has been discovered above the natural cave at Aivarmalai in the Paḻni taluk.[4]

1 An. Rep. on S. I. Epigraphy, 1909, p. 70.

2 Ibid., 1910. pp. 68–69.

3 Ibid., 1912, p. 50,

4 Ibid., 1906, Appendix B, Nos. 692, 694, 697, 700, 701 and 705. Here also Paṭṭini, in the name Paṭṭinikurattiyār means 'fasting'.

They refer to the teachers, Ajjanandi, Indrasena, Mallisēnapperiyār and Pārśva Paḍāra (i. e., Bhaṭāra). One of them mentions Puvvanandikkuratti, the lady disciple of the lady preceptor Paṭṭinikurattiyār of Perumbattiyūr. Another epigraph dated Śaka 792 or A. D. 870, in the reign of the Pāṇḍya king Varaguṇa, states that Śāntivīraguravar, the pupil of Guṇavīrakkuravaḍigal, renewed the images of Pārśva Paḍārar and of Yakshīs at Tiruvāyirai. Pārśva Paḍārar is equivalent of Pārśvanātha Tīrthakara (Paḍāra = Bhaṭāra) and Tiruvāyirai was probably the ancient name of Aivarmalai.

PROMINENCE OF YAKSHI: We may once more note in the above inscription of Aivarmalai the specific reference to the renewal of the images of Yakshīs, which must have been evidently under worship as independent deities from earlier times. A careful examination of some of the sculptures in the Madura region described above shows that the Yakshiṇīs have been given a preferential treatment by transferring them to the right hand side of the Jinas. This, as I have pointed out previously, furnishes further evidence in favour of prominence given to the subservient deity of the Jaina pantheon with a veiw to raise her to a higher status in the devotional plane of popular religion. The elevated position of the Yakshiṇīs in the sculptured panels at Ānaimalai and Śeṭṭipoḍavu has already been described in detail.

ROCK-CUT IMAGES WORSHIPPED: In the above survey of Jaina antiquities we have noted the existence of a large number of sculptures carved on the rocks of hills and natural caverns. Now we have to see the purpose served by these images. The inscription engraved below the sculpture of a Jina at Kīḷaḷavu noticed above, expressly states that the person who was responsible for the creation of the image on the rock, also made provision for its daily worship and offerings. From this specific instance we may reasonably conclude that most of these rock-cut images were being duly worshipped not only by the monks and teachers residing in seclusion in the hills and caverns, but also by the laity of means who made adequate arrangements for maintaining the routine of rituals for them.

A RENOWNED MONASTERY: A perusal of the inscriptions discovered in the region of Madura shows that there flourished in this area a renowned monastery known as Kuraṇḍi Tirukkāṭṭāmbaḷḷi and more than one generation of reputed teachers who were its constituents. Ashṭōpavāsi and his pupil Arishṭanēmi, figuring in the record from Uttamapāḷaiyan, seem to have belonged to this monastery. This Ashṭōpavāsi may be identified with his namesake who figures with two successive generations of pupils in the record from Muttupaṭṭi. Māghanandi was another disciple of this Ashṭōpavāsi. Three generations of teachers, Guṇasēna I, Vardhamāna and Guṇasēna II, who belonged to this monastery are known from the inscriptions

at Śeṭṭipoḍavu. Of these Guṇasēna I was highly renowned and he is spoken of as the president of the monastery. It might be this same Guṇasēna who figures again as the head of the institution in three inscriptions from Pēchchi Paḷḷam. The four generations of teachers headed by Kanakanandi, who figure in another inscription from Śettipoḍavu, were also connected with this monastery and might have belonged probably to a slightly later age.

Separating the word 'paḷḷi' meaning 'monastery' from the expression, Kuraṇḍi Tirukkāṭṭāmbaḷḷi by which the institution was designated, Kuraṇḍi Tirukkāḍu would be the name of the place where the monastery was situated. Literally rendered Kuraṇḍi Tirukkāḍu may mean 'the holy forest of the thorny shrub;' or else, 'the holy forest near Kuraṇḍi,' Kuraṇḍi being a place-name in the latter case. Kuraṇḍi Tirukkāḍu, we are further told, was situated in the Veṇbu Nāḍu. One thing is clear from the expression that the monastery was located in a forest which was looked upon holy, possibly on account of its association with the sacred institution. I am inclined to believe that the monastery was located in one of the natural caverns in the Madura area, probably at Śeṭṭipoḍavu, though the possibility of its location elsewhere is not ruled out.[1] This monastery appears to have flourished during the period of the 8th to 10th centuries A. D. Frequent allusions to this locality are found in the inscriptions of Kaḷugumalai.

AJJANANDI, THE REVIVALIST: Another important fact that strikes one in the study of the antiquities of the Madura region is the great personality of Ajjanandi and his contribution to the promotion of the Jaina religion in the Tamil Nāḍ. Ajjanandi is the Prākrit form of the name Āryanandi. Ajjanandi figures as the person who was responsible for the carving of the sculptures on the rocks of hills at Vaḷḷimalai in the North Arcot District and at Ānaimalai, Aivarmalai, Alagarmalai, Karungālakkuḍi and Uttamapāḷaiyam in the Madura District. Going further south he also figures as the author of the sculpture on the Iraṭṭipottai rock in the natural cavern at Eruvāḍi in the Tinnevelly District.[2]

It is highly interesting to observe that Ajjanandi figures in the same capacity in one more epigraph at a distant place in the corner of the land. On a hill called Tiruchchāṇattu Malai near Chitarāl in the Travancore State area are a series of rock-cut figures in relief. These represent the

1 Mr K. V. Subrahmanya Ayyar identifies Kuraṇḍi with a place bearing the name in the Travancore area. But this area is not rich in Jaina antiquities and I am not sure if this identification would be justified. See Proceedings etc., Third Oriental Conference, p. 278.

2 An. Rep. on S. I. Epigraphy, 1916, p. 112.

Jaina divinities and below one of these is an inscription in archaic Vaṭṭeluttu script stating that the image was caused to be carved by Ajjanandi.[1] Taking a review of these sculptures associated with Ajjanandi, we may note that the majority of them constitutes the Jinas, one might be the portrait of his guru and another a Yakshiṇī.

We might also gather from the above account that Madura region formed the main sphere of Ajjanandi's activities. Two more facts lend further confirmation to this view. One is the mention of Ajjanandi's mother Guṇamatiyār in an inscription from Pēchchi Paḷḷam. The other is the image of Ajjanandi himself carved on the hill near Kongar Puḷiyanguḷam with an inscription recording his name below. This must have been incised by a pupil of Ajjanandi, may be after his demise, to commemorate his name.

Inscriptions pertaining to Ajjanandi give no information regarding his preceptor or preceptors and the monastery he was connected with. This seems to imply the supreme reputation and preeminent position enjoyed by him among the followers of the Jaina religion. There is no adequate evidence to ascertain the date of Ajjanandi with precision. But on consideration of palaeography of the epigraphs related to him, he might be assigned approximately to the age of the 8th and 9th century A. D.

All these facts are profoundly significant and they help us to judge the place of Ajjanandi in the history of Jainism in the Tamil country. During the later part of the 7th century and after, a very grave situation arose in the Tamil country against the followers of the Jaina doctrine. The tide of revival in favour of the Śaivite and Vaishṇavite faiths began to shake the very foundations of Jainism. Saint Appar in the Kānchi area and Sambandhar in the Madura region, launched their crusades against the supporters of the Jaina religion. Consequently, Jainism lost much of its prestige and influence in the society.[2] It was in this critical situation that Ajjanandi appears to have stepped on the scene. He must have been a remarkable personality endowed not only with profound learning and dialectical skill, but also with practical insight and organising capacity. Inspired by the noble ideals of his faith and sustained by indomitable energy, he, it seems, travelled from one end of the country to the other, preaching the holy gospel, erecting the

1 Travancore Archaeological Series, Vol. II, p. 126; here the name has been read as Achchanandi.

2 Such a state of affairs seems to have been reflected in the traditions which attempt to explain in their own way the Jaina associations of the hills like Ānaimalai, Nāgamalai and Pasumalai, near Madura. These will be examined in detail at a later stage.

images and shrines in honour of the deities and popularising once again the principles and practices of Jainism.

KALUGUMALAI: Proceeding further south we approach another extremely interesting hill which was a highly picturesque stronghold of the Jaina faith. This is Kalugumalai (which means 'a hill of vultures') near the village of the same name situated in the Koilpaṭṭi taluk of the Tinnevelly Dt. The steep hill of Kalugumalai has treasured natural caverns with beds and inscriptions in Brāhmī alphabet, which show that it was a resort of ascetics and recluses in as ancient a period as the 3rd century B. C.[1] Coming to the later times it has proved a centre of attraction for the devotee and the artist of both the Brahmanical and the Jaina faiths, who have immortalised their religious fervour by creating out of the hard rock images and temples of superb workmanship in honour of their deities. The idols and shrines of the Brahmanical persuasion are known by the general name Veṭṭuvān Kōvil. The Jaina sculptures lie at a higher altitude and are carved in relief on the smooth surfaces of the overhanging rock.

THE ROCK-CUT SCULPTURES: These sculptures which number over a hundred in all may be analysed into three groups. 1) The series of figures of small and almost uniform size are arranged in long rows one above the other. These depict the Jinas in general in the sitting postures on what appear like lotus thrones with the triple umbrellas overhead. They possess neither the distinctive emblems nor the attendants. 2) Another group of figures is of Jinas of slightly bigger size carved in separate niches either as a single piece or in groups of two. These also own no other characteristic features excepting the three-fold parasole and the lotus seat. 3) Under the third category would come such individual figures as are furnished with the characteristic details of the deities represented by them and as are depicted in the exuberance of artistic environments. Among these are the portraits of Mahāvīra and a few other Tīrthakaras, the Yakshiṇīs, Bāhubali, etc. These deserve to be studied minutely. But here I confine myself to a brief examination of only two figures of this class, since they afford further illustrations in regard to the prominence given to the Yakshī in the popular phase of the Jaina religion in the Tamil country.

TWO YAKSHIṆĪS: At a spot to the left of the three rows of miniature Jinas is a fairly big niche containing the following figures. The stately image of a female deity is standing in the middle adorned with crown and ear ornaments. She has two hands. Her right hand is placed lightly on the head of a female child which should not be mistaken for an attendant. In her left

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1 An. Rep. on. S. I. Epigraphy, 1907, p. 47.

hand is a bunch of fruits which might be taken to be mangoes. To her left is a lion standing close behind, with its huge raised head at the farther end facing the front and with the up-turned tail. Two male children are standing on her left side and before the lion. To the right of the deity is the standing figure, which is damaged, probably of a dancer in ecstatic pose. The deity of the above description must be Ambikā, the Yakshiṇī of Nēminātha Tīrthakara. This identification rests on three main features that mark her out, viz., the lion which is her vehicle, the bunch of mangoes and the presence of children, which are her attributes.[1] To the left of this niche or shrine is the shrine of Mahāvīra ; and it is significant to observe that the former is more spacious and impressive than the latter.

To the right of the three rows of Jinas referred to above is a large niche dedicated to Mahāvīra. On the right side of this is another niche of smaller dimension containing the images of two Jinas sitting side by side. Below this is another niche of about the same size consecrated to a Yakshiṇī. She is sitting on a lotus seat with her folded right foot resting on it; the left foot is hanging down. Her head is encircled by the halo of serpent hood. She possesses four hands. In her raised upper right hand she is holding a snake; and an object which may be a fruit can be detected in the palm of her lower right hand which, being folded, is touching the shoulder. She seems to bear something like a goad in her upper left hand which is lifted. Her lower left hand with a noose is seen placed below on the lap. Two female attendants carrying fly-whisks are standing on her two sides. This must be Padmāvatī, the famous Yakshiṇī of Pārśvanātha Tīrthakara.[2]

The rock-cut sculptures on the Kaḻugumalai Hill present a glowing picture of the religious ardour and artistic excellence attained by the adherents of Jainism in the Tamil land. The richness of imagery, the wealth of details and refinement of execution exhibited in them are really admirable. This imperishable gallery of art created by the superior intellect of man on the strength of Nature's bounty, will ever stand as a unique monument of Jaina culture in South India.

Contents of Epigraphs: Another important item inseparably associated with these sculptures is the quantity of epigraphs[3] which are engraved invariably underneath almost all of them. These are, in general, of the nature of

1 Jaina Iconography, p. 143.

2 The above description of the Kaḻugumalai sculptures is based on the study of the photographs in the office of the Government Epigraphist for India.

3 An. Rep. on S. I. Epigraphy, 1894; Appendix B, Nos. 20–117. These have been published in full in S. I. I., Vol. V, Nos. 309–406. The last two of these are isolated records.

labels furnishing the names of the person or persons who caused the particular images to be carved on the rock. In two instances the image representing the deity is addressed as Araimalai Āḷvār or the 'lord of the rocky hill'. They generally end with the expression 'tiru mēni' which means this 'sacred image', evidently referring to the particular sculpture above the epigraph. The images in some cases were the gifts of more than one person joined together.

A perusal of these epigraphs shows that there was no regular scheme or plan drawn and executed by one master mind at a particular point of time. These sculptures appear to have come into being independently and individually as several single pieces, being the votive offerings made by different persons on different occasions. Still it is a matter for wonder and delight to notice that they are marred neither by the lack of unity of plan nor by the absence of uniformity of form. It must however be noted that no two sculptures in the series are separated by a wide disparity of age.

It is gathered from these inscriptions that the ancient name of the place was Tirunechchuṟa and the hill is referred to as Tirumalai or Holy Hill. We may note the occurrence of the word 'tiru' meaning 'sacred' in both the expressions. The tract was called after this place as the Nechchuṟa Nāḍu. Among the donors of these images figure renowned teachers, both male and female, lay followers, men and women, of the faith, and members of the Vēḷāḷa and mercantile communities. These persons hailed from different places and regions some of which must have been far away. One of these places was Kuṟaṇḍi Tīrtha in the Veṇbu Nāḍu, and this name is already familiar to us. This place figures in seven inscriptions, which confirms the view that it was a renowned holy centre of the Jaina faith. We may note a few more places here; Chiṟupoḻal in Iḍaikkaḷa Nāḍu, Perumpaṟṟūr in Koṭṭur Nāḍu, Nālkūrkkuḍi in Veṇbu Nāḍu, Tirukkoṭṭāṟ, Miḻalūr, Tiruchchāraṇam (in the Travancore area), etc.

TEACHERS AND LADY TEACHERS: Some of the teachers mentioned in the epigraphs appear to have been fairly important personalities. This is gathered from the manner in which they are introduced. By way of illustration the following names may be noted: 1) Śrīnandi, senior disciple of Śrī Vardhamāna of Śrī Malaikkuḷa (No. 314); 2) Kanakavīra, disciple of Baladēva Kuravaḍigaḷ of Tirunaṟungoṇḍai (No. 317); 3) Kanakanandi Periyār, disciple of Śrī Kuṟaṇḍi Tīrtha Bhaṭāra (No. 345); 4) Pūrṇachandra, pupil of Kuṟaṇḍi Kanakànandi Bhaṭāra (No. 359); 5) Dayāpāla Periyār, disciple of Mauni Bhaṭāra of Kaḍaikāṭṭūr Tirumalai (No. 383).[1]

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1 The bracketed figures in the above as well as the following lists refer to the number of inscriptions at Kaḷugumalai published in S. I. I., Vol. V. The epithets 'Periyār' and 'Kuravaḍigaḷ'(=guru) are terms indicating great reverence. It is interesting to note that the preceptor in No. 3 of the above list is referred to merely as the 'Teacher of Kuṟaṇḍi Tīrtha' without mentioning his name.

But more interesting and conspicuous are the lady teachers who figure prominently and in a large number in these epigraphs. Like other donors of the images these also hail from different places and they are generally mentioned with reference to the places to which they belonged. In several instances the preceptors and the disciples of the lady teachers are specified; and from this we can make the following observations: i) The lady teachers as a rule had ladies for their teachers as well as for pupils. ii) But instances are not rare to show that men also had their share in both the rôles. iii) In one instance the parentage of the lady teacher is mentioned. iv) The lady teachers are invariably named as Kuratti which is Tamil feminine form of Sanskrit *guru*. I may illustrate these statements by citing the following instances. The references are to the numbers of inscriptions from South Indian Inscriptions, Vol. V. 1) Tiruchchāraṇattu Kurattigaḷ: She figures in two epigraphs Nos. 324 and 326. Tiruchchāraṇam is the name of a hill in the Travancore area. I shall presently deal with this place in detail. 2) Pichchai Kuratti of Chirupoḷal (No. 319): Pichchai, we may note with interest, is a nick-name conveying the sense of begging. Compare Sanskrit *bhikshā*. 3) Śangakkurattigaḷ: Her lady disciple was named Śiriviśaiyakkurattiyār (Nos. 322–23). Śanga is equivalent of Sanskrit Saṁgha. This teacher was, possibly, the leader of a Jaina Saṁgha. 4) Mammai Kuratti: She had a lady disciple named Araṭṭanēmi Kuratti (No. 371). The male name of the latter is noteworthy. Mammai sounds like a nick-name. 5) Tiruparutti Kuratti: She was a pupil of the teacher Paṭṭini Bhaṭāra (No. 372). Tiruparutti may be an abbreviation of Tirupparuttikkunram. 6) Nālkūr Kuratti: She was the pupil of Nālkūr Amalanēmi Bhaṭāra and had a lady disciple named Nāṭṭikappaṭārar (Nos. 355–56). Nālkūr is a place name. Nāṭṭikappaṭārar is an interesting epithet and may bear some connection with the art of dancing; its Sanskrit equivalent would be Nāṭyaka Bhaṭāra. 7) Miḻalūr Kuratti: She was a disciple of Pērūr Kuratti and daughter of Mingaikumān of Piḍānkuḍi of Karaikkāna Nāḍu (No. 394). 8) Tirumalai Kuratti: She had a male disciple in Enādi Kuttanan (No. 370).

Other Items of Interest: Some of the records refer to the provision made by the devotees for the ablution and offerings of the deities and also for burning lamps before them (Nos. 327 and 361). We may reasonably surmise from this that most of the images were under worship. Two isolated epigraphs are dated in the reign of the Pāṇḍya king Māran Śaḍaiyan. They refer to the god of Tirumalai and speak of the arrangement made by the teacher Guṇasāgara Bhaṭāra for feeding ten and five ascetics (Vairāgyar) respectively, including one Reader Bhāṭara or the preceptor who expounded the sacred texts (Nos. 405 and 406). All these records are engraved in Vaṭṭeḻuttu script

with the exception of two whose alphabet is Tamil and Grantha. None of these mentions any precise date. But it is possible to assign them approximately to the period of the 10th and 11th centuries A. D. on considerations of palaeography. Consequently the age of the sculptures also falls broadly within the same limits of time.

THE HILL OF CHĀRAṆAS: Now we come to the close of our journey and reach the last sacred resorts in the south-west corner of the peninsula. We have already come across this place, a lady teacher wherefrom figures in the votive records at Kaḷugumalai. It is a small craggy hill near Chitarāl in the Vilavangoḍ taluk of the Southern Division of the Travancore State. The hill is known as Tiruchchāṇattumalai. This name evidently is a corruption of the fuller name Tiruchchāraṇattumalai which is met with in the epigraphical records of the early period.

Tiruchchāraṇattumalai or the 'holy hill of the Chāraṇas' derives the name evidently on account of its association with the Chāraṇas who, according to the Jaina theological conception, were a class of sages who had attained mastery over nature. The belief appears to have prevailed in ancient times that the above hill was the abode of the Chāraṇas. Or according to another sense of the word Chāraṇa which connotes a Jaina ascetic, this hill might have been selected as a suitable place for the performance of austerities by a large number of Jaina monks.

On the top of the hill is a natural cave which has been subsequently transformed into a temple by suitable constructions. This shrine popularly known as the temple of Bhagavatī is in the possession of Brahmanical followers who conduct worship therein according to Hindu practices under the belief that it is dedicated to a female Hindu deity. But a scrutiny of the images under worhsip in the central shrine has led to the astounding discovery that they represent the male Jaina divinities such as Mahāvīra and Pārśvanātha. From this we arrive at the natural conclusion that the temple must have been originally a Jaina place of worship and that it was at a later stage taken possession of by the Hindus.[1]

JAINA FIGURES ON THE ROCK: This judgement is fully confirmed by the decisive testimony of the series of Jaina figures with inscriptions incised on the side of the overhanging rock which forms a natural cavern. These sculptures consist of two rows, one above the other. The upper row contains about a dozen miniature figures of Jinas in sitting posture with the tripel umbrella overhead. Below them is a group made up of about half a dozen figures of bigger size representing different deities, interspersed by small rows

1 Travancore Archaeological Series, Vol. I, p. 194.

of miniature Jinas.[1] We may devote more attention to these conspicuous figures of bigger size.

YAKSHIṆĪ AMBIKĀ: The last image seated on the proper right may be Nēminātha. The next standing image to the left is Pārśvanātha. To the left of Pārśvanātha is a standing female figure with two hands and without attributes. She might be either Padmāvatī or Siddhāyikā. A bit away to the left is Mahāvīra in sitting posture with his usual attributes. To the left of this and the last of the series is a stately female figure standing. She has two hands: the right is in the *varada* pose and the left is hanging free by her side. A lion with massive head facing the front is seen on her right side. Below the head of the lion is a female attendant standing. Two children of smaller size are standing by her side on the left. I am inclined to think that this deity must be Ambikā, the Yakshiṇī of Nēminātha.[2] The prominence given to this Yakshiṇī in these sculptures alongside of or even in preference to the masters, the Jinas, is in keeping with the Jaina religious conventions that had evolved in the Tamil land, as we have noticed before in a number of instances.

FIVE RECORDS: Now we shall review the contents of the epigraphs. These are engraved near the above sculptures in the Vaṭṭeḻuttu alphabet and Tamil language. One inscription of the reign of the Pāṇḍya king Vikramāditya Varaguṇa records a gift of golden ornaments to the Bhaṭāriyār of Tiruchchāraṇattumalai, made by the lady teacher Guṇandāngi Kurattigaḷ, disciple of Araṭṭanēmi Bhaṭāra of Pērayakkuḍi. Another is a record of Ajjanandi noticed above. The third refers to the carving of the sculpture caused by Varaguṇan, disciple of Paṭṭini Bhaṭārar of the Tiruchchāraṇam Hill. The fourth speaks of a similar performance by the teacher Uttaṇandi Aḍigal hailing from the Kāṭṭāmbaḷḷi monastery at Tiruneḍumbuṟai. The fifth relates to another sculpture prepared by the teacher Vīranandi Aḍigal who belonged to the Mēlaipaḷḷi monastery at Tiṟunaṟungoṇḍai.[3] From the palaeography of the inscriptions and the rather crude and archaic mode of the sculptures, these antiquities of Tiruchchāṇattumalai may be broadly assigned to the 9th and 10th centuries A. D.

BHAṬĀRI–BHAGAVATĪ: One of the inscriptions noticed above registers a gift to the Bhaṭāriyār. Bhaṭāriyār is the honorific plural of Bhaṭāri which means a goddess or a female deity. We are justified in assuming that this deity is identical with the Yakshiṇī Ambikā of the above description. This

1 Trava. Arch. Series, Vol. I, photo facing p. 194.

2 The late Mr. Gopinatharao has tried to identify this sculpture as Padmāvatī, which is incorrect; ibid. Vol. II, p. 127.

3 Ibid., pp. 125–6.

predominence of the worship of Yakshiṇī or Bhaṭāri represented by the rock-cut image might have continued for some generations more and latterly idols of Mahāvīra and other deities might have been installed in the natural cave. But still the reputation of the place as the abode of the goddess was preserved. In course of time when Jainism declined and the ownership of the temple changed hands, the Hindus gave their own name to the goddess, calling her Bhagavatī. Not only had the ancient rock-cut sculptures of the Yakshiṇī and other deities been long forgotton, but the Hindus, the last owners of the temple, did not even take care to replace the Jaina idols of a later period consecrated in the cave shrine.[1] And so the worship continues of the male Jaina gods in the name of the Hindu goddess Bhagavatī. This explains the strange anomaly of this religious place.

The Sacred Hill of the Chāraṇas appears to have been one of the reputed strongholds of Jainism from ancient times. Jaina ascetics of renown resided here performing penance. It was visited by the adherents of the Jaina doctrine from distant parts. This is indicated by the information contained in the epigraphs about the authors of the sculptures, who hailed from such places as are now included in the districts of South Arcot and Tanjore.

NĀGARKŌYIL: We may notice one more curious place in the same area, which has a similar tale to tell. Nāgarkōyil is a prosperous town in the southernmost corner of the Travancore region. The Nāgarājasvāmi temple here is now in the possession of Hindus and the Brahmanical priests called Pōttis are in charge of its worship. There are however, half a dozen images of the Jaina deities, Mahāvīra, Pārśvanātha and Padmāvatī. These have been carved on the pillars of the maṇḍapas in the central shrine of the temple. It may be assumed from this that the temple was originally dedicated to the Jaina gods. This fact is confirmed by an epigraph also. The inscription is of A. D. 1521, registering gifts of lands made by the Travancore king Bhūtalavīra Udayamārtaṇḍavarman, in favour of two priests of the temple, named Kamalavāhana Paṇḍita and Guṇavīra Paṇḍita, who must evidently be Jaina. The lands are referred to as 'paḷḷichchandam' which, as noted before, denotes Jaina ownership. The sculptures of Pārśvanātha mentioned above, are imposingly surmounted by five hooded serpents. It is not unlikely that these canopied serpents in course of time developed into the main deities as Nāgarājasvāmi, leaving behind their Jaina associations. Traces of a large colony of Jaina residents at one time have also been observed near the temple.[2]

1 It is reported that along with the images of the Jaina deities a plaster image of Dēvī had been placed in the shrine till recently; Trava. Arch. Series, Vol. I, p. 194.

2 Ibid, Vol. II, pp. 127-129.

CONCLUDING REMARKS: In this short survey, many places in the Trichinopoly and other districts and the areas of Pudukkoṭṭai and Travancore, containing inscriptions and other antiquarian remains, which once flourished as fairly important centres of Jainism, have had to be excluded. I have however taken due care to bring even into this limited compass almost all the outstanding facts connected with the growth of Jainism in the Tamil land, laying proper stress on its characteristic features.

3. Some Special Features

In this section we shall concentrate our attention on some peculiar features of Jainism in the Tamil land. Many of these have already been noticed in passing or hinted at in our previous study. But as these topics deserve closer scrutiny and fuller treatment, we shall deal with them here in their proper perspective.

THE HILL FEATURE: Though it is not an uncommon aspect of the Jaina faith alone that many of its holy centres originated and developed on and around the hills, it has to be admitted that Jaina associations with the hills and hill settlements in the Tamil land and South India are rather earlier and more numerous than those of other creeds and in other parts. The Jaina teachers of the early age with their picturesque imagination selected the natural caverns in the mountains and the tops and the slopes of the high and low hills, as suitable places for their austerities and religious activities. This must have made a very wholesome impression on the minds of the populace who preferred to follow the spiritual lead of these selfless sages.

In the early stage of the faith shrines and monasteries were mostly confined to the hills. Sculptures representing different deities of the Jaina pantheon were incised in small cavities or niches on the rocks of hills, and these served the purpose of shrines and temples. Such images were worshipped with due ceremony, and suitable provision was made for the maintenance of the customary round of rituals in honour of these deities. Among the numerous instances available to illustrate these observations we may cite the sculptures on the rock near Ānandamaṅgalam, the seated figure of the Jina and the Golden Yakshī at Pañchapāṇḍavamalai, the cavetemple founded at Vaḷḷimalai by the Western Ganga prince Rājamalla, the shrines dedicated to the Yaksha and Yakshī on the Tirumalai hill, Ānaimalai and other hill spots in the Madura region, the unique sculptures of Kaḷugumalai and the ancient images carved on the rock of the hill Tiruchchāraṇam. Structural temples of elaborate workmanship like the one at Tirupparuttikkunram were a later development. We may also note in this context the Malainātha and Pārśvanātha temples at Chittāmūr, which afford a vivid instance of a hill shrine and a structural temple existing side by side.

THE YAKSHĪ CULT: Another highly interesting and remarkably characteristic feature of the Jaina creed in the Tamil land is the prevalence of Yakshī worship from the early times and on almost universal scale. Yakshī or Yakshiṇī,[1] strictly speaking, occupies a subordinate and secondary position in the Jaina pantheon; and whatever sense of veneration is entertained in respect of her is due mainly on account of her association with the Jina whose guardian angel she is conceived to be. So, according to the theological or iconographical standards, she cannot claim a place of independence or the privilege of individual adoration in the hierarchy of Jaina divinities. But there is a volume of iconographical and epigraphical evidence to show that here, in the Tamil country, the Yakshiṇī was allotted an independent status and raised to a superior position which was almost equal to that of the Jina. This is not all; in some instances the worship of Yakshiṇī appears to have superseded and overshadowed even that of Jina himself.

This is not an unparallelled circumstance in the history of the Jaina creed, so to say. No doubt, the Yakshiṇī attained a place of importance in the popular plane of Jaina religion at a subsequent age of its history in other parts of the country also. But elsewhere the position appears to have been confined to only a few, one or two deities in particular. The reference is to Padmāvatī, the Yakshiṇī of Pārśvanātha, who was elevated to the altar of the main deity and worshipped with ceremony in Karnāṭaka. An early instance that would illustrate the point is the goddess Padmāvati of Paṭṭi Pombuchchapura in the Mysore area.[2]

But the Yakshī cult in the Tamil land has an independent history of its own. The following interesting facts deserve to be noted in connection with the rise and growth of this cult.

1) The origin of the Yakshī cult in the Tamil land may be traced to as early a period as the second century A. D. from an allusion to it in the Śilappadikāram. This will be discussed in the following Section. The epigraphical reference, however, to this cult, as seen previously, dates from the 8th century A. D. It is possible to surmise the reasons that would

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1 The Jaina terminology is more familiar with the expression Yakshiṇi and not Yakshī, though the same idea is conveyed by both. In the Tamil country Yakshiṇī is invariably spoken of as Yakshī. This partiality for the particular nomenclature is noteworthy.

2 Padmāvatī was the tutelary deity of the Śāntara chiefs. It was through her grace that Jinadatta established the Śāntara family at Pombuchchapura. This was about the 9th century A. D.; but the epigraphs furnishing this information are of the 11th century A. D. and later; Mysore and Coorg from Inscriptions, p. 138; Ep. Carn., Vol. VIII, Nagar 35, etc.

have necessitated the popularisation of this cult on the part of the champions of the Jaina doctrine. Jainism had to compete with the Śaivite and Vaishṇavite creeds in the Tamil country from the beginning as may be gathered from the Śilappadikāram and other works of the Sangam Age. In these latter creeds prominence is given to the worship of the deities like Pārvatī and Lakshmī, who are the consorts or the female counterparts of Śiva and Vishṇu respectively. The handicap that the advocates of Jaina religion must have experienced in the competetion of popularising their gods in this situation appears to be that the Jinas or the Tīrthakaras had no female counterparts as in the Hindu pantheon. So with a view to capture the devotional mind of the common people, they seem to have stressed the Yaskhī worship in their religion by raising her to a higher rank. It may be inferred from the popularity and influence enjoyed for a considerably long time by Jainism in the Tamil land that this device worked well and fetched commendable success to its sponsors.

2) Probing further into the subject we can find out the procedure adopted in assigning the exalted position to the deity from a study of the iconographical details of the sculptural representations of the Jaina gods. Prominence of the Yakshī was indicated, in the first instance, by depicting her on the right side of Jina. Secondly, figures of the Yakshī which were depicted with gorgeous decorations and appeared as imposing as the Jinas, were set up by the side of the latter. Thirdly, the propitious as well as the awe-inspiring aspects of the Yakshī were exhibited by placing her in the accompaniment of graceful attributes such as fruit, children, etc., on the one hand and dreadful attributes like the weapons of war, lion, etc., on the other. In some cases she was consecrated in separate niches and shrines. These observations are borne out by the specific instances of a good many sculptures of Yakshīs noticed at Ānandamangalam, Chōḷavāṇḍipuram, Ānaimalai, Śeṭṭipoḍavu, Kaḷugumalai and other places and described in the foregoing Section. The inscriptions at Pañchapāṇḍavamalai, Tirumalai, Aivarmalai, Kaḷugumalai and Tiruchchāṇattumalai contain references to the Yakshīs, and sometimes to the Yakshas also, as independent deities and to the provision made for their worship and offerings.

3) From the sculptural representations of the Yakshīs I have been able to examine, I might say that Ambikā, the Yakshiṇī of Nēminātha, had won greater reverenc from the Tamilians in the early age. She was depicted in different aspects with all her splendour, prominence being given to her inseparable attributes, the lion and the children. Next comes Siddhāyikā, the Yakshiṇī of Mahāvīra. Though she received great devotion elsewhere, Padmāvatī does not appear to have been as popular as Ambikā in the

Tamil land, in the earlier period. We may note in this context how Ambikā of the Sacred Hill of the Chāraṇas has been able to retain her hold on the mind of the masses to the present day, though in an altered garb and under alien auspices.

THE CULT OF JVĀLĀMĀLINĪ: The cult of Jvālāmālinī generally speaking comes under the category of the Yakshī cult. But on account of its association with the Tantric worship this deserves separate treatment. Possibly the promulgator of this cult, as we have observed before, was Hēlāchārya of Ponnūr. In consonance with the belief prevailing in those times in the efficacy of incantations and spells and following the practices of the religious leaders of the other schools in the country, the Jaina preceptors and monks appear to have indulged in claiming proficiency in this craft also from the times of Hēlāchārya onwards, as far as we know in this part. Mastery over the spells or Mantra Vidyā came to be considered as a creditable qualification of a Jaina teacher, many of whom took pride in styling themselves Mantravādins.

I may illustrate these remarks by citing a few instances taken at random from the inscriptions of Śravaṇa Beḷgoḷa.[1] No. 66 contains a description of the teacher Śrīdharadēva who was well-versed in the Mantric lore. The same epigraph speaks of another teacher named Padmanandi who was expert in the science of spells (Mantravādīśvara). No. 67 refers to the teacher Kalyāṇakīrti who was unrivalled in the art of exorcising the evil spirits like Śākinī. Such instances can be multiplied.

CEREMONIAL DEVELOPMENT: Popularity of a religion is based on its ceremonial aspect which has a direct appeal to the common man. This fact was realised by the protagonists of the Jaina religion, who reared their religious rites and practices in ceremonious surroundings. They emphasised names like Ādīśvara and Trailōkyanāthasvāmi, which could better attract the attention of even the followers of other faiths. Jaina deities were often referred to by the popular Tamil expressions, Nāyanār and Āḻvār, meaning 'the lord, master, god', etc. The practice of taking the Jaina deities in procession appears to have been fairly common, as may be gathered from an epigraph at Tirumalai. From the holes bored by the sides of the sculptures at Kaḻugumalai and other places it may be inferred that these were intended for decorative purposes on ceremonious occasions. Provision was made to light the lamp and offer worship to even such sculptures as were carved on the hills in out-of-the-way places.

TEACHERS AND PRECEPTORS: The credit of spreading the message of Lord Jina to the nook and corner of the Tamil country goes unmistakably

1 Ep. Carn., Vol. II.

to the zealous bands of monks and ascetics who by their immaculate religious practices and incessant preaching of the holy doctrine attracted the minds of both masses and classes. A large number of teachers figures in the inscriptions of the Tamil country, and the number of such as not have found a place in these sources must be many times more. References are available in the epigraphs, which show that many of these teachers were associated, either as founders, or ecclesiastical heads, or superintending priests, with various renowned religious organisations known as Paḷḷis which were either hermitages or monasteries or temples or even educational institutions; and their number must have been considerably large. Pedigrees of teachers for a few generations are also enumerated in some epigraphs. From such notices it becomes clear that these teachers possibly hailed from different pontifical thrones and belonged to various monastic orders that flourished in the land. The chiefs of the ascetic orders appear to have enjoyed certain privileges as may be gathered from the references in the inscriptions to the specific endowments (muṟṟūṭṭu) enjoyed by the Gaṇis or leaders of monks.[1]

The Jaina church had organised itself into several monastic orders almost all over India; and these orders had crystalised themselves into what are known as the Saṁghas and their sub-divisions, the Gaṇas and the Gachchhas. While introducing a particular teacher it was the common practice to mention the Saṁgha, Gaṇa and Gachchha to which he belonged. This practice was widely prevalent in Karnāṭaka, as well as in Āndhra Dēśa. But it is surprisingly strange to observe that no such details of the monastic order of a teacher are ever mentioned in the inscriptions of the Tamil land. Not to speak of the elaborate details like the Gaṇa and the Gachcha the existence of which in the Tamil country is not commonly known, even the allusions to the Mūla Saṁgha or the Draviḍa Saṁgha which are alleged to have been founded and revived in this region by Koṇḍakunda and Vajranandi respectively, are conspicuous by their absence. This absence looks all the more glaring as the Tamil country is supposed to have been the home of the Draviḍa Saṁgha. If at all any details of a teacher are furnished in the Tamil epigraphs, they are only in regard to his preceptors for two or three generations and the place he hailed from or the monastery he was related with. In contrast to this, we may note how the teachers belonging to the Draviḍa Saṁgha are mentioned along with the elaborate details of the gaṇa, gachchha, etc., in the inscriptions of the Mysore territory.[1] This position is inexplicable.

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1 S. I. I., Vol. II, No. 4 and Vol. III, No. 205, etc.

2 The Draviḍa section of the monastic order is mentioned in over two dozens of epigraphs; for instance, Ep. Carn., Vol. V, Hasan 119; Vol. VI, Mudgere 11, Kaḍūr 69; Vol. VIII, Tirthahaḷḷi 192, etc. We may also note the regional association of

FEMALE MONASTIC ORDERS: Another noteworthy factor in regard to the Jaina church in the Tamil country is the prosperous institution of lady teachers and their wide circle of female disciples. The lady teachers are generally referred to as Kurattiyār or Kuratti Aḍigaḷ, both of which are honorific forms derived from Sanskrit *guru*. They are found to take leading part in the social and religious activities along with the brother teachers of the monastic order. They commanded a large following of the lay disciples of their class and held high positions as the heads of hermitages and monasteries. The well-known instance to the point is that of Kanakavīra Kurattiyār of Veḍāl, with whom we are already acquainted. Some of the interesting points regarding these lady teachers who, in some cases, were initiated by the male preceptors and also sometimes entertained men as their pupils have already been dealt with.

If we go to the origin of the Jaina ascetic order we find that Mahāvīra made no distinction between men and women. He was in his own life time followed and accompanied by male as well as female recluses.[1] It is recorded that his following included 14000 monks and 36000 nuns[2]. But notwithstanding the absence of a technical bar or conventional stigma, the annals of the Jaina church have preserved few examples of ladies having been in the forefront of religious leadership and played the rôle of teachers and preceptors. We may, here and there, meet with stray instances of nuns like Yākinī who is said to have converted the famous author Haribhadra to Jainism and made him her pupil.[3] But an exclusive organisation of nuns alone does not appear to be quite popular in the history of the Jaina church. However the practice of renouncing the world and taking to the life of a nun has no doubt survived to this day among the followers of Jainism.[4]

Turning to South India many ladies who were lay followers of the faith and some who had renounced the world figure in the inscriptions of

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the term Dravida in the following monastic orders: 1) Draviḍar Saṁgha, Pustaka gachchha and Koṇḍakuṇḍa anvaya; Ep. Carn., Vol. VI, Mudgere 11. 2) Draviḍa Saṁgha, Nandi gaṇa and Aruṅgaḷānvaya; Ep. Carn. Vol. VIII, Nagar 36. 3) Draviḍa gaṇa, Nandi Saṁgha and Aruṅgaḷānvaya; Ep. Carn., Vol. V, Arkalgud 98; Coorg Inscriptions (revised edition), Nos. 34–35, 37, etc. 4) Mūla Saṁgha, Draviḍa anvaya; Ep. Carn., Vol. VI, Mudgere 18.

1 B. C Law: Mahāvīra, His Life and Teachings, p. 66.

2 Sinclair Stevenson: Heart of Jainism, p. 66.

3 Ibid., p. 80.

4 Ibid., pp. 232–33 and 169. We are informed that there exist two monasteries attached to the Pārśvanātha temple of the Śvētāmbaras at Nausari, one for the male and the other for the female ascetics see; Ep. Ind, Vol. XXI. p. 136.

Karnāṭaka and a few in those of Āndhra Dēśa. This is as it should be; for women are well-known as devout supporters of the faith in all religions. But it is only when we study the epigraphs of the Tamil country that we come across, for the first time, a large number of ladies who were not merely the lay followers of the faith or even solitary recluses and nuns, but also played the rôle of teachers and preceptors guiding the religious activities of the creed. From the successions of such teachers indicated in these records and the allusions to their large following, we have to assume that there were regular monastic orders of lady preceptors and that some of them even occupied the status of pontiffs. These Kurattiyārs of the Tamil land have to be distinguished from the Śrāvikās or lay disciples who are found in all parts and from the Kantis and Ajjis (Sanskrit Āryā), signifying nuns and female recluses who are mentioned in the inscriptions of Karnāṭaka, or from the Sādhvīs who are more familiar in North India.[1]

The Kurattiyārs of the Tamil country constitute a surprisingly unique class by themselves. According to the conception of the Digambara school women are not entitled to attain Mōksha in this life.[2] The Yāpanīyas, a well-known sect of Jainism in the South and having some common doctrines both with Digambaras and Śvētāmbara, are characteristically distinguished for their view which advocates liberation or mukti for women in this life: *strīṇām tad-bhavē mōkshaḥ*[3]. The factors that contributed to the growth of the institution of lady teachers in the Tamil land on such a large scale are not fully known. This subject requires further study and research.

Royal Patronage: It was a privilege of the Jaina faith to claim the patronage and support from royal princes and princesses of many a distinguished ruling family of the Tamil country. Adverting to the Pallavas the famous instance is that of Mahēndravarman I who was an adherent of the doctrine. Reference to a lady of the Pallava house who was a devotee of the Lord Jina is found in an inscription at Tirumalai and this has been noticed

1 Heart of Jainism, p. 232.

2 Ibid. Compare Pravachanasāra, Translation, p. 28. Also see, Jainism and Karnāṭaka Culture, pp. 138-39.

3 Journ. of Bomb. Uni. Arts and Law, Vol. I, p. 227. Thurston has noted the existence, in the South Arcot District, of a sisterhood of nuns called Āryānganis, who are some times maidens and some times women who have left their husbands but in either case take a vow of chastity; Castes and Tribes of Southern India, Vol. II, p. 433. These must evidently belong to the Digambara Sect and probably represent a meagre survival of the ancient institution of nuns in South India. Āryānganis are Āryāngaṇās or Āryās which was the term used to denote the sisters of the ascetic order. Its *tabdhava* form Ajji is often met with in Kannaḍa inscriptions. Compare Ajjiyā of Prākrit literature.

previously. The earliest allusion to Paḷḷichchandam which is an endowment to a Jaina institution is to be traced in a record of the Pallava king Vijaya Kampavarman.[1]

The allegiance to the doctrine of Lord Jina, of the early rulers of the Pāṇḍya house at Madura, till the time of Sundara Pāṇḍya, has already been referred to. Māran Śaḍaiyan, an early king of the Pāṇḍya, family, figures in two inscriptions at Kaḷugumalai. Varaguṇan, a disciple of Paṭṭini Bhaṭāra of the Sacred Hill of the Chāraṇas, who was responsible for the carving of a Jaina image at the place, was probably a member of the Pāṇḍya royal family.

Numerous instances are at our disposal to testify to the solicitude evinced by the rulers of the imperial Chōḷa dynasty in safeguarding and promoting the interests of the Jaina community and the Jaina religious institutions We come across references, in the Chōḷa regime, to the villages which were inhabited by the followers of the Jaina creed and were entirely under their management like the agrahāras which were owned by the Brāhmaṇas. No distinction was made between such Jaina villages and others settled by the followers of Brahmanical faiths. The rights and the privileges of these Jaina settlements were duly protected by the royal orders. It is interesting to note that the Jaina villages and endowments find a specific mention in such royal proclamations.[2] We have already seen how Kundavai, the elder sister of Rājarāja I, actively contributed to the glory of the Jaina religion by erecting more than one Jaina temple in different parts of the kingdom.

There is evidence to show that some members of a family of feudatory chiefs of the Chōḷa extraction were zealous adherents of the Jaina faith. These were Lāṭarāja Vīra Chōḷa and his queen Lāṭa Mahādēvī, figuring in an inscription of Pañchapāṇḍavamalai, as the donors who made a gift in favour of the god of Tiruppānmalai.

An inscription at Tirumalai shows that a collateral family of Chēra chiefs hailing from Kērala was under the influence of Jaina Law at least for some generations. This is gathered from the performance of Viḍugādaḷagiya-Perumāḷ who restored the images of the Yaksha and Yakshī, originally set up on the holy hill by one of his ancestors named Eḷini. Jainism received due patronage from state officials also.

PAḶḶICHCHANDAM: Scholars who have studied the inscriptions of the Tamil country are familiar with the expression Paḷḷichchandam

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1 An. Rep. on S. I. Epigraphy, 1923, Appendix C, No. 116.
2 S. I. I., Vol II, No. 4; Vol. III, Nos. 9, 205, etc.

which is often met with in them. Even in the course of our cursory survey of the epigraphs we have come across this phrase previously and have commented upon it on more than one occasion. We may examine it here once more in its fuller implications. Leaving out of consideration for the moment its Buddhist associations which are neither numerous nor so frequent, the word Paḷḷi signifies a Jaina temple or monastery or academy;[1] and 'chandam' must be a simplified form of 'chontam,' which is derived from Sanskrit 'svatantram' meaning 'one's own'.[2] So Paḷḷichchandam means 'whatever is owned exclusively' by the Jaina religious institution of the above description, a land, village, etc.

The earliest reference to Paḷḷichchandam, as remarked above, occurs in an inscription of about the 9th century A. D. in the reign of the Pallava king Vijaya Kampavarman. In the records of the Chōḷa regime and also of the later Pāṇḍya rulers, roughly covering the period of the 9th to the 13th centuries A. D., Paḷḷichchandam grants figure frequently in a considerable number in almost all parts of Tamil country. As in the case of land endowments made for the benefit of the Hindu gods known as Dēvadānas, and those in favour of the Brāhmaṇas called Brahmadēyas, certain privileges were attached to the Paḷḷichchandam property also, and these privileges were meticulously guarded in all transactions connected with them by the administrative authorities of the state. For instance, when a village was sold to a Brahmanical temple or to a private person, care was taken to see that, if there were any Paḷḷichchandam lands belonging to the village, they were excluded from the transaction and allowed to enjoy their former privileges as before.[3]

Besides these general Paḷḷichchandam grants of Jaina ownership, there were in existence other specific endowments which appear to have been the exclusive property belonging to the community of the heads of the

1 In Tamil Paḷḷikkūṭam means 'a school'. This expression may have originated from the Jaina institution of Paḷḷi. The institution of school was intimately associated with a monastery or temple in ancient times; and Jaina teachers were renowned for their learning and educational activities. We have a similar word for school in Kannaḍa also, viz., *maṭha* which originally means 'a monastery.'

2 The late H. Krishna Shastri has tried to derive 'Chandam' from Sanskrit 'sat which is doubtful; see S. I. I., Vol. II, p. 52, f. n. 2.

3 Manual of Pudukkottai State, Vol. II, pt. i., p. 688. From the Udayendiram plates of Pṛithivīpati II it is known that the Digambara Jainas were in the enjoyment of an ancient paḷḷichchandam endowment of land and that it was specifically excluded from the gift of the village Kaḍaikkōṭṭūr made in the 15th regnal year of the Chōḷa king Parāntaka I (A. D. 907-947); S. I. I., Vol. II, No. 76.

Jaina ascetic orders (Gaṇis). They were known as Gaṇimurṟūṭṭu or Kaṇimurṟūṭṭu and are met with in the records of the Chōḻa rulers.[1]

POPULARITY: Existence of Jaina antiquities on a large scale in all parts of the land from one end to the other; the survival of good many Jaina works of high classical standard in the Tamil literature; and the sense of veneration cherished almost universally for the Jaina deities and preceptors by the different ranks of the society, from the members of the ruling class to the persons of ordinary run: these facts speak immensely for the popularity of the Jaina faith in the Tamil country at one time. This popularity rested not so much on the patronage it received at the hands of the royal families and high officials of the state as on the voluntary devotion of the common citizens who welcomed its teachings and followed them in practice.

Indications are furnished by the epigraphs to surmise that as social workers and spiritual teachers, the Jaina monks and nuns came into close contact with the masses who treated them with reverence and a feeling of attachment. This may be gleaned from the manner in which Jaina teachers and preceptors are generally mentioned even in such public documents as the inscriptions on stone and rock. The reference to the teachers in these records is found, not usually, by their formal denominations of the ascetic order, but by the familiar terms of address which sometimes even amount to nick-names. Though one may not see much of peculiarity in the names like Guṇavīra Māmunivar, Ariṭṭanēmi Periyār and Kanakavīra Periyaḍigaḷ, still the suffixes, Māmunivar (the eminent sage), Periyār and Periyaḍigaḷ (the great) obviously denote the combination of intimacy with respect. The appellations like Mauni Bhaṭāra, Paṭṭini Bhaṭāra, Paṭṭini Kuratti Aḍigaḷ and Paṭṭini Kurattiyār constitute not the names proper, but familiar epithets by which the teachers were known among the people, on account of their characteristic traits such as the observance of the vow of silence, fasting, etc. Lastly the expressions like Pichchai Kuratti are merely nick-names, specific reference being made to their mode of living by begging the food (pichchai = begging).

In this context we may further note the prevalence of names like Śamaṇar Malai, Śamaṇar Kōvil, Śamaṇar Kuḍagu (Śamaṇa = Jaina monk), etc., associated with the places possessing Jaina antiquities. It is interesting to observe that the names still continue, though the places have been deserted centuries ago and no votaries of the creed worth the name have survived in the vicinity.

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1 S. I. I., Vol. II, No. 4; Vol. III, No. 205; etc. Sanskrit Gaṇi becomes Kaṇi in Tamil pronunciation.

With the ascendency of other creeds, the influence of Jainism declined in this area and its followers either migrated to other parts or passed into different folds. This happened, it seems, without much rancour, particularly in the lower layers of the society. The common people, in spite of their allegiance to the new gods and goddesses, did not entertain sense of abhorrence as such towards the Jaina deities. Nay, sometimes they even offered worship to the Jaina images wittingly or unwittingly.

As illustrations to these remarks, I may cite here a few instances of homage being paid to the Jaina idols until present day by the ordinary folk. Three of these have been already alluded to. One is the so-called Bhagavatī temple at Tiruchchāṇattumalai in the Travancore region, where respect continues to be lavished on the images of Mahāvīra, etc. in the name of the goddess Bhagavatī. Another is that of the rock-cut sculptures in the natural cave on the hill of Poygaimalai near Kuppālnattam in the Madura District. The third one is the image of Padmāvatī locally known as Kāḷiamman at Chōḷavāṇḍipuram. I may mention here one more instance which is of interest. This is the Trimūrti Kōil or 'the temple of the Trinity' at the foot of the Ānaimalai Hills in the Coimbatore Dt. The Trinity consists of the figure of the Jaina Tīrthakara with the attendant Yaksha pair, carved on a boulder. An inscription near the image refers to it as Amaṇōśvarasvāmi and the surrounding region is called Amaṇasamudram.[1] Here Amaṇōśvarasvāmi evidently means the Jaina image, because Śamaṇa becomes corrupted into Amaṇa. But the belief prevails that this deity represents the Trinity of the Hindu pantheon; and it is worshipped with great devotion by the Hindu inhabitants of the neighbouring parts.

REVERSES AND RECOVERY: As it was the doom of the faith in other parts of India, Jainism had to encounter formidable opposition in its career in the Tamil country also. This was in the period of the 7th and 8th centuries A. D. to start with; and its opponents were the champions of the Śaivite and Vaishaṇavite faiths of the Brahmanical religion. Almost simultaneously, under the leadership of Appar and Sambandhar, the advocates of the Śaivite school launched ruthless attacks against the adherents of the Jaina Law and earned signal success in the Pallava and Pāṇḍya kingdoms. The Pallava king Mahēndravarman I and the Pāṇḍya ruler Māravarman or Sundara Pāṇḍya became converts to the Brahmanical faith.[2]

This must have dealt a severe blow to the cause of the Jaina religion. Jaina Law was challenged; Jaina philosophy was questioned; Jaina religious

1 An. Rep. on S. I. Epigraphy, 1927, p. 118.

2 Studies in S. I. Jainism, pp. 64 and 66.

practices were discredited everywhere. Polemics were raised; disputations were held between the supporters of rival creeds regarding their superiority; proofs were demanded; and sometimes even ordeals and miracles were resorted to. The elated victors backed by the authority of the state indulged in violent activities. The vanquished were pursued and persecuted.

The accounts of the persecution of the Jainas given in the Periyapurāṇam and other literary works of the Brahmanical school present a highly coloured and exaggerated picture of the times. Still it must be a fact that the Jainas met with iniquities and maltreatment at the hands of their intolerant opponents. The scenes of these persecutions are found sculptured on the walls of the temple at Tiruvattūr in the North Arcot District.[1] Similar scenes are depicted in the form of paintings on the wall of the maṇṭapam of the Golden Lily Tank of the famous Mīnākshī temple at Madura.[2]

The Sthalapurāṇa of Madura contains some interesting legends which describe the hostile relations that subsisted between the followers of the Jaina creed and the devotees of Śiva. As these stories might, in all probability, be referred to this period of Jaina history in the Tamil land and since they seem to reflect the disturbed religious conditions of the age, we may briefly notice them here. Ānaimalai is a hill near Madura which has evidently derived the name 'elephant hill' on account of its configuration resembling an elephant. But, as the story goes, the advocates of the Jaina dectrine of Conjeeveram who wanted to convert the Śaivite devotees of Madura to their faith, resorted to magical practices and raised the huge elephant. When the beast was directed to proceed against Madura, its king invoked the aid of Śiva in this calamity. The god appeared on the scene and killed the elephant with his mighty arrow. And lo, there it lies petrified to this day!

Two more legends similarly describe the creation of the demons in the forms of a huge serpent and a cow, as a result of the black magic practised by the Jaina miscreants, and their conversion into the two hills called Nāgamalai and Paśumalai respectively, situated close to Madura, by the grace of Lord Śiva.[3] As we have noticed previously, the Ānaimalai hill owns a large number of Jaina antiquities. Nāgamalai or 'the serpent hill' and Paśumalai or 'the cow hill' obviously bear the names on account of their natural resemblance with the respective animals, and this fact has been worked up into mysterious legends by the protagonists of the Hindu faith.

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1 An. Rep. on S. I. Epigraphy, 1923, p. 4.

2 Studies in S. I. Jainism, p. 79.

3 Madura District Gazetteer, 1906, pp. 254-55, 7 and 278. Also see An. Rep. on S. I. Epigraphy, 1927, pp. 74-75.

These reverses sustained by the champions of the Jaina Law did not crush their faith completely. The upheavel of the rival schools and the desertion of a substantial number of its followers had, no doubt, the decisive effect of weakening the strength and reducing the prestige of the Jaina religion in the Tamil country. But thanks to the resourcefulness of its leaders and the unflinching fervour of its adherents Jainism soon recovered from the catastrophe and gained considerable strength, though not to the former extent.

The Choḷas who rose to sovereignty soon after this period, followed the liberal policy of tolerance and fair treatment towards all religious creeds, particularly in the earlier regimes, in spite of their avowed leanings for Śaivism. The local chiefs and subordinate officials of the state followed their example and some of them even actively supported the Jaina creed. Further, the moorings the Jaina creed had in the minds of the people, were not entirely shaken. In this manner Jainism not only continued to live but even prospered till the period of the 12th century A. D., in some parts at least.

During this age, i. e., from 8th to the 12th century A. D., the Jaina teachers were held in respect, the old Jaina temples and monasteries flourished as usual, and even new ones were erected. It was during this age that Paḷḷi-chchandam lands and properties were bestowed in considerable numbers and they were scrupulously protected. These statements are substantiated by the evidence of inscriptions and other antiquities found on a large scale in the regions like the Pudukkoṭṭai State, which help us to read the story in its chronological continuity.[1] The same facts may be gleaned from the contents of the epigraphs at Tirupparuttikkunram, Tirumalai, Chittāmūr and other places also, reviewed earlier in course of this brief survey.

4. Life and Literature

INTRODUCTORY: For over fifteen long centuries Jainism remained in intimate contact with the Tamil land and made a deep impression on the life and culture of its people. This fact is borne out by the Tamil literature also which has preserved a large number of works dealing with the teachings and the practices of the faith, written by Jaina authors. Much has been said regarding the contribution of Jaina writers to the literature in Tamil. So I shall try to take a passing view of some of the glowing features of the Jaina influence on the Tamil literature. But I shall, at the same time, discuss in more details the position of the Jaina faith as it is known from an early work available in the Tamil literature; for this constitutes a rare and precious source for reconstructing the ancient history of Jainism in the Tamil Nāḍ.

1 Manual of Pudukkottai State, Vol. II, pt. i, pp. 574-7 and 687-8.

The history of the Tamil litrature commences with an account of the Sangam or the Literary Academy that flourished at Madura. It is believed that there existed three Academies which attained prominence one after the other. The age of these Academies is still an unsettled problem of the Tamil literature; but the most reasonable view appears to be to place them within the first few centuries of the Christian Era.[1] Like the poets and composers of other schools Jaina authors also participated in the literary activities of the Tamil land from the beginning. It has been suggested further that the very conception and the name of the Academy owe their origin to the ascetic leaders of the Jaina religious movement in the Tamil country, who with their characteristic insight formed themselves into well-constituted monastic institutions known as the Saṁgha, gaṇa, etc.[2]

Influence of Jaina thought and philosophy has been traced in the Tolkāppiyam, the earliest extant work on Tamil grammar and other earlier compositions, such as Kuṟaḷ, Śilappadikāram, Nālaḍiyār, etc. It is also claimed that the authors of these works were Jaina by persuasion. The arguments in favour of this claim do not appear to be unjustified.[3] Of the five major epic poems in the Tamil literature, three, namely, the Śilappadikāram, Vaḷaiyāpati and Chintāmaṇi, are attributed to the authorship of Jaina writers. Among them Chintāmaṇi is considered to be the greatest Mahākāvya in Tamil. It was composed about the 10th century A. D.[4] A tradition avers that impressed by its literary excellence, the Chōḷa king Kulōttunga II inspired the great Śaivite poet Śekkiḻār to compose the famous Periyapurāṇam which deals with the lives of Śaivite saints.[5] All the five minor epic poems in the Tamil literature are composed by Jaina poets. The credit of enriching the Tamil literature by composing various works on didactics, grammar, prosody and lexicography and commentaries, goes to the Jaina authors.[6]

Many of the Jaina compositions in the Tamil literature have been appreciated by foreign scholars on account of their chaste style and impressive manner of treatment. The Jainas thus played a distinguished rôle in the development of the Tamil literature and it is a glorious achievement to be proud of for a follower of any faith. A large number of Jaina works appears to have been destroyed during the tide of Hindu revival and consequently the Jaina books in the Tamil literature are fewer than those in the Kannaḍa literature. But the literary activities of the Jainas in the Tamil country appear to have

1 K. A. Nilakanta Sastri: Choḷas, Vol. I, pp. 36 and 71.
2 Jaina Literature in Tamil, p. 8.
3 Ibid., pp. 10–12.
4 Choḷas, Vol. II, part i, p. 516.
5 Ibid., p. 505.
6 R. Narasimhacharya: History of Kannaḍa Literature, p. 67.

been coeval with their religious movements and distributed over a period of more than one thousand years. In spite of the large number of Jaina writers the Tamil literature claims no such specific classification as the Jaina Period, as contrasted with the Kannaḍa literature wherein a large number of classical Jaina works have been mostly concentrated within the brief span of a few centuries, from the 10th to the 12th century A. D.

THE ŚILAPPADIKĀRAM: With these brief observations on the Jaina aspects of the Tamil literature, I shall proceed to make an elaborate survey of an eminent classical poem of the Sangam epoch, viz., the Śilappadikāram. The reasons for selecting this particular work for a critical examination in the context of these studies are as follows. Firstly, it is one of the early literary creations in Tamil, the author of which is believed to have been an adherent of the Jaina faith and wherein is reflected many a phase of contemporary social and religious life of the Jaina community in the Tamil country. Secondly, since the age assigned to this epic is considerably early and as we are confronted with paucity of sources for this period, a closer perusal of this work is calculated to be fruitful either for filling in gaps in the earlier part of our story of Jainism in the Tamil land or for supplementing the results obtained previously with the assistance of epigraphical and archaeological materials. Thirdly, though this work has been studied by a number of scholars and its importance for the Jaina studies has been noted more than once before, a systematic investigation of the Jaina data embedded therein in a proper perspective is still a desideratum.

As a background for our review we shall first sketch a brief outline of the main story of the poem. Kōvalan, the son of a merchant of the prosperous city of Puhār, was married to Kaṇṇaki, the daughter of another merchant of the same place. After a period of happy married life Kōvalan got into the snares of a courtesan girl and lost his fortune. Accompanied by his wife he left Puhār and proceeded to Madura to earn his livelihood. On their way they made friendship with a Jaina nun named Kavunti[1] who escorted them to their destination. Journeying along the bank of the Kāvērī they passed Uṟaiyūr and reached the outskirts of the city of Madura, where they were given shelter by a cowherdess named Mādari. Kōvalan wanted to sell one of the anklets of Kaṇṇaki in the market of Madura. He was, however, betrayed by a goldsmith who having himself stolen a similar anklet of the queen, represented Kōvalan as the culprit. Consequently Kōvalan was beheaded. When Kaṇṇaki learnt this news, her grief knew no bounds. She rushed to the palace

1 Kavunti means 'a female Jaina ascetic'. But here it is used as if it were a personal name. We have a similar word Kanti in Kannaḍa. Both these are possibly derived from the Sanskrit word Kanthā, a patched garment.

and proved to the king the innocence of her husband by exhibiting the other anklet. Shocked by his own atrocious injustice, the king of Madura died. The dire curse of Kaṇṇaki visited Madura which was consumed to flames.

ITS HISTORICAL DATA: Having conceded the historicity of the political set up of the story, scholars have tried to extract material therefrom for reconstructing the early history of the Tamil Nāḍ. The scene of the events in the story is laid in the Chōḷa kingdom, one of the principal cities of which was Puhār, identified with Kāvērippaṭṭinam, U..aiyūr being another. In the latter part of the narrative the action is shifted to Madura, the capital of the Pāṇḍya kingdom. Finally, we pass on to the Chēra kingdom which has no direct bearing with the story proper. It was Iḷango, the younger brother of the Chēra king Śenguṭṭuvan, who heard the pathetic tale of Kaṇṇaki and moulded it in the form of the present epic. Thus the narrative brings under its purview the three main divisions of the Tamil country and touches almost all the important aspects of its social and political life.

A GLIMPSE OF JAINISM: A perusal of the epic furnishes the following glimpse of the state of Jainism in the Tamil country. Jainism was established on a firm footing; and there flourished in almost all important places Jaina temples, monasteries and other religious institutions. Wending our way first to the Chōḷa capital Puhār itself, the 5th canto informs us that by the side of the temples and organisations of Brahmanical and other faiths there existed Jaina temples and institutions inside the city.[1] Outside the city were Śrīkōil and other sacred establishments. Again in the 9th canto we meet with an allusion to the temple of Nirgranthas.[2] The 10th canto opens with the parting account of Kōvalan and Kaṇṇaki from the city of Puhār. After paying due respects to a temple of Vishṇu and the Buddhist Vihāras on the way, they reached a holy place of worship. As the description of this place is interesting I shall cite it in detail.[3]

"They then worshipped, and went round the highly shining Śilātala which was the abode of Arhat, jointly built by the Jaina householders for the benefit of the Chāraṇas who would assemble on festive days, such as the day of the first freshes (in the Kāvērī) and of the car-festival, under the entrancingly cool shade of the golden flowered Aśōka tree, standing on a high platform where the great community of five (Paramēshṭhins) converged.

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1 Silappadikāram, translated by V. R. Ramachandra Dikshitar, Oxford University Press, 1939, p. 118. All my references hereafter will be to this book. But wherever I thought it necessary, I have referred to the original work and made suitable alterations and additions in my citations.

2 Ibid., p. 152.

3 Ibid., p. 157.

There gathered the men of penance who had abjured meat-eating, and taken the vow of speaking the truth alone, and purified themselves of all sins, understanding the true path by restraining their senses."

This Śilātala appears to have been a celebrated religious institution, representing both a temple and a monastery, erected by the eminent adherents of the Jaina faith. It was the resort of the Chāraṇas, the itinerant monks, who went round the country elucidating the truths of the holy doctrine to the believers. The Śilātala is referred to on two more occasions, once again in the 10th canto when the travellers arrived at Arangam or Śrīrangam and again in the 15th canto after they reached the outskirts of Madura.[1]

Leaving Puhār and walking some distance outside the city, Kōvalan and Kaṇṇaki came to the hermitage of the venerable Jaina nun Kavunti, situated in a flowery grove on the bank of the Kāvērī. The hermitage is referred to as Kavunti Paḷḷi. We are already familiar with the expression Paḷḷi which occurs in an earlier context in this poem also. This hermitage is said to have been a part of Śrīkōil[2] which is mentioned previously. From this it appears that Śrīkōil was a big Jaina temple wi h attached monasteries for the monks and nuns.

Uraiyūr, another headquarters of the Chōḷa rulers, was also a resort of Jainism. After reaching this place Kavunti offered her prayers in a Jaina temple which is thus described:[3] "Underneath the thick shade of the Aśōka tree with its hanging flowers, the female ascetic worshipped the first God Aṟivan, more radiant than the rising sun, under the three umbrellas arranged like three moons placed one above the other, and graciously spoke the good and wise words uttered by the Chāraṇas to all the sages of the Kandan Paḷḷi in the extensive grove adjoining Arangam".

As a stronghold of Jainism, Madura was perhaps more renowned and highly sanctified by the presence of great teachers and numerous religious institutions many of which were situated outside the crowded localities of the city. Actuated by the sense of pity and kindness for the tender lady Kaṇṇaki and also feeling 'very anxious to visit flawless Madura in the good Tamil country of the south, to worship Aṟivan there by listening to the Dharma

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1 Silappadikāram., pp. 163 and 216. In the latter place it has been translated as 'the shining slab of stone.' This does not convey its real significance.

2 Ibid., p. 158.

3 Ibid., p. 171. We meet with the epithet Arivan in the extract under reference, which stands for Arhat and conveys the sense of 'the Supreme Knower,' the Sanskrit term being Sarvajña. This expression occurs sometimes in the work. We may also note the occurrence of another expression to specify the Buddha. It is Aravon which means 'the Supiemely Righteous One.'

preached by the sinless saints, who have, by their purity, got rid of all their Adharma', the pious nun Kavunti accompanied the couple to their destination.[1] There were Jaina establishments outside the gates of Madura, inhabited by ascetics engaged in austerities. In these quarters was a temple dedicated to the flower-eyed Iyakki or Yakshī. Mādari, the cowherdess, met the refugees from Puhār in this place, when she returned after making her daily offering to this deity.[2]

PRECEPTS AND PRACTICES: The narrative contains references to the well-known teachings of the Jaina faith, such as non-injury, truthfulness, control over the senses, philanthropy, austerities, etc., preached by its advocates and practised by its followers. But there are certain peculiar aspects of the Jaina precepts and practices which bear special significance in the context of our studies; so we shall notice them here, rather critically.

According to the Jaina philosophy there is no supreme godhead presiding over the destiny of this universe. On the contrary, it postulates the existence of a multiplicity of perfect souls who, having been liberated from the bonds of Karma, have attained omniscience, transcendental bliss and other super-sensuous attributes. But here in the Tamil land, as also elsewhere, Jainism was placed in the midst of religious schools and philosophies which claimed their origin in the all-absorbing Vedic scriptures and whose advocates believed in single sovereign godheads such as Śiva, Vishṇu, Śakti, etc. Even in the Śilappadikāram itself we meet with numerous references to these various Hindu divinities and their cults which had taken deep roots in the minds of the people. Consequently, in this atmosphere of competition, though it was healthy to start with, the champions of the Jaina religion and philosophy had to make suitable adjustments, without violating the fundamentals, in the minor details of their philosophical concepts and religious terminology, with a view to capture the popular understanding and maintain the impression among its adherents that their faith was in no way inferior to other religious faiths. I shall illustrate these remarks with a very illuminating passage from the Śilappadikāram.

When the three travellers reached Arangam or Śrīrangam, there appeared the Chāraṇas "who were well-known for their great skill in expounding the rules of Dharma, given to the world by the pre-eminent Perumakan of transcedental powers."[3] The Chāraṇas declared that the laws of destiny were inexorable and expounded to the suppliant Kavunti the nature of the supreme divinity in the following words.[4]

1 Silappadikāram., p. 158.
2 Ibid., p. 214.
3 Ibid., p. 163. Perumakan means the Great Personality referring to the Arhat.
4 Ibid., pp. 164-65.

"The All-Knowing, the incarnation of Dharma, He who has transcended all limits of understanding, the All-Merciful, Victor among victors, the Accomplisher, the Adorable One, the Origin of Dharma, the Overlord, Absolute Righteousness, the Essence, the Holy One, the Ancient One, the All-Wise, the Vanquisher of Wrath, the Master, the Śiva-gati (Sublime Resort), Supreme Leader, the Exalted One, the Possessor of all Virtues, the Transcendental Light, the Great Truth, the All-God, the Supernatural Sage (Chāraṇan), the Root Cause of all, the Master of mysterious powers (Śiddan), the Paramount One, the infinitely Radiant Illumination, the Dweller in everything, the Guru, the Embodiment of Nature, our Great God, the Abode of never diminishing Eminence, the Emperor of Virtues, the Śaṁkaran (Bestower of Supreme Bliss), the Īśan (Paramount Ruler), the Svayambhū (Self-born), the Chaturmukha (Four-faced), the Bestower of Aṅgas, the Arhat, the Ascetic of Grace, the One God, the Master of Eight Attributes, the indivisible Eternal Substance, the Dweller in the Heaven, the Foremost of the Vedas (Vēda mudalvan), and the Shining Light that dispels ignorance! None can escape the prison of this body unless he obtains the illumination of the revealed Vōda proclaimed by Him who has the various above-mentioned names."

No strict advocate of the Jaina doctrine and philosophy would pass this description of the Jina or Arhat unchallenged. Particularly interesting among the epithets in the above extract are the expressions Īśan, Śaṁkaran, Śiva-gati, Svayambhū, Chaturmukha and the reference to the revealed Vēda. No doubt, all these phrases are capable of interpretation to suit the Jaina conception of the Arhat; and it is evident that they are not used here in their normal sense, but in a specialised sense, possibly to arrest the credibility of the followers of the other faiths.

An examination of the relationship that subsisted between the followers of various doctrines and the worshippers of different deities as reflected in the Śilappadikāram, shows that it was an age of perfect religious tolerance, wherein few occasions arose involving conflict of creeds and recrimination of faiths. But even then, incidents leading to peaceful discussions in regard to the superiority of the respective creeds, when followers of different schools came together, do not seem to have been rare. How the followers of the Jaina faith fared in such debates and how they tried to score the point against their opponents on such occasions, is happily illustrated in the Śilappadikāram itself. While at Uṛaiyūr the travellers met a Brāhmaṇa who, under the pretext of informing the proper route to Madura, delivered a sermon on the excellence of God Vishṇu consecrated on a hill adjoining a miraculous cave near Madura.

Having heard the arguments of the Brāhmaṇa, Kavunti gave the following significant reply.[1] "O Brāhmaṇa versed in the four Vedas and

1 Śilappadikāram, pp. 177-78.

engaged in doing good! We have no desire to go to the cave; the literature given by Indra who lives longer than the Dēvas, can be found in our holy scriptures.[1] If you wish to know of deeds done in the past, do you not look for them in the present birth? Is there anything that cannot be gained by those who lead a life of truthfulness and non-injury? Go your way seeking the feet of God sacred to you. We go the way suited to us."

Here 'the literature given by Indra' possibly refers to the Aindra Vyākaraṇa as taken by some scholars.

RÔLE OF THE CHĀRAṆAS: Noteworthy is the rôle assigned to the Chāraṇas in the Jaina theological conception and popular religion. The belief prevailed that they had attained superhuman powers by virtue of their having practised the truths of the Jaina doctrine and so their example was often and conveniently pressed into service to prove the efficacy of the Jaina faith. While studying Jainism in the Āndhra Dēśa we have seen how the Chāraṇas figure in the story of Dhanada. The associations of the Chāraṇas in the traditions and literature of the Tamil country are rich and interesting. The Śilappadikāram contains several allusions to the Chāraṇas some of which have been already noticed in the passages cited previously.

The Chāraṇas were itenerant monks endowed with spiritual powers who preached and transmitted the precepts of Lord Jina to the faithful and the virtuous. The Aśōka tree which is the symbol of the Jina, was favourite with them; and it was believed that they gathered occasionally beneath its cool shade to carry out their holy mission. They ran to the rescue of the afflicted souls at the right time and consoled them with their wise words. They were never afflicted, being heroes who had conquered attachment and anger. They had knowledge of the past, present and future and were also aware of the inexorable laws of destiny.[2] We may at this juncture recall the tradition associating the Chāraṇas with the hill Tiruchchāṇattumalai in the Travancore region noticed before. One more hill which bears the mark of its connection with the Chāraṇas is the Chāraṇādri of Elora. We shall deal with this while studying Jainism in Karnāṭaka.

THE CULT OF YAKSHĪ: It is highly interesting to note that we have a reference to the cult of Yakshī in the Śilappadikāram. This has been mentioned previously while describing the Jaina establishments outside the city of Madura. We have to observe, in particular in this connection, that the divinity is mentioned as the 'Flower-eyed Iyakki' and that an independent shrine was allotted to her. We are already familiar with the expression

1 Compare S. Krishnaswami Aiyangar: Manimekhalai in Its Historical Setting, Book *XXVII, p. 195.*

2 *Śilappadikāram, pp. 163–64.*

Iyakki and her epithet 'Flower-eyed' only conveys a poetic metaphor. In the absence of any indication we are not in a position to identify this Yakshī or Yakshiṇī. If the age of the Śilappadikāram is as early as the second century A. D., then herein we have the earliest evidence of the Yakshī cult in South India, which, at any rate, appears to be earlier than the evidence of epigraphy and iconography discussed before.

THE AUTHOR OF THE EPIC: Iḷango Aḍigaḷ, the author of the Śilappadikāram, was the younger brother of the Chēra king Śenguṭṭuvan. Proceeding on this datum which is supported by other historical considerations, the date of the epic has been referred to the second century A. D.[1] Iḷango had renounced the world and become a recluse when he wrote this work. Different views have been expressed in regard to the religious leanings of Iḷango, who is believed to have been a Jaina by some and a follower of the Brahmanical religion by others.[2] Iḷango was a literary artist par excellence, and he was primarily interested in presenting a living picture of the contemporary life and society in his eminent poem. His sympathies were wide and he has described in minute details various religious cults prevailing in the land.

But in spite of his catholic outlook, Iḷango's partiality for the doctrine of Lord Jina is transparent throughout his work. He has taken more than one opportunity to inculcate the paramount principle of Ahiṁsā and the transcendental glory of its supreme exponent, the Jina. Kavunti, one of the principal characters of the epic, was a Jaina ascetic and a fervent follower of the Jaina principles. She cherished intensive devotion and supreme faith in the teachings of Lord Jina, which is expressed in glowing terms in the following passage.[3]

"My ears will not open themselves to hear anything other than the words of wisdom revealed by Him who vanquished the Three (Desire, Anger and Delusion). My tongue will not say anything other than the 1008 names of the Victor of Kāma. My eyes will not see, though they seem to see, anything other than the pair of feet of Him who has taken upon himself virtue out of His grace. My two hands will not join together to reverence any one other than the All-knowing Arhat who expounds the Dharma. My crown will not suffer any flower to be placed on it except the flower-like feet of Him who walked upon flowers. My mind will not permit me to learn by heart anything other than the sacred words uttered by the God of Interminable bliss."

1 Śilappadikāram, pp. 9, 10 and 16.

2 Ibid., pp. 68–69.

3 Ibid., p. 165.

Kavunti was the guardian angel as it were, who escorted the hero and the heroine to their destination. We may not be wrong, if we are inclined to think that the hero and the heroine of the epic are also portrayed as the followers of the Jaina faith.[1] In one place the allusion is precise, stating that Kōvalan observed the vows of the Śrāvakas.[2] There are other items of Jaina attachment such as the elaborate description of ascetic practices, belief in the activities of the Chāraṇas, which should prove the religious leanings of the author in favour of Jainism. There is nothing unhistorical in the position that a prince of the ancient ruling family in the western part of the Tamil land should have been influenced by the doctrine of Jainism; for there are reasons to believe that Jainism had penetrated to the farthest points of South India in the very early period of its history.

5. Further Facts

In this section I propose to record further evidence in support of our findings made out earlier in respect of the state of Jainism as it obtained in the two regions of the Āndhra Dēśa and Tamil Nāḍ. This has been necessitated in view of some valuable additional material that is forthcoming as a result of the zealous activities of the members of the Epigraphist's Office during recent years.[3]

EMINENT SAGE VṚISHABHA: There lived, in the 7th century A. D. at Penikelapāḍu in the Jammalmadugu taluk of the Cuddapah Dt. a great preceptor of the Jaina Law, who appears to have wielded considerable influence by his profound learning and ascetic practices. The inscription furnishing information about him is engraved in archaic Kannaḍa-Telugu alphabet and Sanskrit language on the rock overhanging a small natural cave on the hill near the above village. The epigraph is not dated, but may be ascribed to the 7th century A. D. on palaeographical considerations. In a verse composed in the Anushṭubh metre, the record states that on this mountain resided the supreme sage named Vṛishabha who was the mighty cloud to the crops in the form of the faithful followers of the Jaina Law and who stood unshakable like the mountain in the disputations with the advocates of the rival schools.[4] The small natural cave must have evidently served as the

1 Śilappadikāram, p. 52.

2 Ibid., p. 220.

3 I am grateful to the authorities of the Epigraphical Branch for the kind permission to utilise this unpublished material in the proof stage, which was accessible to me as a *member of the Office of the Government Epigraphist for India.*

4 An. Rep. on S. I. Epigraphy, 1939–40 to 42–43, Appendix B, No. 401 of 1940–41. The verse in question with slight adjustment may be read thus: भव्यसस्यौघजीमूतः परवादसिताचलः । वरिष्ठो वृषभो नामा [शोभता] जिनमहीधरे ॥

dwelling place for the teacher. It is highly interesting to note that the boulder has still, after a lapse of over twelve centuries, preserved its association with the monk in the name 'Sanyāsi Guṇḍu' or the 'Monk's Boulder', whereby it is recognised by the village folk. The inscription itself might have been caused to be incised by a pupil of the monk.

HILLS AND NATURAL CAVERNS: We turn again to the Tamil country to secure in the first instance a glimpse of a few more hills and caverns which, on account of their unerring association with Jainism claim a place of importance in our studies.

1) In the hills near about Kannikāpuram and Nagari, two adjoining villages in the Chittoor Dt., have been found 4 caverns with beds carved out in the rock therein. These couches are locally known as Pañchapāṇḍava beds. The existence of Jaina vestiges in the vicinity coupled with other indications has led the explorer to believe that these beds must have been primarily used by Jaina monks who dwelt in these caves at one time.[1]

2) About a mile to the west of the village Śēdarampaṭṭu in the North Arcot Dt. there is a hillock called Pañchapāṇḍavar Tippa. It has treasured a series of beds under the canopy of an overhanging rock. On one of these beds is carved the triple umbrella,[2] the familiar emblem of a Tīrthakara. This figure unmistakably proves that the beds must have been used by the Jaina monks who spent their days in seclusion performing penance under the benign tutelage of the Jina. This piece of information furnishes conclusive proof in support of the Jaina origin of at least some of the Pañchapāṇḍava beds which are so characteristically met with in a profusely large number of hilly caves in the Tamil country and eminently confirms the observations made by me earlier while discussing the antiquity of Jainism in this territory.

3) Tirunaṟungonṟai in the Tirukkoyilur taluk of the South Arcot Dt. has retained to the present day its importance as a Jaina place of pilgrimage. It appears to have flourished as a great stronghold of the Jaina religion from the early times. This is seen from the large number of Jaina antiquities including inscriptions still preserved in the hillocks near the village. On one of the hillocks is a spacious natural cavern with two driplines at the top preventing the rain water from coming inside. A number of beds with pillow lofts is carved inside and outside of the cavern. From the inscriptions engraved on the rocks by the side of this cavern it is gathered that there flourished in the period of the 9th century A. D. on these hills two

1 An. Rep. on S. I. Epigraphy, 1939-43, p. 11.
2 Ibid.

Pallis or Jaina monastic institutions and a shrine dedicated to the god Chaturmukha. The latter appears to have been attached to the monastery called Kīlaippaḷḷi. A little to the north of this cavern is a cavity formed by the meeting of two big boulders. This has served as a shrine for the figure of Pārśvanātha cut in relief on the inner face of one the boulders. This deity was worshipped as Kanaka Jinagiri Appar in the period of the 13th century A. D. as known from an inscription. Kanaka Jinagiri Appar means the Father or Lord of the Golden Jaina Mountain and the hill itself appears to have been designated as Kanaka Jinagiri. Latterly, the name was changed to Appāṇḍār (= Lord, the Father) by which the deity is recognised to the present day. As at Chittāmūr, constructions of a later age and introduction of other deities like the Chandranātha and the Pāḷiyilāḷvār have thrown the original shrine of Pārśvanātha into the back-ground.[1]

4) A mile to the north of the valley of Śingikuḷam, a village in the Nanguneri taluk of the Tinnevelly Dt., is a hill called Bhagavatī Malai or the hill of the Goddess. The hill contains several hollows inside the rocky boulders and commands the convenience of water supply through its natural springs. Interesting Jaina vestiges have been discovered on this hill; and these viewed in the natural setting of its being a fitting resort for ascetics and recluses lead to the reasonable surmise that it might have flourished as a colony of Jaina monks at one time. This surmise is very happily confirmed by an epigraph engraved on a wall of the Bhagavatī temple on the hill, wherein the hill is referred to as Jinagiri Māmalai.[2] The name Jinagiri Māmalai which means the Great Mountain of the Jina, is full of significance pointing to the fact that it must have been a sacred spot dedicated to the Jaina gods and inhabited by pious monks who held the torch of Jaina religion aloft during the early age of its history.

TACHCHAMBĀḌI, A JAINA CENTRE: As noticed previously, the area of the Pōḷūr taluk in the North Arcot Dt. was a stronghold of Jainism. We may take note of one more notable place in this tract which has still preserved to an extent the ancient inspiration of the Jaina religion. This is Tachchambāḍi about 15 miles from Pōḷūr. It contains a well-built temple dedicated to Vardhamāna Tīrthaṅkara. The temple might be assigned to the 15th century A. D. considering its architectural features. One interesting fact that deserves our attention in connection with this shrine is that it possesses a large number of beautiful metallic images. These represent the main deities Vṛishabhanātha, Supārśva, Śāntinātha, Nēminātha, Pārśvanātha and Mahāvīra

1 An. Rep. on S. I. Epigraphy, 1939-43, pp. 1-2 and 272-73. It is interesting to note that Pāḷiyilāḷvār literally means 'the god without temple'.

2 Ibid., p. 4. and Appendix B, No. 269 of 1940-41.

of the Jaina pantheon. Then there is the composite group of 14 images, starting with Vṛishabha and stopping with Ananta; and another of the 24 Jinas known as Chauvīsa Tīrthaṅkara. Besides, there are other icons depicting the later development of minor deities, such as the Navadēvatā, Mahāmuni, Jvālāmālinī, Dharmadēvī and Padmāvatī.[1] We are already sufficiently familiar with the Yakshiṇīs, Jvālāmālinī and Padmāvatī; and Dharmadēvī, it may be suggested, was probably another Yakshiṇī.

TWO ICONS IDENTIFIED: Ōdalavāḍi in the Pōlūr taluk owns a shrine dedicated to the Arhat. The central image herein, made of granite, is depicted as seated in the meditative pose with the palms joined over the lap. An inscription in the shrine referring itself to the reign of the Pāṇḍya king Kulaśēkhara I (circa 13th century A. D.) registers an endowment of land to the deity by a private person.[2] In this record the deity is referred to by the epithet 'Aṇiyād-aḷagiyār' which means 'He who is beautiful without adornment'. Now Bāhubali, the younger son of the first Tīrthakara is considered as endowed with natural beauty par excellence and the image of Gommaṭēśvara at Śravaṇa Beḷagoḷa, which represents the former, is described as supremely beautiful.[3] From this we are persuaded to think that the presiding deity in the temple at Ōdalavāḍi is in all probability, Bāhubali or Gommaṭanātha.

At Śembāṭṭūr in the Pudukkoṭṭai state was found an image of a seated Yakshī in a grove near the Śiva temple. It bears two hands, the right holding a lotus while the left rests on the thigh. The right leg is let down and touches the back of a lion; and the left leg is folded and placed parallel to the seat.[4] This icon stands for Siddhāyikā, the Yakshiṇī of Mahāvīra. We have discussed at length the prevalence of the Yakshī cult in the Tamil country and this instance further adds to the mass of evidence testifying to the worship of the Yakshiṇī as an important deity almost of independent status.

TAMIL LEXICOGRAPHER MAṆḌALAPURUSHA: Among the Jaina celebrities that contributed to the wealth of Tamil literature deserves to be mentioned one more name. It is the Tamil lexicographer Maṇḍalapurusha whose Nighaṇṭu-chūḍāmaṇi is reckoned the biggest lexicon in the language. This author is believed to have lived in the age of the 15–16th century A. D. He was a disciple of the preceptor Guṇabhadra. Both the lexicographer and his aforesaid teacher seem to have been important personalities

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1 An. Rep. on S. I. Epigraphy, 1939–43, p. 8.

2 Ibid., p. 249.

3 Ep. Carn., Vol. II, No. 234.

4 An. Rep. etc. (op. cit.), p. 273.

and wielded considerable influence among the people. This is realised from a study of a good number of epigraphs which speak of their activities. From two inscriptions in the Appāṇḍār temple at Tirunaṟungoṇṟai noted above, it is gathered that the monk Guṇabhadra was a native of Koṇḍaimalai, i. e., Tirunaṟungoṇṟai and that he was famous in the southern land as a great scholar both in Tamil and Sanskrit and the head of a monastery of the above place. He is also described as the founder of the Vīrasaṁgha, which seems to mean that he reorganised the Jaina church establishing it on a sound footing. Maṇḍalapurusha figures as the Tānattār, i. e., local trustee of a Brahmanical temple in a record from Paḍavēḍu in the Pōḷūr taluk of the North Arcot Dt. Lastly, we may note with interest the association of the name Maṇḍalapurusha with the village Maṇḍalapurushanpaṭṭu which was an endowment to a Brahmanical temple situated at Tiruvūr in the Chingleput Dt.[1]

CHAPTER IV

JAINISM IN KARNĀṬAKA

1. Preliminery Review

Now we go to the third region of South India, viz., Karnāṭaka. I may here note at the outset that I have not included in my survey that area of Mahārāshṭra, which, technically speaking, though it forms part of South India proper or Dakshiṇāpatha, is generally excluded from the latter denomination of territory. Still I shall take a passing review of a few interesting places which at present lie in Mahārāshṭra, but which, in earlier periods were subjected, directly or indirectly, to the influence of Karnāṭaka.

Although a consolidated chronological history of the Jaina faith in Karnāṭaka is still a desideratum, much has been written in the form of monographs and various articles in the journals on different aspects of the subject. Many facts regarding the advent of Jainism in Karnāṭaka, its widespread growth, the patronage it received from the ruling dynasties, its popularity, its contribution to the development of Kannaḍa literature, etc., are already well known to the students of South Indian Jainism. So I do not want to traverse the ground previously covered by others and repeat what is sufficiently familiar. But still there are certain features which, though noticed in a way previously, have not been seen through their proper perspective. I shall briefly allude to some of these with a view to stress

1 An. Rep. on S. I. Epigraphy, 1939-43, p. 265. Also see Quarterly Journal of Mythic Society, Vol. XIII, p. 487 ff.

their significance. But there exist other topics which deserve fuller treatment, particularly in view of the epigraphical discoveries that have made progress during the past two decades and over.

For the convenience of treatment, I shall take up the divisions of Karnāṭaka as they obtain at present politically and geographically; for example, Hyderabad Karnāṭaka or the area included in the Hyderabad State; then the Bombay Karnāṭaka area comprising the four Kannaḍa districts in the Bombay State, viz., Bijapur, Belgaum, Dharwar and North Kanara; next the Karnāṭaka portion in the Madras State; etc. I shall exclude in my review the entire area of the Mysore State; for, almost all the epigraphical material therein has been published long ago and frequently drawn upon by scholars and also because, there is available for this region one entire precious volume of inscriptions from Śravaṇa Beḷagoḷa, edited twice with introduction and translations of the epigraphs.

EARLY REFERENCES: Before proceeding to trace the picture of Jainism in different parts of Karnāṭaka, I shall review some early references which, though noticed previously, require further attention. These relate to the existence of the followers of the Śvētāmbara School in Karnāṭaka. The general notion seems to prevail that South India was the sole abode of the Digambara Sect from the beginning and that it afforded little quarter to the followers of the Śvētāmbara Order, or to their precepts and practices. But as we shall see in this chapter, substantial evidence, both direct and indirect, is available to dispel this notion once for all from our minds.

According to the statement of Haribhadra, the region of Maḷkhēḍ was inhabited by the followers of the Śvētāmbara doctrine when Pādaliptāchārya, an eminent divine of North India, visited the place. This was about the first century A. D.[1] We need not discredit this testimony on the ground that it comes from a literary source of a later period. This piece of information is sufficiently supported by the authority of an early epigraph. A copper-plate charter of the Kadamba ruler Mṛigēśavarmā, dated in his fourth regnal year, registers the grant of an entire village for the benefit of the Jaina gods and the Jaina recluses.[2] Among the latter, distinction is made between the great congregation of monks of white robes, who were engaged in the works as enjoined by the excellent religion propounded by the Arhat and the great congregation of the Nirgrantha ascetics. We may thus see that here are

1 Mys. Arch. Report, 1923, pp. 10-11.

2 Ind. Ant., Vol. VII, p. 37. It is interesting to note that the Jaina gods are referred to in this inscription as Bhagavat, Arhat and Mahājinēndra.

mentioned the ascetics of both the orders, Śvētāmbara and Digambara. We may also note from the manner in which the former are described that the monks of the Śvētāmbara doctrine not only had a decent following but that they were held in great esteem in the country. This position obtained in the 5th century A. D. at Vaijayantī or Banavāsi which was the capital of the early Kadamba kings and an important cultural centre in the southern part of Karnāṭaka.

These facts lend welcome support to the two main observations made by us in respect of the advent of Jainism in South India in the First Chapter. They are: 1) More than one campaign of missionary conquest was organised by the champions of the Jaina Law. 2) The advocates of the Śvētāmbara order played a prominent rôle in these campaigns. But unfortunately, we are not in a position to offer a clearer and well-defined picture of the activities of the two schools and have to indulge in surmises. Soon after the Śvētāmbara and Digambara split in the Jaina church and in the wake of migration of Bhadrabāhu, the leaders of the Śvētāmbara order also appear to have moved into the south holding strategical positions in Karnāṭaka and Āndhra Dēśa. That the Śvētāmbaras had penetrated far into the interior of South India is attested by the above-mentioned record of Mṛigēśavarmā and the Śrīśaila inscription which we have noted previously. The advocates of the Śvētāmbara order who were in the forefront of the race of proselytization for a few centuries in the beginning, seem to have subsequently lagged behind and almost vanished from the scene. The presence of the monks of the Śvētāmbara order in Karnāṭaka appears to have been the outcome of missionary activities sponsored by Samprati who is intimately associated in the traditions of south-western India.

Although the preceptors of the Śvētāmbara School do not figure prominently in the history of the Jaina church of South India, the teachers of the Yāpanīya Sect which had much common both with Digambaras and Śvētāmbaras played a distinguished rôle in propagating the Jaina Law in South India and influencing its monastic traditions. This influence was exercised from the land of Karnāṭaka; for the main sphere of the Yāpanīya activities was Karnāṭaka and excepting one or two stray instances of their existence in the Telugu country, the Yāpanīyas are not met with in other parts of South India. By the time of as early an age as the 5th–6th century A. D., the Yāpanīyas had established themselves firmly in the northern and southern parts of Karnāṭaka. This is disclosed by the epigraphs of the early Kadamba kings some of whom were staunch supporters of the Jaina faith. As stated in the copper plate charter of Mṛigēśavarmā, issued in his eighth regnal year, the monks of the Yāpanīya order were residing at Palāśikā or modern

Halsi in the Belgaum District.[1] In the ordinance promulgated by Ravivarmā from the same renowned city of Palāśikā for the glorification of the Jinēndra, it has been expressly specified that the Yāpanīya ascetics should be fed properly during the four months of the rainy season.[2] Dēvavarmā, another prince of the Kadamba family, made a gift of land at Siddhakēdāra to the congregation of Yāpanīya monks.[3] The importance thus gained by the Yāpanīyas was sustained through several centuries, and they built up prosperous monastic organisations all over the country. We shall revert to this subject once again at the end of this chapter.

2. Hyderabad Karnāṭaka

Among the early antiquities of the Jaina faith in the Hyderabad area deserve to be mentioned those characteristic monuments excavated in the rocks of hills known as cave temples. Not all of these are important; and so it will suffice our purpose if we notice only two of them which are not only representative but historically significant.

ELORA CAVES: The Jaina caves at Elora are situated in the northern spur of the hill called Chāraṇādri. They consist of some six large excavations containing many artistic creations. From the inscriptions noticed in some of these caves and other considerations, the age of these cave temples has been determined as ranging approximately from the 8th to the 13th centuries A. D. On the top of the spur possessing the excavation is a huge image of Pārśvanātha Tīrthakara, the cushion of whose seat bears an interesting inscription. The record is dated 1234–35 A. D. and speaks of the creation of the image on the hill by a person named Chakrēśvara whose family hailed from Vardhamānapura. In this epigraph the hill has been referred to as being frequented by the Chāraṇas.[4]

THE HILL OF CHĀRAṆAS: This association of the hill with the Chāraṇas is significant. Interpreting the expression Chāraṇas either as superhuman beings or as Jaina ascetics possessing miraculous abilities the hill appears to have been considered religiously sacred from early times. The belief that it was the abode of the Chāraṇas is preserved to the present day in its name Chāraṇādri which means 'the hill of the Chāraṇas.' This reminds us of another hill bearing similar name, viz., Tiruchchāṇattumalai which we have described while reviewing the Jaina antiquities of the Tamil country. The resemblance between these two hills removed hundreds of miles away, one situated at

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1 Ind. Ant., Vol. VI, p. 24.

2 Ibid., p. 26.

3 Ibid., Vol. VII, p. 34.

4 Fergusson and Burgess: Cave Temples of India, p. 502.

the northern extremity and the other in the southernmost corner of the land, is striking—not only in respect of their names and traditional associations, but also on account of the attractive excavations in one case and the characteristic sculptures in the other. The Chāraṇas figure in the Kannaḍa Jaina literature also.

DHĀRĀŚIVA CAVES: These caves are situated in a ravine near Dhārāśiva, also known as Osmanabad. Of the total number of caves which are seven, four have been identified as Jaina. Judging from their structural features and similarity with the Buddhist caves elsewhere, the Dhārāśiva caves have been approximately assigned to the middle of the 7th century A. D. by the archaeological experts.[1] But taking the clue from a Jaina literary work, Professor Hiralal Jain has suggested a date as old as the fifth century B. C. for these Jaina caves.[2] The arguments set forth in favour of this early age are briefly as follows:

According to the story narrated in an Apabhraṁśa work called Karakaṇḍachariu by Kanakāmara Muni, Karakaṇḍa, the ruler of the Aṅga country, came to Tērāpura and excavated two caves on the adjoining hill. There already existed on the hill an old cave containing the images of Pārśvanātha. This cave was the performance of two Vidyādhara princes who originally hailed from the Himālayas and had adopted the Jaina faith after their founding of a kingdom at Tērāpura. This Tērāpura or modern Tēr is the ancient Tagarapura of the Śilāhāra family and the caves under reference in the story are to be identified with the Dhārāśiva caves. Now Karakaṇḍa was an eminent sage who is believed to have lived prior to the times of Lord Buddha and Mahāvīra and is claimed by the followers of both. The name of Karakaṇḍa still associated with these caves as their author, their ancient mode and the absence therein of Mahāvīra's image, are in favour of assigning a very early date to these excavations.[3]

If it is proved beyond doubt that these caves belong to such an early age as the 5th century B. C., then, herein we shall be in possession of another piece of evidence which determines the early advent of Jainism in South India through the Dekkan Plateau prior to the migration of Bhadrabāhu and lends welcome support to our findings of a like nature in other parts of the territory. But the following considerations seem to pull their weight against subscribing to this view.

Firstly, in the history of cave monuments in India the occupation of natural caves in the hills for the performance of religious austerities

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1 Arch. Surv. of West. India, Vol. III, p. 11.
2 Annals of Bh. Or. Res. Inst., Vol. XVI, p. 7.
3 Ibid., pp. 2–7.

presents a very early phase, prior to the beginning of the Christian Era; and the excavations and artificial constructions in the rock are ascribed to a much later age. The monuments of the latter category came into existence only from the 7th century A. D. onwards in many parts of South India[1] and the creations of this kind found in Karnāṭaka or Mahārāshṭra do not seem to constitute an exception. Further, it has to be noted in particular that the Dhārāśiva caves come under this latter class. Secondly, as I have shown while editing the Akkalkot inscription of Śilāhāra Indarasa, which discolses the oldest branch of the Śilāhāra stock, the foundation of the Śilāhāra principality at Tagarapura might be referred to the early centuries after the Christian Era[2] and not to such an anterior date as the 5th century B. C. Thirdly, the practice of associating the names of great personages of legendary fame, such as Rāma, Pāṇḍavas, Buddha, etc., with later places and works was prevalent all over India and among the followers of different creeds. Lastly, Kanakāmara Muni lived about the 11th century A. D.[3] and it is just possible that he has only incorporated in his work the earlier traditions that were current in his time.

SĀTAVĀHANA TRADITIONS: Jainism appears to have wielded considerable influence over the rulers and the territory of the Sātavāhana Dynasty during the early days of its career in South India. Pratishṭhānapura or modern Paiṭhaṇ, the celebrated centre of the Sātavāhana power, was a stronghold of Jainism. Some kings of the Sātavāhana house seem to have believed in the teachings of Lord Jina and contributed to the propagation of the faith by their patronage and support. These facts are gleaned from a number of traditions and legends incorporated in their literary compositions by Jaina writers of later age.[4] The first Sātavāhana king who is sometimes styled Hāla, of literary fame, but who might be Simuka, the founder of the dynasty,[5] became a convert to the Jaina faith and built many Jaina temples in the capital city of Pratishṭhānapura according to the Jaina account. The fifty-two stalwart warriors who were in the court of this king also built Jaina temples in the city after their respective names.[6] We may also gather from the story of Kālakāchārya[7] who shifted the day of the observance of the Paryūshaṇa festival at the instance of a Sātavāhana king, that Jainism had taken firm root in the Sātavāhana capital and that

1 An. Rep. on S. I. Epigraphy, 1909, p. 71.
2 Ep. Ind., Vol. XXVII, part ii, No. 15.
3 Karakaṇḍa Cariu, Introduction, p. 37.
4 J. B. B. R. A. S., Vol. X, p. 131.
5 K. Gopalachari: Early History of Āndhra Country, pp. 29–30 and 41–42.
6 J. B. B. R. A. S., Vol. X, p. 133.
7 Ind. Ant., Vol. XI, pages 247 and 251.

it was honoured alike both by the members of the royal household and the common people.

On account of the chronological uncertainty of the data we are not in a position to assign precise dates to these events in the history of the Sātavāhana rulers. But as the rise of the Sātavāhana power is generally assigned to the end of the 3rd century B. C., we may place them broadly during the two centuries preceding the Christian Era.

BŌDHAN: Bōdhan is the headquarters of a taluka of the name in the Nizamabad Dt. It contains a large number of ancient Jaina sculptures, inscriptions and other antiquities. The inscriptions are in Kannaḍa and belong to the regime of the Western Chālukyas of Kalyāṇa. An inscription of Trailōkyamalla or Sōmēśvara I, dated in A. D. 1056, informs us that Bōdhan was the capital of the Rāshṭrakūṭa emperor Indravallabha who may be identified with Nityavarsha Indra III (A. D. 913-22). The mosque known by the significant name Deval Masjid here must have been originally a Jaina temple. This fact is evident from its pillars bearing the figures of Tīrthakaras carved on them. A damaged epigraph of the reign of Vikramāditya VI found at the Bellal Tank, registers the grant of certain lands and dues to the teacher Munichandra Siddhāntadēva for the benefit of a Jaina temple.[1]

But this is only a fringe of the later history of the place the beginnings of which penetrate into the hoary antiquity of several centuries before the Christian Era. To trace its early history some material is available in the Buddhist, Jaina and Brahmanical literature. In the inscriptions at Bōdhan noticed above, the place has been mentioned as Bōdana, which form of the name is also found in modern usage. The ancient name of the place was Pōdana; and the identity of Pōdana with Bōdana does not rest on conjecture. In the Kannaḍa Pampa Bhārata, it is stated that Yuddhamalla I, the early ancestor of the poet's patron Arikēsari II, indulged in the bathing ceremony of five hundred elephants every day at Bōdana which, from the manner of the description in the passage, appears to have been the capital of Yuddhamalla I. The same incident is related in almost identical phrases in the Vēmulavāḍa pillar inscription and Parbhaṇi copper plate charter, which are composed in Sanskrit. In these two records the word Pōdana is substituted for Bōdana, establishing the identity of both.[2]

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1 Hyderabad Archaeological Series, No. 7.

2 The history of this identification is interesting. In the article entitled 'Arikēsari and Pampa' (Prāchīna Karnāṭaka, April, 1933), the present writer established the idenitity by citing the parallel passages. M. Govind Pai arrived at the same conclusion independently in his article, 'Pampa, his Country and Times', published in the Kannaḍa journal Bhārati, September, 1933. In his Mediaeval Jainism (p. 186) Dr. B. A. Saletore proceeds with the identification, but does not go into the details.

Paudanya and Paudana were still earlier variants of the place name. According to the Mahābhārata, Paudanyapura was founded by Aśmaka. Aśmaka was also the name of a country, figuring in the Purāṇas. It lay between the rivers, Gōdāvarī and Narmadā, having Pōdanapura as its capital. Aśmaka becomes Assaka in the Buddhist literature wherein Assakas are referred to as a people or a tribe. The Buddhist writers mention this place as Pōtana and Pōtali.[1] In the Daśakumāracharita, chap. 8, the king of the Aśmaka country is stated to have been a feudatory of the ruler of Vidarbha.

Pōdana appears to have been a stronghold of Jainism in very early times. It is celebrated in the Jaina literature as the capital of Bāhubali,[2] son of the first Tīrthakara, whose former name was Purudēva. It is also mentioned in the life of Pārśvanātha.[3] By the time of the 10th cantury A. D. it had ceased to be a centre of the Jaina faith, and legends and miraculous tales had grown around it. This is illustrated from an account of the foundation of the statue of Gommaṭēśvara at Śravaṇa Beḷagoḷa by Chāmuṇḍarāya as narrated in an inscription from that place. The emperor Bharata, elder son of Purudēva, caused to be made near Paudanapura, an image of Bāhubali, 525 bows high. After the lapse of time, a world-terrifying mass of immeasurable Kukkuṭa-sarpas sprang up near the image. Afterwards the region became invisible to the common people, though seen by many skilled in charms. There could be heard the sound of celestial drums; and there could even be seen the details of divine worship. On hearing of the supernatural powers of the Jina, a desire arose in the mind of Chāmuṇḍarāya to see him. But finding that the place was distant and inaccessible, he caused to be made the image of Gommaṭēśvara and installed it at Śravaṇa Beḷagoḷa.[4]

JAINA RESEARCH IN HYDERABAD: Except for such stray notices and casual discoveries as are noticed above no systematic efforts have been made to tap the vast resources lying concealed in the unexplored area of Hyderabad Karnāṭaka which is rich in inscriptions and other antiquities. The Archaeological Department of Hyderabad has published a monograph on the Kannaḍa Inscriptions of Kopbal[5] which furnishes good material for

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1 Nundo Lal Dey: Geographical Dictionary of Ancient and Mediaeval India, pp. 12-13. But its identification with Pratishṭhāna is evidently incorrent (p. 157).

2 Ādipurāṇa, IX, 65-prose passage, XIV, 43-prose passage, etc.

3 Bhāratī (Kannaḍa journal), 1933, September, p. 26, f. n. 19.

4 Ep. Carn., Vol. II, No. 234. Bōdhana had inherited similar legends in the Brahmanical literature also. This is testified by the Mahābhārata of the Kannaḍa poet Kumāra Vyāsa. In the Bakavadha Parva the poet specifically refers to the place by its name Bōdana and describes the events originally attributed to Ēkachakranagara as having taken shape in this region. The place is also spoken of as Viprapura and Bahudhānyanagari in the chapter.

5 Hyderabad Archaeolgical Series, No. 12.

reconstructing the history of the eminent Jaina stronghold. The results of the systematic epigraphical survey carried on some years ago on a modest scale for the first time by the present writer have been incorporated in the subsequent pages of this volume. This would give us an idea in regard to the wealth of the material lying here.

3. Bombay Karnāṭaka

Since the year 1925 the Karnāṭaka area included in the Bombay State, comprising the four districts specified above, is being surveyed systematically by the Epigraphical Branch of the Archaeological Department. In consequence of this epigraphical survey a large number of inscriptions has been discovered so far. Many of these inscriptions refer to the activities of the followers of the Jaina religion and offer much valuable material for reconstructing the history of the faith in the Karnāṭaka region. The main contents of a majority of these inscriptions have been published in the Annual Reports on South Indian Epigraphy. As the Reports subsequent to the year 1938 are under publication, the summaries of inscriptions collected during the past decade are not yet available for study to the scholarly public. Some of the inscriptions in the Bombay Karnāṭaka area have been published in full in the Epigraphia Indica, Indian Antiquary and other journals. After this brief statement of the present position of epigraphical research in this area, I shall proceed to review the important facts of Jaina religion and culture as reflected in these inscriptions, in their chronological setting, according to the geographical units.

Bijapur District

Aihoḷe: An early survival of the Jaina faith in this tract is the famous inscription engraved on stone in the Mēguṭi temple at Aihoḷe.[1] Composed in highly classical style in Sanskrit, it eulogises the military exploits of the renowned Western Chālukya monarch Pulakēsi II. Its author Ravikīrti who claims himself to be placed along with Kālidāsa and Bhāravi for his poetic excellence, was an adherent of the Jaina doctrine, and probably an ascetic of the monastic order of the Yāpanīyas as suggested by Dr. Upadhye.[2] With the generous support of the king, he founded a Jaina shrine and wrote the praśasti, a standing monument to the catholic outlook of the rulers and the respectable position enjoyed by the followers of the Jaina Law in the kingdom. Ravikīrti's claims to the literary art could not have rested on this single piece alone and he must have tried his hand also on other works, which unfortunately remain unknown. The epigraph is dated A. D. 634. This date, on account of synchronism furnished by the enumeration of

1 Ep. Ind., Vol. VI, pp. 1 ff.

2 Journ. of Bomb. Uni.; Arts and Law, 1933 May, p. 230.

the year according to the Kali Era as well as the Śaka Era, presents an important landmark in the history of Indian Chronology.

MARŌḶ: Next important inscription to be noticed is from Marōḷ in the Hungund taluk.[1] It belongs to the reign of the Western Chālukya king Jayasiṁha II or Jagadēkamalla I and bears the date A. D. 1024. The record registers a gift of land made to a Jaina temple at Maravoḷal by Ghaṭeyankakāṛa, a chief of the Noḷamba-Pallava family. The tract of Noḷambavāḍi and Kariviḍi Thirty was under the administration of this chief; and Mahādēvī who was apparently his wife, was managing the affairs of the village Maravoḷal or modern Marōḷ. Mahādēvī, we are told, was the daughter of Sattiga or Satyāśraya Iṟivabeḍinga of the Western Chālukya house. The full name of the donor as known from the Ālūr inscription of Vikramāditya V was Iṟiva-Noḷambādhirāja Ghaṭeyankakāṟa.

The epigraph contains information about a line of pontiffs who were apparently connected with the Jaina temple. But on account of the partly damaged nature of the record, all the details of the genealogical account of the teachers cannot be made out clearly. Kamaḷadēva Bhaṭṭāraka, was the earliest teacher of the line. He was followed by Vimukta Vratīndra, Siddhānta Dēva, Aṇṇiya Bhaṭṭāraka, Prabhāchandra and Anantavīrya. Anantavīrya appears to have been very learned. He is described as well-versed in grammar, lexicography, mathematics, erotics, astronomy, science of omens, prosody, Smṛiti literature, music, poetics, poetry, drama, spiritual science, science of polity and Jaina philosophy. The two successive disciples of Anantavīrya probably were Guṇakīrti Siddhānta Bhaṭṭāraka and Dēvakīrti Paṇḍita. The monastic order to which these teachers belonged, is not specified in the record; but it may be surmised that they belonged either to the Yāpanīya Saṁgha or to the Sūrastha gaṇa and Chitrakūṭa anvaya of the Mūla Saṁgha, as the existence of teachers of these two sections in general, is disclosed from other inscriptions in the area.

ARASIBĪḌI Arasibīḍi[2] in the same taluk, the ancient name of which was Vikramapura, was one of the secondary capitals of the Western Chālukya kings of Kalyāṇa and an important seat of the Jaina religion. Akkādēvī, a princess of the royal house and sister of Jayasiṁha II, was a patron of the Jaina faith, and she allowed her name to be associated with a Jaina temple in the place, called Goṇada-Beḍangi Jinālaya, evidently designated after one of her titles, which was Goṇada-Beḍangi. In the year A. D. 1047, when Sōmēśvara I was reigning and while Akkādēvī was in the camp around the

1 Bomb. Karn. Inscriptions, Vol. I, part i, No. 61.

2 Arasibīḍi literally means 'the resort of the princess'. This name seems to be reminiscent of the associations of this place with the princess Akkādēvī.

fort of Gōkāge which is modern Gōkāk in the Belgaum Dt., she made a gift of lands for the benefit of the above-named Jinālaya and for the maintenance of the Ṛishis and Ajjis, i. e., the Jaina monks and nuns, attached to the religious establishment. The gift was entrusted into the hands of the preceptor Nāgasēna Paṇḍita of the Mūla Saṁgha, Sēna gaṇa and Hogari gachchha.[1] About 40 years later in the reign of Vikramāditya VI, a gift of income derived from the tolls, was made by Maṁtara Barmaṇa, the Toll Superintendent of the Sinda chief Barmadēvarasa, in favour of the same institution, specifically for giving free food to the monks.[2] A record of the Kalachuri ruler Bijjala, dated in A. D. 1167, further registers income derived from the tax on thresholds in favour of the same temple.[3]

HONWĀḌ: Honwāḍ in the Bijapur taluk rose to eminence by the middle of the 11th century A. D. on account of the magnificent Chaityālaya called Tribhuvana-tilaka or 'the ornament of three worlds'. The temple was dedicated to the god Śāntinātha, and it also contained collateral shrines for the Tīrthakaras, Pārśvanātha and Supārśvanātha. As a result of the religious fervour evinced by Chānkirāja, this Jaina temple was erected in the midst of the ancient town which was a Brahmanical agrahāra named Ponnavāḍa. Chānkirāja belonged to the Vāṇasa family and was an officer in the service of Kētaladēvī, the queen of Sōmēśvara I, who was in charge of the administration of the town. At the request of Kētaladēvī the king sanctioned in A. D. 1054 an endowment of lands and house-sites for the upkeep of the temple and for the maintenance of the attached Ṛishis and Ajjis, i. e., monks and nuns. Chānkirāja was a devout follower of the Jaina doctrine and a lay disciple of the preceptor Mahāsēna who belonged to the Mūla Saṁgha, Sēna gaṇa and Pogari gachcha which is the same as Hogari gachchha noticed above; and the two successive preceptors who preceded him in the line were Āryasēna and Brahmasēna. Jinavarmayya, another lay disciple of Mahāsēna, actively participated in the foundation of the Chaityālaya by contributing the image and erecting the shrine of Pārśvanātha.[4]

NANDAVĀḌIGE: An inscription from Nandavāḍige in the Hungund taluk, belonging to the reign of Sōmēśvara I (A. D. 1046–68), introduces a distinguished feudatory chief whose religious fervour was remarkably catholic. He seems to have borne the surname Bhāvana-gandhavāraṇa. The religious activities of this chief, which comprised the construction and renovation of temples, the erection of halls attached to temples and monasteries, etc., were

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1 Ep. Ind., Vol. XVII, p. 122.

2 An. Rep. on S. I. Epigraphy, 1928–29, Appendix E, No. 39.

3 Ibid., No. 40.

4 Ind. Ant., Vol. XIX, pp. 268 ff.

extended equally into the sphere of Brahmanical as well as Jaina faiths and brought within their compass almost the whole of the Chālukyan kingdom stretching from Kalyāṇa in the north to Banavāsi in the south. The record enumerates the temples and other structures dedicated to the Brahmanical gods such as Traipurusha, etc., founded in various places by this dignitary; but as we are not concerned with them here, we shall only consider his Jaina monuments. This chief caused the construction of a row of tenements leading to the Permāḍi Basadi in the capital town of Aṇṇigere and renovated the Tribhuvanatilaka Jinālaya and Mahāśrīmanta Basadi at Ponagunda (modern Hungund), Vīra Jinālaya at Puragūr (modern Hulgūr) and another Jaina temple at Kundurage.[1] The name of this great and adventurous philanthropist is unfortunately lost in the damaged part of the epigraph.

CHĀNDAKAVAṬE: In Part I of the Jaina Epigraphs I have discussed some peculiar modes of erecting the Nishidhis, one of which consisted in dedicating a pillar, generally forming part of a temple, to the memory of the deceased. An instance of this class of Nishidhi is afforded from this region also. At Chāndakavaṭe in the Sindagi taluk is a pillar lying near the well called Basavaṇṇa Bhāvi. This pillar must have been originally installed as a Nishidhi memorial in honour of a preceptor. This is disclosed by the inscription on it, which speaks of the demise of Māghaṇandi Bhaṭṭāraka of the Sūrastha gaṇa and the setting up of the Nishidhi by a lady named Jākhiyabbe, a resident of Sindige.[2] It is known from other epigraphs that Sūrastha gaṇa was a branch of the Mūla Saṁgha. The date of the epitaph is A. D. 1068.

HUNGUND: Hungund, the ancient name of which was Ponnugunda, was a stronghold of Jainism from early times. This fact is already disclosed by the above-noted inscription from Nandavāḍige, which alludes to the renovation of two Jaina temples in this place. An epigraph at Hungund itself, dated in A. D. 1074 in the reign of king Sōmēśvara II, informs that Ponnugunda was the chief town of a geographical unit of thirty villages and that it was styled Rājadhāni or 'royal seat.' The inscription[3] registers a gift of land for the benefit of the Jaina temple named Arasara Basadi, situated in the centre of the town, made probably by Mahāmaṇḍalēśvara Lakshamarasa, the governor of the districts of Beḷvala Three Hundred and Puligere Three Hundred, at the request of his five ministerial officers, three of whom were followers of the Jaina faith. The preceptor who received the gift was Ārya Paṇḍita of the Mūla Saṁgha, Sūrastha gaṇa and Chitrakūṭa anvaya. The pedigree of the teachers of this line as set forth in the record is as follows: Kanakanandi

1 Bomb. Karn. Inscriptions, Vol. I, part i, No. 103.
2 An. Rep. on S. I. Epigraphy, 1936-37, Appendix E, No. 15.
3 Bomb. Karn. Inscriptions, Vol. I, part i, No. 113.

Bhaṭṭāraka; his pupil: Uttarāsaṁga Bhaṭṭāraka; his three pupils: Bhāskaranandi Paṇḍita, Śrīnandi Bhaṭṭāraka and Aruhaṇandi Bhaṭṭāraka; his pupil: Ārya Paṇḍita.

KANDGAL: The preceptors of the Krāṇūr gaṇa of the Mūla Saṁgha are not commonly met with in the records of northern Karnāṭaka. But here we have an instance of their existence in this area. An inscription found in the compound of the Hanumān temple at Kandgal[1] in the Hungund taluk, records the gift of land and money for feeding the Jaina ascetics and for offering worship, etc., to the god Pārśvanātha installed by the lady Nāgasiriyauve, a lay disciple of Sakaḷachandra Bhaṭṭāraka, who belonged to the Krāṇūr gaṇa of the Mūla Saṁgha. The circumstantial details of the event narrated in the epigraph are interesting. The gift is stated to have been made when the members of the great trading corporation of the Five Hundred Svāmis of Ayyāvoḷe, together with the Prabhus, the Mummuridaṇḍas and the One Thousand Nānādēsis of Halasige Twelve Thousand and Banavāse Twelve Thousand, were assembled as a Mahānāḍu[2] (i. e., a conference of representative bodies) at Kandagale, the 'maḷigeya mane' (i. e., place of convention) of the district of Kannaḍa Four Thousand. The record is dated in the 21st year of the Dēvagiri Yādava monarch Singhaṇa, corresponding to A. D. 1220.

BĀBĀNAGAR: A damaged inscription found in the ruined Śiva temple at Bābānagar[3], in the Bijapur taluk, discloses the existence of a Jaina temple at the place in the 12th century A. D. It registers a gift of land into the hands of the preceptor Māṇikya Bhaṭṭāraka of Mangaḷivēḍa for the benefit of the temple in A. D. 1161 in the reign of the Kalachuri ruler Bijjala. The preceptor belonged to the Mūla Saṁgha and Dēsi gaṇa. Mangaḷivēḍa wherefrom he hailed is identical with modern Mangaḷavēḍhe near Paṇḍharpur. This place had the privilege of being the home and the ancestral headquarters of the princes of the Kalachuri house throughout their regime. Mention is made in the epigraph, of the Kalachuri prince Mailugi who may be identified as a younger son of Bijjala.[4] Kannaḍige, wherein the Jaina temple was situated, must be the ancient name of Bābānagar.

BIJĀPUR MUSEUM: An epigraph engraved on the pedestal of a Jaina image deposited in the local Archaeological Museum at Bijāpur,[5] states that

1 An. Rep. on S. I. Epigraphy. 1928–29, Appendix E, No. 50.

2 This expression is of lexical interest. Mahānāḍu is current in modern Tamil and often used in the sense of 'conference or convention'. Modern Kannaḍa is stranger to this word which was once in usage even in northern Karnāṭaka.

3 An. Rep. on S. I. Epigraphy, 1933–34, Appendix E, No. 120.

4 I have discussed in detail some of these points of Kalachuri history in a documented article under publication in the Epigraphia Indica. This prince ruled for a brief period of two years at the end of Rāyamurāri Sōvidēva's reign.

5 An. Rep. etc., 1933–34, Appendix E, No. 164.

the image was installed by a chief named Kṛishṇadēva who belonged to the Mūla Saṁgha and Nigama anvaya. The record is dated in Śaka 1232 or A. D. 1310. The reference to the Nigama anvaya, which appears to be a new name, is interesting.

GUṆḌKARJIGI: Guṇḍkarjigi in the Muddebihāḷ taluk has preserved a part of a Jaina image, which though mutilated, furnishes interesting information. On the pedestal of the image are engraved the names of eight deities of the Jaina pantheon.[1] Of these one is the Tīrthakara Śāntinātha and the rest refer to the Yaksha and Yakshiṇīs of various Tīrthakaras. The names of the Tīrthakaras to whom they belonged, are not specified in the epigraph; but it is easy to identify them. On account of the peculiar nature of the record I shall give the whole list, along with my identification of the respective deities in the original order: 1) Aparājitā, the Yakshiṇī of Mallinātha; 2) Vṛishabha Yaksha, of Ṛishabhanātha; 3) Pātāḷa Yaksha, of Anantanātha; 4) Kubēra Yaksha, of Mallinātha; 5) Mahāmānasī Yakshī, of Śāntinātha; 6) Anantamati, the Yakshiṇī of Anantanātha; 7) Chakrēśvarī, the Yakshiṇī of Ṛishabhanātha; 8) Śāntinātha Svāmi.

It may be noted that the two Śāsanadēvatās each, of Ṛishabha, Ananta and Mallinātha and the Yakshiṇī alone of Śāntinātha are represented here. We may also note the expression Yakshī used in the record. I am not in a position to explain the purpose and the real significance of these names which are inscribed on the base of a single idol. All these deities were probably incorporated in the sculpture which is unfortunately mutilated. The list, at any rate, is reminiscent of the popularity of the several deities that were under worship in this place or area.

HULLŪR: An inscription on a stone standing in a field near Hullūr[2] in the Muddebihāḷ taluk, records a gift of land to the Jaina temple of the Kaṇḍūr gaṇa at Puluvara (modern Hullūr), made by the lady Mṛigāvatiyabbe in the presence of the Twenty-four, the headman of the village and others. Kaṇḍūr gaṇa, as we shall see, belonged to the Yāpanīya Saṁgha. The Twenty-four appears to have been a body of 24 representatives of the Jaina community, their number perhaps imitating that of the 24 Jinas. We may recall our having met with a similar organisation in the Tamil country. This and the preceding epigraph from Guṇḍkarjigi are not dated; but they might be roughly ascribed to the 13th century A. D.

BELGAUM REGION

The tract covering roughly the present day Belgaum District and the adjacent areas, was known in olden times by the name Kūṇḍi or

1 An. Rep. on S. I. Ep. 1929-30, Appendix E, No. 17.
2 Ibid., No. 29.

Kuhuṇḍi Maṇḍala. This region was under the rule of the princes of the Śilāhāra and Raṭṭa families who were Jaina by persuasion and who contributed substantially to the prosperity of the Jaina faith. Since most of the facts concerning these rulers have been brought to light by earlier writers, I shall avoid their repetition.

HALSI: Halsi in the Khānāpur taluk distinguished itself as an early and thriving centre of Jainism, where several learned preceptors and religious institutions owned by different schools of the faith flourished under the stimulating aegis of Kākusthavarmā and other princes of the early Kadamba house. It was the second capital city of great importance and is referred to as Vijaya Palāśikā in the records of the Kadamba rulers. Divested of its epithet, Palāśikā or its Kannaḍa derivative Palasige, was the ancient name of the place. A large number of copper-plate documents issued by the Kadamba kings commences with an invocation to Jinēndra and registers various grants to the Jaina institutions and personalities. Some of them having a direct bearing on the history of Jainism in this particular tract may be noticed here.

A copper-plate charter dated in the eighth regnal year of the Kadamba king Mṛigēśavarmā informs that he caused to be constructed, in memory of his revered father, a Jaina temple in the city of Palāśikā and made a gift of land to the god Arhat and to the monks of the Yāpanīya, Nirgrantha and Kūrchaka sects.[1] Ravivarmā, the next ruler, was a more zealous supporter of the faith than his predecessors. He issued an ordinance at the mighty city of Palāśikā exhorting that the festival for the glorification of Jinēndra should be celebrated on specified days regularly every year, that the ascetics of the Yāpanīya sect should be fed during the four months of the rainy season and that the worship of Jinēndra should be performed perpetually by the pious countrymen and citizens.[2] In the eleventh regnal year of the same king his brother Bhānuvarmā made a gift of land at Palāśikā for performing the ablution ceremony to the Jaina gods regularly on the days of full moon.[3] Imbibed with the sense of devotion to the Law of the Lord Jina, nurtured by his ancestors, Harivarmā, the son of Ravivarmā, made provision, in his fourth regnal year, for the perpetual anointing with clarified butter during the eight days' festival every year, in the temple of Arhat constructed at Palāśikā by Mṛigēśa, son of the general Siṁha, and for feeding the Jaina monks.[4]

These events might be placed in the period of the 5-6th century A. D. Jainism continued to prosper in this area for a few centuries more. But it is

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1 Ind., Ant. Vol. VI, p. 24.
2 Ibid., p. 26.
3 Ibid., p. 28.
4 Ibid., p. 30.

rather curious to notice that modern Halsi is absolutely devoid of vestiges of the Jaina creed.[1] It possesses a large number of temples and antiquities of the Brahmanical faith which date approximately from the period of the 11th century A. D. About half a dozen sets of copper-plate records disclosing the above-noted details among others regarding the state of Jainism under the early Kadambas were found buried some 90 years ago, in an earthen mound near a well called Chakratīrtha outside Halsi.[2] These appear to have been deposited here by their Jaina owners finding no use for them when Jainism lost its ground in the country.

GōKāK PLATES: An early record from this region discovered recently, deserves fuller attention. It is the Gōkāk Plates of Dējja Mahārāja.[3] The inscription registers a gift of land in the Jaḷāra grāma, situated in the Kashmāṇḍī Vishaya, for the worship of the divine Arhat and for the maintenance of learned ascetics devoted to teaching. The gift was made into the hands of Āchārya Āryaṇandi who was learned, well-versed in Jaina philosophy and engaged in austerities. He belonged to the Jambūkhaṇḍa gaṇa. The grant was made for the augmentation of the merit of his ancestors as well as of himself by Indraṇanda Adhirāja, son of Vijayānanda Madhyamarāja, of the Sēndraka family, who was a feudatory of the Rāshṭrakūṭa king Dējja Mahārāja. These rulers were unknown hitherto and are introduced for the first time by this interesting epigraph. Dējja Mahārāja appears to have belonged to the early Rāshṭrakūṭa family which is believed to have ruled in the Dekkan area prior to the rise of the Western Chālukyas, as indicated by the statements in later epigraphs.

One more point of great interest to the student of Indian Chronology is the enumeration of the date in the inscription, which refers to the 845 expired years of the Āguptāyika kings in the enhancingly holy age of the Twenty-Fourth Tīrthakara Vardhamāna in this Avasarpiṇī Cycle. The years of the Āguptāyika kings seem to refer to some calculation that was known to the Jaina tradition and was prevalent among the followers of the Jaina religion. This reckoning of the Āguptāyika kings or the Āguptāyika Era is a new name in Indian Chronology and its significance is yet to be determined.[4]

1 I have visited and explored the antiquities of the place personally. In the compound of the Narasiṁha temple I saw an idol of Māruti set-up on a lion pedestal. This pedestal probably belonged to a Jaina image.

2 Ind. Ant., Vol. VI, p. 22.

3 Ep. Ind., Vol. XXI, pp. 291 f.; glāna-vṛiddha' in l. 11 appears to be a mistake for 'jñānā-vṛiddha'.

4 I may here venture a suggestion for what it is worth. Āgupatāyika Era, I think, has something to do with the Sātavāhanas whose early partiality for the Jaina creed has been celebrated in the Jaina legend and literature. But the foundation of the Sātavāhana power is still an unsettled problem of Indian History. According to the

From the provenance of the record at Gōkāk and from the reference therein to Jambūkhaṇḍa which may be identified with modern Jamkhaṇḍi, it may be surmised that the feudatory chief Indraṇanda was governing the tract represented by these two places in the Belgaum region and that the community of Jaina monks also flourished in the same area. It may be seen from the above details that the inscription testifies to the strong position of influence enjoyed by the Jaina religion in these parts by the end of the 6th or the beginning of the 7th century A. D., to which period the epigraph may be ascribed approximately on palaeographic considerations.

SAUNDATTI: This ancient town the earlier name of which was Sugandhavarti, developed as a powerful centre of Jaina religion from the period of the 9th century A. D. It was the capital of the feudatory governors of the Rāshṭrakūṭa or Raṭṭa family, who attained political prominence by the beginning of the 10th century A. D. An epigraph[1] found in the Ankalēśvara or Ankēśvara temple at Saundatti furnishes many details in regard to the religious leanings of the early rulers of the Raṭṭa house and their activities that promoted the spread of Jaina doctrine in this region.

The Raṭṭa chiefs appear to have been adherents of Jaina Law from the beginning. Mēraḍa was the originator of the family. His son Mahāsāmanta Pṛithvīrāma was a feudatory of the Rāshṭrakūṭa emperor Kṛishṇa III. He has been assigned[2] to 940 A. D. Pṛithvīrāma was a religious student and lay disciple of the preceptor Indrakīrti. Indrakīrti was the disciple of Guṇakīrti whose preceptor was Muḷḷa Bhaṭṭāraka. Pṛithvīrāma constructed a Jaina shrine at Sugandhavarti and endowed a piece of land for its upkeep. Counting three generations backward we may place Muḷḷa Bhaṭṭāraka by the middle of the 9th century A. D. These preceptors belonged to the Kāreya gaṇa of Mailāpa Tīrtha.

We may pause here for a moment to consider the monastic moorings of the preceptors enumerated above. The monastic section Kāreya gaṇa occurs in the inscriptions of Kalbhāvi, Baḍli and Hannikēri, which we shall review presently. In the inscriptions of Kalbhāvī and Hannikēri Kāreya gaṇa is associated with Mailāpa anvaya. From this we can readily infer that Mailāpa

old view it was somewhere between 220 and 211 B. C. Dr. K. Gopalachari, who has discussed the starting point of the Sātavāhana rule in his Early History of the Andhra Country (pp. 28 ff.), shifts its date to 234 B. C. This date would probably suit the calculation of the years specified in the present record. If so we shall have to refer the name Gupta in the expression to Chadragupta Maurya and the expression Āguptāyika kings to the Sātavāhanas who were the successors of the Masurya in the political sense.

1 J. B. B. R. A. S., Vol. X, pp. 194 ff.

2 Bomb. Gaz., Vol. I, pt. ii, p. 552.

anvaya derived the name from the holy place Mailāpa Tīrtha. We have analogous instances in the Jaina monastic orders wherein an anvaya or lineage takes its name after some holy place; for example, Koṇḍakundānvaya from the village Koṇḍakunde; Hanasōge anvaya from Hanasōge; etc. Our epigraph, further, does not specify the Saṁgha of which Kāreya gaṇa was a branch. But this point is clarified by the epigraphs at Baḍli and Hannikeri, which assert that Kāreya gaṇa was a section of the Yāpanīya Saṁgha. This piece of information is valuable and it fits in with another piece of evidence. We shall presently see that preceptors who belonged to Kaṇḍūr gaṇa which was another section of the Yāpanīya Saṁgha were also established at Saundatti. The history of both these sections can be pushed back to the 9th century A. D. From this we are led to surmise that next to Halsi, Saundatti was an early and important stronghold of the Yāpanīya organisation.

Another epigraph[1] in the same temple at Saundatti is dated A. D. 980. The introductory lines of this inscription refer to the Jaina temple owned by the royal house of the Raṭṭas (Raṭṭara paṭṭa-jinālaya). The record narrates further the details regarding the patronage enjoyed by the Jaina creed at the hands of the Raṭṭa family. Mahāsāmanta Śāntivarma was the grandson of Pṛithvīrāma noticed above. He was a feudatory of Taila II of the Chālukyas of Kalyāṇa. Having erected a Jaina temple at Sugandhavarti, Śāntivarma made a generous donation of land for its maintenance. This temple appears to have earned the privilege of becoming the favourite shrine of the royal household as specified earlier. Śāntivarma's mother Nijiyabbe also made a similar benefaction in favour of the same temple. The gift was received by the preceptor Bāhubali Bhaṭṭāraka.

Bāhubali Bhaṭṭāraka was a renowned scholar and an eminent teacher of the Jaina Law. He belonged to the Kaṇḍūr gaṇa which, as revealed by other epigraphs to be reviewed presently, was a branch of the Yāpanīya Saṁgha. Five more preceptors who belonged to the same monastic section are described in the epigraph. They are Ravichandra Svāmi, Arhaṇandi, Śubhachandra Siddhāntadēva, Maunidēva and Prabhāchandra. The record does not specify their mutual relation. However it is not unlikely that the latter were the successive preceptors of Bāhubali commencing with Prabhāchandra. If this surmise be correct, it will yield the middle of the 9th century as the approximate period of Ravichandra Svāmi. This inference seems to secure confirmation from another fragmentary inscription[2] discovered near the same temple at Saundatti. Its date falls within the regnal period of the Kalyāṇa Chālukya ruler Bhuvanaikamalla or Sōmēśvara II, i. e., A. D. 1068 to 1076. In the latter

1 J. B. B. R. A. S., Vol. X, pp. 204 ff.
2 Ibid., pp. 213 ff.

part of the record commences the genealogy of the teachers who belonged to the Kaṇḍūr gaṇa. The first two names only in the pedigree which are Ravichandra Svāmi and Arhaṇandi are preserved, the remaining names having been lost.

To continue our account we revert again to the first inscription noticed before. Jainism maintained its hold and continued to secure the same support from the successive princes of the Raṭṭa family. Mahāsāmanta Anka, grandson of Kārtavīrya I, who belonged to some other branch of the family than that of Pṛithvīrāma, appears to have made a gift of land to a Jaina temple in A. D. 1048 in the reign of the Kalyāṇa Chālukya king Sōmēśvara I.[1] We can even trace the association of his name as preserved to the present day in the appellation Ankaleśvara of the Jaina shrine. Anka's nephew Kāḷasēna or Sēna I erected a Jaina temple at Sugandhavarti. Kāḷasēna's son Mahāmaṇḍalēśvara Kannakaira II was a lay disciple of Kanakaprabha Siddhāntadēva who was well-versed in the three lores (Traividya). To this preceptor he donated a piece of land. Mahāmaṇḍalēśvara Kārtavīrya II was the junior brother of Kannakaira II. Kārtavīrya II was a subordinate of the Kalyāṇa Chālukya monarchs, Sōmēśvara II and Vikramāditya VI, and his dates range from A. D. 1069. By the time of this ruler the gift of land made by Pṛithvīrāma appears to have lapsed or fallen into disuse. So Kārtavīrya II revived the grant in favour of his preceptor. His chief queen Bhāgaladēvī also made suitable provision for the promotion of the Jaina faith. Sēna II, son of Kārtavīrya II, appears to have granted a piece of land to the temple erected by his grandfather Sēna I.[2]

Lastly, we may notice one more inscription[3] from Saundatti which offers interesting details about a Jaina teacher. The epigraph is dated A. D. 1228 and refers itself to the reign of the Raṭṭa chief Mahāmaṇḍalēśvara Lakshmīdēva II who was governing the kingdom from his capital Vēṇugrāma or modern Belgaum. The Jaina teacher was Munichandra who is styled the royal preceptor of the Raṭṭa house (Raṭṭarāja-guru). Munichandra's activities were not confined to the sphere of religion alone. Besides being a spiritual guide and political adviser of the royal household, he appears to have taken a leading part not only in the administrative affairs, but also in connection with the military campaigns of the kingdom (*vara-bāhā-baḷadiṁ virōdhi-nṛiparaṁ beṁkoṁḍan*, etc.). He is stated to have expanded the boundaries of the Raṭṭa territory and established their authority on a firm

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1 J. B. B. R. A. S., Vol. X, pp. 172–73.

2 Some of the inscriptions of the Raṭṭa chiefs discovered at Saundatti appear to have been later compilations. This has given rise to some confusion in the genealogical and other details in the account of the family.

3 J. B. B. R. A. S., Vol. X, pp. 260 ff.

footing. Both Lakshmīdēva II and his father Kārtavīrya IV were indebted to this divine for his sound advice and political wisdom. Munichandra was well-versed in sacred lore and proficient in military science. "Worthy of respect, most able among ministers, the establisher of the Raṭṭa kings, Munichandra surpassed all others in capacity for administration and in generosity."

The epigraph incidentally reveals the following details about certain other Jaina teachers. Prabhāchandra Siddhāntidēva was the superintending priest of the Māṇikyatīrthada Basadi at Hūli. His colleague was Śubhachandra Siddhāntidēva. Indrakīrti and Śrīdharadēva were the disciples of Prabhāchandra. The temple Māṇikyatīrthada Basadi owned the endowment of the village Hiriyakummi.

KALBHĀVI: Kalbhāvi in the Sampgaon taluk contains an interesting Jaina record[1] incised on a stone outside the temple of Rāmalinga. The epigraph is written in the characters of the 11th century A. D.; but it cites an impossible date which is Śaka 261. Notwithstanding the doubtful nature of the inscription, its main purport may be considered as fairly genuine and utilised in our present study on the assumption that it is a later copy of an earlier lost document. The inscription refers to the reign of the king Amōghavarsha and introduces his feudatory Mahāmaṇḍalēśvara Saigoṭṭa-Ganga-Permānaḍi alias Śivamāra of the Western Ganga family, with his characteristically Jaina epithets. Śivamāra constructed a Jaina shrine at Kumudavāḍa which is modern Kalbhāvi, and endowed the whole village in its favour. The gift was entrusted into the hands of the preceptor Dēvakīrti who belonged to the Mailāpa anvaya and Kāreya gaṇa which as seen earlier was a section of the Yāpanīya Saṁgha. Four generations of preceptors who preceded Dēvakīrti are mentioned in the record. They are Śubhakīrti, Jinachandra, Nāgachandra and Guṇakīrti. A later scion of the Ganga stock named Mahāmaṇḍalēśvara Kañcharasa revived the endowment which appears to have lapsed in course of time. If the above pedigree of the Jaina preceptors is reliable, it sheds some light on the activities of Yāpanīya teachers in this area during the early age of the 8th century A. D.

KOṆṆŪR: This village in the Gōkāk taluk was a prominent seat of Jainism. It was included in the territory of the Raṭṭas and its ancient name was Koṇḍanūru. An epigraph[2] found here affords further testimony in respect of the patronage extended by the Raṭṭa rulers to the Jaina preceptors and institutions. The first part of the inscription is dated A. D. 1087 in the reign of the Kalyāṇa Chālukya king Vikramāditya VI and refers to his sub-

1 Ind. Ant., Vol. XVIII.
2 J. B. B. R. A. S., Vol. X, pp. 287 ff.

ordinate Maṇḍalēśvara Sēna II of the Raṭṭa family. We are next introduced to Mahāprabhu Nidhiga or Nidhiyama Gāmaṇḍa, the headman of the village. A devout follower of the Jaina creed, he erected a Jaina temple at Koṇḍanūru and made a gift in its favour. The gift was received by Nidhiga's teacher Śrīdharadēva who belonged to the Balātkāra gaṇa of the Mūla Saṁgha. This Śrīdharadēva was the second of the name in the line of preceptors whose account as enumerated in the epigraph is as follows. Guṇachandra was an early teacher. His successive disciples were Pakshōpavāsi (one who fasted for a fortnight) Nayanandi, Śrīdhara I and Chandrakīrti. Chandrakīrti seems to have had a co-preceptor named Śrutakīrti. The former's disciple was Śrīdhara II. The latter had three disciples, Nēmichandra, Vāsupūjya Traividya and Malayāḷa. Vāsupūjya had a disciple named Padmaprabha. The administration of this region appears to have been placed under the direct supervision of Jayakarṇa, a son of Vikramāditya VI, and the former is mentioned in the record in connection with the gift.

KALHŌḶI: This is another village in the Gōkāk taluk and its importance in our study lies on account of an inscription[1] found here describing the activities of the Jainas in this part of the country. The epigraph is dated A. D. 1204 in the reign of the Raṭṭa ruler Kārtavīrya IV who was governing the Kūṇḍi province in conjunction with his younger brother Mallikārjuna from the capital Vēṇugrāma or modern Belgaum. Chandaladēvī, mother of these princes, was an ardent follower of the Jaina doctrine. She hailed from a family of chiefs who administered the tract of Hagaraṭage in the modern Hyderabad State. These chiefs claimed their descent in the Yādava lineage and were staunch supporters of the Jaina faith. Chandaladēvī's parents, Rāja I and Mailaḷadēvī, her brother Siṁha's wife Bhāgaladēvī and their son Rāja II are praised for their devotion to the Jaina creed. At Kalpoḷe or Sindana-Kalpoḷe, which is modern Kalhōḷi, situated in the tract of Kuṟuṁbeṭṭa. Rāja II constructed a shrine in honour of Śāntinātha and entrusted the same into the hands of his preceptor Śubhachandra Bhaṭṭāraka. This teacher besides being called the high priest of the Śāntinātha temple is characterised as the regional pontiff (Maṇḍalāchārya). With the approval of Mahāmaṇḍalēśvara Kārtavīrya IV some land was endowed to the temple which received various other gifts.

The epigraph contains a brief account of the spiritual lineage of the preceptors of Rāja II. Śubhachandra Bhaṭṭāraka was the disciple of Nēmichandra whose preceptor was Maladhāri. Śubhachandra again had a disciple named Lalitakīrti. These teachers were renowned for their scholarship and asceticism and exercised considerable influence. They belonged to the Hana-

1 J. B. B. R. A. S., Vol. X. pp. 220 ff.

sōge section of the Mūla Saṁgha, Kuṇḍakunda anvaya, Dēsi gaṇa and Pustaka gachchha.

Gōlihaḷḷi: This small village near Bīḍi in the Khānāpur taluk contains a Jaina inscription near a Śiva temple outside the village. The epigraph is damaged; still the following information can be gathered from its perusal. After mentioning the reign of the Kalyāṇa Chālukya king Bhūlōkamalla or Sōmēśvara III the record gives an account of the Kadamba rulers of Goa. Next we are told that Angaḍiya Mallisetṭi erected a Jaina temple at Kiṟu Sampagāḍi, which appears to be the ancient name of Gōlihaḷḷi, with the support of certain sections of the trading community. Hereafter commences an elaborate account of a line of preceptors who belonged to the Mūla Saṁgha and Balātkāra gaṇa. But it is lost in parts. The first name in the pedigree is Vardhamāna which is followed by that of his disciple Vidyānanda. Next come Ashṭōpavāsi, Pakshōpavāsi Guṇachandra, [Kukkuṭāsana] and Śrīdhara, all of whom appear to have been the disciples of Vardhamāna. These are succeeded by Chandrakīrti and Mōghachandra. Three co-preceptors, Nēmichandra, Vāsupūjya Traividya and Maleyāḷa Paṇḍita are then mentioned and Kumudachandra after them. Three successive disciples of Kumudachandra were Vāsupūjya, Udayachandra and Tribhuvanadēva. It may be seen that some of the names in the above genealogy are identical with those in the Koṇṇūr inscription noticed above. The inscription bears the probable date A. D. 1175–76 in the reign of the Goa Kadamba princes Vīra Permāḍi–Vijayāditya and registers a gift of land to the Jaina temple.[1]

Hūli: The Jainas appear to have carved out a respectable position for themselves in the midst of the flourishing agrahāra town of Hūli in the Saundatti taluk. It is further important to note that teachers belonging to two different sections of the Yāpanīya Saṁgha thrived here. An inscription now found in the Vīrabhadra temple at Hūli, of the reign of Sōmēśvara I and dated in A. D. 1043 speaks of the piety of Lachchiyabbe who was the wife of the governor of the Kūṇḍi province and a generous benefactress. She constructed a Jaina temple at Pūli (i. e., Hūli) and made a gift of land for its maintenance, appointing Bāḷachandra Bhaṭṭārakadēva as the trustee in charge of the establishment. This preceptor belonged to the Yāpanīya Saṁgha and Punnāgavṛikshamūla gaṇa.[2] Another fragmentary epigraph of the reign of Vikramāditya VI refers to the Yāpanīya Saṁgha and Kaṇḍūr gaṇa which was a monastic section of the Yāpanīyas. Bāhubali was an early preceptor of this line. Three more teachers who were not, probably, far removed from the age of the record, are mentioned,

1 Author's own study.
2 Ep. Ind., Vol. XVIII, pp. 172 ff.

viz., Śubhachandra, Maunidēva and Māghanandi. The inscription is badly damaged and the slab bearing the record was found lying in the Pañchaliṅga temple.[1] Kaṇḍūru gaṇa mentioned in the epigraph from Hullūr in the Bijāpur District noticed above, is evidently identical with this Kaṇḍūr gaṇa of the Yāpanīya Saṁgha.

BAḌLI: With the stimulating support of the rulers of the Raṭṭa house the Jaina preceptors appear to have expanded their activities and developed new centres of the faith in the territory. One such was Baḍli not far away from Hūli in the same taluk. A mutilated inscription[2] built into a modern temple, mentions Ganga-Kandarpa Brahma Jinālaya and seems to register certain gifts made to the temple in the reign of a Hoysala king who may be identified with Vīra Ballāḷa II (A. D. 1173–1220). As Ganga-Kandarpa was one of the titles borne by the Ganga prince Mārasiṁha[3] (A D. 961–74), the Brahma Jinālaya with which this title was associated, was probably built by him at Baḍli.

A fragmentary epigraph[4] lying in the Nārāyaṇa temple of the same village refers to Mahāmaṇḍalēśvara Lakshma or Lakshmīdēva II of the Raṭṭa family and is dated in A. D. 1219. It gives the genealogical account of a line of teachers apparently belonging to the Yāpanīya Saṁgha and Kāreya gaṇa. An important member of the line was Mahāmaṇḍalāchārya Mādhava Bhaṭṭāraka in whose time the preceptors seem to have been elevated to the status of ecclesiastical heads of the region as indicated by the title Mahāmaṇḍalāchārya. The record seems to mention the following other teachers of the line: Vinayadēva, Jinadēva, Kanakaprabha and Śrīdhara Traividya. As both these records are fragmentary no more information can be gleaned about the Jaina activities in this place.

HANNIKĒRI: The Raṭṭa ruler Lakshmīdēva I figures, in an inscription from Hannikēri, near Sampgaon, as the patron of the Yāpanīya monastic order. The epigraph is dated in A. D. 1209 and introduces an influential line of preceptors who belonged to the Yāpanīya Saṁgha, Maiḷāpa anvaya and Kāreya gaṇa. They were Kanakaprabha I, his pupil Traividya-chakrēśvara Śrīdharadēva and the latter's disciple Kanakaprabha II. Kanakaprabha II was highly renowned and respected in the province of Kūṇḍi. This teacher was recipient of a gift of land made to the temple of Pārśvanātha, built by Ammagāvuṇḍa at Chinchuṇike with the approval of Lakshmīdēva I who was ruling from his capital at Veṇugrāma.[5]

1 Ep. Ind., Vol. XVIII, pp. 201 ff.
2 An. Rep. on Kannada Research in Bombay Province, 1939-40, p. 56, No. 29.
3 Ind. Ant., Vol. VII, p. 108.
4 Karnatak Inscriptions, Vol. 1, No. 32.
5 K. G. Kundangar: Inscriptions in Northern Karnāṭaka and Kolhapur State, No. 22.

HONNŪR: Interesting information is furnished by the inscription on the pedestal of an image in the Jaina temple at Honnūr near Kāgal in the Kolhāpur region.[1] It records a gift of land to the Jaina temple, constructed by Bammagāvuṇḍa, made by Mahāmaṇḍaḷēśvara Ballāḷadēva and Gaṇḍarāditya for feeding the ascetics. This Bammagāvuṇḍa, we are further told, was a lay disciple of Kanti, i. e., the Jaina nun, Rātrimati who belonged to the Punnāgavṛikshamūla gaṇa of the Mūla Saṁgha. It becomes clear from this that, as in the Tamil country, there were in Karnāṭaka Jaina nuns who entertained men as their disciples. We are not sure if Rātrimati is the correct reading of the name; could it be Kāntimatī? The information regarding the existence, in the Mūla Saṁgha, of the Punnāgavṛikshamūla gaṇa which is generally associated with the Yāpanīyas, is also noteworthy. Ballāḷadēva and Gaṇḍarāditya were the princes of the Silāhāra family of Karāḍ. With the assistance of this fact we can assign the inscription approximately to A. D. 1110, though it is not dated. On the pedestal bearing the inscription stands the stately image of the Jina surmounted by the seven-hooded serpent. He might be identified as the Tīrthakara Pārśvanātha.

TERDĀḶ: Terdāḷ in the Sāngli area had developed as a renowned centre of the Jaina religion in the age of the 11–12th centuries as a result of the patronge it received from the rulers of the Raṭṭa house on one side and the devotion bestowed by the members of the wealthy mercantile community on the other. This town with the adjoining tract was under the administration of the chief Maṇḍaḷika Gonka who was an ardent follower of the Jaina faith. Mallidēva and Lōka were the two immediate ancestors of Gonka and this family was an offshoot of the Śilāhāra stock. The implicit faith of Gonka in the Jaina religion is illustrated by an anecdote narrated in the inscription in the Jaina temple at Terdāḷ[2], which reveals that he was cured of snake-bite by pronouncing the names of the Five Saints.

At Tēridāḷa, which was the old name of Terdāḷ, situated in the Kūṇḍi province, Gonka constructed a Jaina temple dedicated to Nēminātha and made suitable endowment of land for the maintenance of its establishment and for the feeding of Ṛishis or the Jaina monks. The grant was made in the year corresponding to A. D. 1123–24 under the auspices of the Raṭṭa chief Kārtavīrya II, and the revered pontiff and preceptor Māghanandi Saiddhāntika who was specially invited for the occasion. Māghanandi was the superintending priest of the illustrious Rūpa–Nārāyaṇa Basadi of Kollāpura or Kollagira and head of the provincial pontifical seat (Maṇḍalāchārya). He

1 Ind. Ant., Vol. XII, p. 102.
2 Ibid., Vol. XIV, pp. 14 ff.

belonged to the Mūla Saṁgha, Kuṇḍakundānvaya, Dēsiga gaṇa and Postaka gachchha, being a disciple of Kulachandradēva. Māghanandi claimed a large number of disciples of that monastic order, among whom are mentioned Kanakanandi, Śrutakīrti Traividya, Chandrakīrti Paṇḍita, Prabhāchandra Paṇḍita, and Vardhamāna. Māghanandi, again, was the preceptor of the chief, Sāmanta Nimbadēva who was responsible for the construction of the Rūpa-Nārāyaṇa Basadi.

Sixty years later (i. e., in A. D. 1182) a gift in the form of income derived from the imposts on the mercantile commodities was made in favour of the same temple of Nēminātha by the members of the great commercial organisation, Ayyāvaḷe Five Hundred, whose leanings towards the Jaina faith are attested by the expression signifying their devotion to the goddess Padmāvatī occurring in their praśasti.

After five years (A. D. 1187) the same temple of Maṇḍaḷika Gonka was recipient of another gift consisting of land and house-site made by Bhāyidēva, son of the great general Tējugi Daṇḍanāyaka who was the governor of the Kūṇḍi province.

KOLHAPUR: MĀGHANANDI: The same high pontiff Māghanandi is mentioned in one of the two incriptions from Kolhāpur itself. The inscription on stone found near the Pārśvanātha temple close to the Śukravāra gate[1] refers itself to the reign of the Śilāhāra king Gaṇḍarāditya and introduces his reputed feudatory Mahāsāmanta Nimbadēva. Nimbadēva was a devout follower of the Jaina Law. He had perpetuated his religious fervour by erecting the temple of Rūpa-Nārāyaṇa at Kolhāpur, previously. He constructed one more temple dedicated to the god Pārśvanātha in the market site of Kavaḍegoḷḷa and in A. D. 1135 a grant of income derived from imposts was made for the benefit of the temple by several members of the mercantile corporation of Ayyāvaḷe Five Hundred. The gift was entrusted to the care of the preceptor Śrutakīrti Traividya of the Rūpa-Nārāyaṇa Basadi, who, we know, was a pupil of Māghanandi. Rūpa-Nārāyaṇa was an epithet of Gaṇḍarāditya and the Jaina shrine bearing the name was evidently designated by Nimbadēva, after the title of his master. The present day Pārśvanātha temple near the Śukravāra gate must be survival of the ancient shrine built by Nimbadēva at Kavaḍegoḷḷa.

The second epigraph[2] also was discovered in the same place near the Śukravāra gate. This record is dated in A. D. 1143 and registers a gift of land and house-site for the benefit of the temple of Pārśvanātha founded at Hāvira Hēṟilage by Vāsudēva, a disciple of Māghanandi. Vijayāditya, son of the king Gaṇḍarāditya, of the Śilāhāra family of Karāḍ was the donor.

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1 Ep. Ind., XIX, pp. 30 ff.

2 Ibid., Vol. III, pp. 207 ff.

The Śilāhāra chief Vijayāditya figures seven years later (A. D. 1150) in a similar religious transaction recorded on a stone at Bāmani[1] in the Kāgal area of the Kolhāpur region. He donated land and a house-site for the worship of the image of Pārśvanātha and for the execution of the repairs to the temple established by the local official Chōdhore Kāmagāvunda at Madlūr. The gift was handed over to the charge of Arhanandi Siddhāntadēva, a disciple of Māghanandi.

The name of Kolhāpur is referred to a good number of times in three different forms, viz., Kollāpura, Kollagira and Kshullakapura, in the inscriptions of Terdāl and Kolhāpur noticed above. We may indulge in a brief digression in regard to the origin of the name here. On the analogy of place names like Kollipāka (in Karnāṭaka), Kollipāra (in Āndhra), etc., Kollāpura appears to have been originally a Dravidian proper name. Its base 'kolli' or 'kollai' is an ancient indigenous expression, and this is found with its allied variations in Kannaḍa, Tamil and Telugu languages. It connotes a forest tract, valley, dry land, etc. On account of its Jaina associations the name appears to have been Sanskritised into Kshullakapura, Kshullaka being an order of Jaina monks.[2] The aspiration in the second syllable of the present name is a later accretion and has nothing to do with the Marāṭhī expression 'kōlhā,' meaning 'a jackal'. The earliest reference to the place is to be traced perhaps in the pilgrim's record at Kopbal,[3] roughly ascribed to the 10th century A. D.

Māghanandi of the Rūpa-Nārāyaṇa temple at Kolhāpur was an eminent personality in the history of Jaina church of this area, and he contributed immensely to the prosperity of the faith by his erudition and efficient administration of the ecclesiastical organisations under him and through the able band of his scholarly disciples, during his long regime of nearly three generations.

Kolhāpur was an eminent stronghold of Jainism from early times and it has maintained its reputation almost to the present day. It was reckoned among the four pontifical centres or spiritual thrones sacred to the Jaina community.[4] This tradition is affirmed in a later inscription,[5]

1 Ep. Ind. Vol. III pp. 211 ff.

2 Ibid., Vol. XXIV, p. 272.

3 See No. 39 of the Jaina Epigraphs of the author's collection. As noted above Kollagira was one of the early names of Kolhāpur. In his Kāvyamīmāṁsā (Gaekwad's Oriental Series, No. 1, p. 93) Rājaśēkhara (9th century A. D.) mentions Kollagiri as one of the regions situated in the Dakshiṇāpatha. Could this Kollagiri represent the tract near about Kōlhāpur? Contra, N. L. Dey's Geographical Dictionary, wherein Kōlagiri has been identified with Koḍagu or Coorg (p. 101).

4 Ind. Ant., Vol. XXXII. p. 460.

5 Inscriptions in Northern Karnāṭaka and Kolhapur State, No. 40.

from the Jaina temple at Vaḍgaon in the Kolhāpur area. The record is dated in A. D. 1774 and refers to the preceptor Lakshmīsēna Bhaṭṭāraka as presiding over the Siṁhāsanas of Dilli, Karavīra (i. e., Kolhāpura), Jina Kāñchi and Penugoṇḍa. This teacher belonged to Sēna gaṇa, Vṛishabha anvaya and Pushkara gachchha. The epigraph incidently mentions Jvālinīdēvī.

BELGAUM: How Jainism was flourishing in the Belgaum region during the early part of the 13th century A. D. under the benevolent patronage and with the substantial support of the princes of the Raṭṭa family is illustrated by two inscriptions[1] which were originally found at a Jaina temple in the Belgaum fort and are now deposited in the British Museum, London. Both the epigraphs are dated in A. D. 1204 and register grants to the Jaina temple dedicated to the god Śāntinātha by the Raṭṭa ruler Kārtavīrya IV. The temple was constructed at Vēṇugrāma (modern Belgaum) by Bīchaṇa or Bīchirāja, minister and chief scribe of the king, and named Raṭṭa Jinālaya, evidently after the name of the illustrious ruling family of his masters. Kārtavīrya IV and Bīchaṇa both being devout followers of the faith, it was easy to provide sumptous endowments for the temple, which consisted firstly of a piece of land and secondly of one whole village called Umbaravāṇi. The gift property was entrusted to the management of the preceptor Śubhachandra Bhaṭṭāraka, disciple of Nēmichandra, disciple of Maladhāridēva. These teachers belonged to the Pustaka gachchha of the Mūla Saṅgha and Kuṇḍakundānvaya and were attached to the Hanasōge line of the monastic order.

The same occasion afforded an opportunity to enlist their devotion for the cause of the Jaina religion by the local representatives of the commercial guild of Mummuridaṇḍas, who granted for the benefit of the above temple the income derived from the imposts on various commodities of trade. These representatives are described in the following interesting terms, viz., 'guardians of the traditional creed of Vīra Baṇañjus as prescribed in the code of the lay followers of the Jaina religion (guḍḍa-śāstra), proclaimed by the Jaina monks stationed in Maghapaṭṭipura and recipients of the gracious boon of the goddess Padmāvatī'. It becomes plain from this that these Mummuridaṇḍas were adherents of the Jaina Law.

We may note in this connection the following fact in regard to the parent body of the Vīra Baṇañjus, to which the above guild was attached. Allegiance to the faith of Lord Jina appears to have been a part of the creed of the corporation of Vīra Baṇañjus. This is gleaned from the following epithet, commonly occurring in their praśasti, to wit, 'embellished by the banner of the guḍḍas' (guḍḍa-dhvajavirājamāna).

1 Ep. Ind., Vol. XIII, pp. 15 ff.

The Jaina leanings of this body are clearly disclosed by the word 'gudda' here, which is a peculier Jaina expression signifying 'a lay follower or disciple of the Jaina faith'. The ordinary sense of the word connoting 'a mountain' does not fit in the context, though some scholars have tried to interpret it in this sense.[1]

More confirmatory evidence is at our disposal to show that this corporation of Vīra Baṇañjus which is characteristically designated as the Five Hundred Svāmis of Ayyāvaḷe, originated and developed in decidedly Jaina environments with the active support of enterprising businessmen of Jaina persuasion. Revealing in this context is the oft-repeated phrase which figures prominently in their praśasti, viz., 'Baladēva-Vāsudēva-Khaṇḍaḷi-Mūlabhadra-vaṁśōdbhavarum'. The full sagnificance of this expression which appears to be corrupt at certain points, is not known. I may, however, attempt its plausible interpretation. According to the Jaina mythology, the 24 Tīrthaṁkaras, 12 Chakravartis, 9 Vāsudēvas, 9 Baladēvas and 9 Prativāsudēvas constitute what are known as 63 Śalākā Purushas. We can trace a clear reference to Baladēvas and Vāsudēvas in the above phrase. The word 'Khaṇḍaḷi' is intriguing and I am once inclined to treat it as a corruption of 'kandali', 'kandala' meaning 'a banner'. The alternative suggestion would be to take it as Ākhaṇḍala or Ākhaṇḍali. Ākhaṇḍala is a name of Indra. Further, Bhadra figures among the Prativāsudevas; but it would be better to assume that Bhadra or Mūlabhadra was the name of some mythological hero of the Kshatriya or Vaiśya class. Thus the expression may mean either, 'born in the lineage of Mūlabhadra who bore the banner of the Baladēvas and Vāsudēvas' or 'born in the lineage of the Baladēvas, Vāsudēvas and Mūlabhadra who was a scion or devotee of Indra.'

HUKĒRI: Hukēri or some village nearby appears to have been a seat of the teachers belonging to the Yāpanīya school. This is gathered from an incomplete reference to the teacher Traikīrti and his lay disciple (name lost) contained in a fragmentary inscription found on a stone lying in the compound of the Munsifftrs' court at Hukēri.[2]

NORTH KANARA DISTRICT

Formerly as an amateur epigarphist and latterly as a member of the Epigraphical Branch of the Archaeological Department, I surveyed parts of this district comprising the areas of the Sirsi, Siddāpur and Kumṭa taluks and Bhaṭkaḷ Pēṭhā. The members of the office of the Director of

1 Ind. Ant., Vol. XIV, p. 24; Ep. Ind., Vol. XIX, p. 39; etc.

2 An. Rep. on S. I. Epigraphy, 1939-40 to 1942-43, Appendix E, No. 6 of 1942-43.

Kannada Research, Dharwar, have surveyed the southern tract of this district, particularly the Bhaṭkaḷ Pēṭhā. As a result of these explorative activities a large number of Jaina antiquities consisting of monuments, inscriptions and sculptures has been discovered in this region. These are very useful for reconstructing the history of the Jaina faith in the western strip of Karnāṭaka.

The history of the Jaina church in the western parts of the Karnāṭaka presents some interesting features which stand in glaring contrast to that in the main land. Firstly, the rise and growth of the Jaina church in the former area generally coincides with the decline and almost total eclipse of the same in the latter region. Secondly, minor chiefs and petty families of rulers come to the forefront as the champions of the faith in this later epoch unlike the imperial monarchs and great feudatory dynasties of the earlier centuries. It seems as though Jainism which was strongly opposed and chased by the followers of the Brahmanical faiths in the main land, took refuge in the mountain fortresses of the west coast. Here it gained vigour and thrived for centuries until the advent of modern epoch. This was probably due to the less accessible nature of the terrain and the unbiased minds of its people. Consequently, we find even to this day a good many living centres of Jainism surviving though in a fallen condition in this part of the country. The number of the Jaina centres exceeds those in any other region and they attract a large number of visitors and pilgrims from the Jaina community all over India.

During the period of 14th to the 17th century A.D. there flourished in this region four principalities, viz., Nagire, Sangītapura, Biḷigi and Sōndā. The main facts regarding the first of these chiefdoms known as Nagiri Rājya, have been the subject of detailed study by other scholars.[1] So I shall deal with the other three here in brief. But before we proceed with the subject it is necessary to give the account of an important line of Jaina teachers who flourished in this area. The history of the Jaina faith in this tract is closely interwoven with the activities of these preceptors who wielded powerful influence over the political and religious life of the rulers and the people.

Sangītapura Preceptors: It is interesting to observe that Jainism appears to have stepped into this territory from the south and the teachers who were mainly instrumental for the propagation of the faith, hailed from Śravaṇa Beḷgoḷa. These teachers who belonged to the Mūla

1 Mediaeval Jainism, pp. 340-49; Karnāṭak Inscriptions, Vol. I, Introduction pp. 14-18, etc.

Saṁgha, Dēsī gaṇa and Pustaka gachha, claim their descent in the line of pontiffs founded at Śravaṇa Beḷgoḷa by Chārukīrti Paṇḍita somewhere by the beginning the 12th century A. D. Śrutakīrti, a preceptor of Chārukīrti's line, came to Hāḍuvaḷḷi or Sangītapura in the Bhaṭkaḷ Pēṭhā and established a pontifical seat some time by the early part of the 15th century A. D. The succession of these preceptors was hence known as the Sangītapura line. An inscription in the Ratnatraya Basadi[1] at Bīḷigi gives the pedigree of these teachers as follows: Śrutakīrti (I), Vijayakīrti (I), Śrutakīrti (II), Vijayakīrti (II), his two pupils: Akaḷaṅka (I), and Chandraprabha; Akaḷaṅka (I) had three generations of pupils: Vijayakīrti (III), Akaḷaṅka (II) and Bhaṭṭākaḷaṅka.

The earliest date available for Bhaṭṭākaḷaṅka, the last member, in another inscription from the same temple at Bīḷigi, is Śaka 1510 (A.D. 1588). Starting on this basis and calculating at the rate of 25 years per generation we can approximately assign Śaka 1350 or about A. D. 1430 as the date of Śrutakīrti I. The first of the Bīḷigi records mentioned above informs that Chārukīrti Paṇḍita bore the titles, Śrīmad-rāya-rāja-guru, Maṇḍalāchārya, Mahāvāda-vādīśvara, Rāyavādipitāmaha, Sakala-vidvajjana-chakravarti, Baḷḷāḷarāya-Jīvarakshāpālaka, and Dēsigaṇāgragaṇya; and these were inherited by the preceptors of the Sangītapura line also.

Origin of the Nagire kingdom and the foundation of the ruling family of Sangītapura were almost contemporaneous events which may be placed during the last part of the 14th century A. D.[2] The rulers of Sangītapura were of Sāḷuva extraction and the two families were connected by blood relationship. On account of their leanings towards the Jaina creed they readily accepted the spiritual leadership of the preceptors of Sangītapura. Nay, the very establishment of the pontifical seat at Sangītapura by Śrutakīrti I must have been possible on account of the support

1 This Jaina temple, now in dilapidated condition, contains two inscriptions which are very valuable for reconstructing the history of the pontifiate of Sangītapura and for understanding the activities of the Jaina ancestors of the Biḷigi family. I copied these inscriptions in 1938 and the following study is based from their copies in my possession. Tentative texts of these epigraphs have been published in the Śaraṇa Sāhitya 1940, October-November, by Kīrtanakēsari B. Sivamūrti Sastri who had visited the place in 1926. Subsequently the Kannada Research Office, Dharwar, has also copied and noticed them in their Annual Report, 1939-40, Nos. 88-89, which contain some errors. The late R. Narasimhachar has referred to one of these inscriptions in his account of Bhaṭṭākaḷaṅka based on its copy found in the Madras Museum (Karṇāṭaka Kavicharite, Vol. II, p. 348). But it is now seen that that copy must have been defective in some parts.

2 Karnāṭak Inscriptions, Vol. I, Introduction, p. 14; An. Rep. on Kannaḍa Research 1939-40, p. 46.

extended by the early chief of the place. It was soon realised that the guidance of these preceptors was not confined to religious matters alone and that their advice and assistance were equally effective for steering through the troubled sea of politics and other worldly affairs.

Bīḷigi Inscriptions: The Biḷigi Ratnatraya Basadi inscription No. I furnishes interesting details regarding the religious and secular activities of some of the teachers of the Sangītapura line and it would be of help to notice them here. Vijayakīrti I, it is stated, earned great renown by securing the throne of Sangītapura for Indra Bhūpāla. This Indra Bhūpāla appears to be indentical with Indaradēva Oḍeya of Hāḍuvaḷḷi who figures in an epigraph from Kaikiṇi[1] dated in Śaka 1394 or A.D. 1471. It is possible to read through the inscription and make out the circumstances that led to the estrangement of Indra Bhūpāla from his royal authority and why he had to be reinstated into his own kingdom by Vijayakīrti I as suggested by the Biḷigi record. The Kaikiṇi epigraph informs us, though vaguely, that there was a dispute between the two brothers, which took a serious turn. These two brothers were possibly Indra and one of his younger brothers, Mallirāja or Sāḷuvēndra. This fratricidal conflict afforded an excellent opportunity to the neighbouring rival rulers of Nagire who were frequently at variance with the chiefs of Hāḍuvaḷḷi. Mallirāya Oḍeya, one of the rulers of Nagire led an invasion against Hāḍuvaḷḷi. This must have proved a grave threat to the very existence of the Hāḍuvaḷḷi principality. In this critical situation Vijayakīrti I appears to have mediated between the contending parties and effected a compromise by virtue of which Indra was restored to his chiefdom.

In regard to Śrutakīrti II we are told that he established his disciple Sangirāya. In the absence of specific details and corroborative testimony of other sources it is difficult to interpret this statement properly in its historical setting. Sangirāya appears to have been one of the successors of Indra of the Hāḍuvaḷḷi family though his name finds no mention in its genealogical accounts.[2] Either his rule was short-lived or he may be identical with Sāḷuvēndra, one of the junior brothers of Indra. The inscription engraved on the Mānastambha in the Hire Basti at Hāḍuvaḷḷi[3] introduces a teacher styled Paṇḍitarāya who is described as the Parama Guru or supreme preceptor of the Hāḍuvaḷḷi ruler Sāḷuvēndra. It is dated in Śaka 1407 or A. D.

1 Karnāṭak Inscriptions, Vol. I, No. 61.

2 An. Rep. on Kan. Research, 1939-40, p. 47.

3 Karnāṭak Inscriptions, Vol. I, No. 65.

1484. This teacher might be Śrutakīrti II as he appears to have lived approximately by this period.

Now we come to Vijayakīrti II for whom we are in possession of another synchronism. As the Biḷigi epigraph avers, he caused to be constructed for his pupil king Dēvarāya a well-planned town named Baṭṭakaḷa near the western ocean. This town is modern Bhaṭkaḷ and the king Dēvarāya seems to be identical with the namesake younger brother of Sāḷuvēndra.[1] Sāḷuvēndra had another younger brother named Gururāya and the latter's second son Chennarāja was an unflinching promoter of the Jaina doctrine. This Chennarāja is described as 'the swan in the lotus which are the feet of the sage Akaḷaṅka', in an inscription from Mūḍabhaṭkaḷ,[2] recording the death of the former under the vow Sallekhanā in A. D. 1490. It would be reasonable to identify this Akḷaaṅka with Akaḷaṅka I of the above genealogy.

HĀḌUVAḶḶI: Soon after this and before the middle of the 16th century A. D. the rulers of Hāḍuvaḷḷi lost their individuality and vanished from the political horizon as a ruling family. The reasons for this may be traced partly in the weak and inefficient administration of these chiefs and the growing strength of the rulers of Nagire who, by virtue of their close matrimonial alliances, often pushed themselves into the affairs of the former, and partly in the new political arrangement by which the whole area was placed under the authority of one provincial governor by the emperors of Vijayanagara.[3] The rulers of Hāḍuvaḷḷi were staunch supporters of the Jaina faith and inspired by the wholesome precepts of the pontiffs of Sangītapura they established many religious institutions and endowed them liberally. The large number of Jaina antiquities explored at Hāḍuvaḷḷi, consisting of temples, images of bronze and stone representing various deities of the Jaina pantheon, and inscriptions, spread over an extensive area of ruins,[4] testifies to the intensive fervour cherished by these chiefs for the doctrine of Lord Jina and the great encouragement it received at their hands. Kaikiṇi and Bhaṭkaḷ were other strongholds of Jainism in this region, wherein also has been traced a good number of Jaina antiquities.

An inscription from Hāḍuvaḷḷi[5] contains a graphic description of the demise of an eminent teacher of the Jaina Law under the vow of

1 An. Rep. on Kan. Research (op. cit.) p. 47.
2 Karnāṭak Inscriptions, Vol. I, No. 66.
3 An. Rep. on Kan. Research, 1939–40, pp. 45–46.
4 Ibid., pp. 30–31.
5 Karnāṭak Inscriptions, Vol. I, No. 49.

Sallēkhanā and it would be interesting to notice some of the details here. Sanga Bhūpa, born of the parents, Haiva Bhūpa of Nagire and Bhairala Rāṇi, was ruling the chiefdom of Sangītapura or Hāḍuvaḷḷi. Haiva Nṛipa and Manga Mahīpati were his two sons. His preceptor Māṇikyasēna, disciple of Jayasēna, was renowned for his religious austerities and ascetic practices. He was residing in the monastery attached to the temple of Chandraprabha. One day in the presence of the chief, his sons and the faithful adherents of the Jaina doctrine, Māṇikyasēna communicated his determination to undertake the vow of Sallēkhanā and to carry it through with their help and cooperation. Accordingly in the bright fortnight of the month Jyēshṭha in the Śaka year 1352 and Saumya, the monk commenced his vow with due ceremony. He reduced the quantiy of his food gradually and subsisted on liquid juices only for some days. Finally he gave up everything and after 33 days of absolute fasting passed away on Śrāvaṇa śu. 1, without physical langour and in perfect control of the senses. The obsequies of the teacher were celebrated by the chief in the manner befitting his greatness and the Nishidhi memorial was set up to perpetuate the event. The epigraph is dated in A.D. 1429 and it is engraved on a stone standing in the Hire Basti.

BIḶIGI CHIEFS: From Sangītapura we proceed to Biḷigi in the Siddāpur taluk. This was the headquarters of a family of chiefs whose early members were zealous adherents of the Jaina faith for about a dozen generations. Āṇḍaṇṇa was the founder of this principality and his early headquarters was at Aisūr situated near the mountain of Chandragutti.[1] This event may be placed approximately by the middle of the 14th centruy A. D. Without entering into the genealogical details of this family,[2] which evince some discrepancies in the accounts of different sources, the main succession of ruling chiefs may be made out as follows: Āṇḍaṇṇa, Pārśvabhūpa, Muṇḍaṇṇa, Kallappa, Narasiṁha I, Ghaṇṭaṇṇa I, Narasiṁha II, Vīrappa, Rangarāja, Ghaṇṭaṇṇa, or Ghaṇṭēndra II.

The Biḷigi Ratnatraya Basadi inscription No. I describes the various temples erected by these chiefs and by the members of the royal household in honour of the Tīrthakaras and the munificent benefactions granted

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1 A complete account of the Biḷigi family is given in the Biḷigiya Arasugaḷa Vaṁśāvaḷi, a Kannaḍa literary work of the last century. The Ratnatraya Basadi inscription No. 1 narrates genealogical history of the house in details from the Jaina point of view.

2 I have discussed almost all the important facts of the history of this family in my article dealing with the 'Six Copper Plate Records of the Biḷigi Chiefs' under publication in the Epigraphia Indica. Here I am concerned only with the essential particulars of the early rulers who were Jaina by persuasion.

in their favour. During the regime of Narasiṁha I the family rose to eminence. Brave and ambitious, he appears to have actively participated in the campaigns of the Vijayanagara emperor Krishṇadēvarāya (A. D. 1509–29) who bestowed honours upon him. Ghaṇṭaṇṇa I built the town of Biḷigi on the bank of the river Sōmanadī and made it the permanent capital of his family. Rangarāja was a successful ruler. He started constructing at Biḷigi a Jaina temple called Ratnatraya Basadi; but it was left unfinished probably on account of his premature demise. His son Ghaṇṭēndra II completed it and consecrated the images of Nēmīśvara, Pārśvanātha and Vardhamāna therein with great ceremony. Ghaṇṭēndra II was the most renowned ruler of the family. He was a contemporary of the Vijayanagara king Venkaṭapati[1] (A. D. 1586–1614). A zealous adherent of the Jaina faith, he was well-read and entertained learned men at his court. He was related matrimonially with the Sōndā chief, Arasappa Nāyaka II.

Let us revert to the account of the preceptors of Sangītapura. These teachers seem to have come into closer relationship with the rulers of Biḷigi during the time of Narasiṁha II and his elder brother Timmarasa who became the disciples of Akaḷaṅka I and Chandraprabha. Henceforth the Biḷigi chiefs claimed these teachers as the hereditary preceptors of their royal family and lavished all attention and honours upon them.

AKAḶAṄKA AND BHAṬṬĀKAḶAṄKA : Akaḷaṅka II and Bhaṭṭākaḷaṅka of the Sangītapura line were the most celebrated teachers who commanded universal respect and influence, not only in the chiefdoms on the west coast, but even in other parts of the country. This was due to their profound learning and versatile scholarship. Well-versed in secular arts, a pleasing personality, of extraordinary ability and immaculate character, Akaḷaṅka II rose to eminence as the foremost among the circle of preceptors on account of his incessant practice of proclaiming and expounding the scriptures, tendered with affection. His disciple Bhaṭṭākaḷaṅka had mastered several branches of learning, was endowed with many good qualities and excelled in the art of exposition. Proficient in the treatises of his own school of philosophy as well as in those of other doctrines and constantly engaged in study and teaching, he proved himself to be an impressive figure, a critical scholar and a judicious advocate in the royal courts and in the assembly of learned men. His familiarity with the polemical science of logic, his mastery on the science of grammar, poetry, poetics, prosody and drama, his insight into the Jaina scriptures as well as into the Vedic literature extending from the Saṁhitās down to the Smṛitis and the Purāṇas, his knowledge of the science of polity, astronomy, medicine, mathematics, music

1 The Biḷigi Ratnatraya Basadi inscription No. 2 expressly refers to the reign of Venkaṭapati who was ruling from his capital Penugoṇḍa.

and dancing and his skill in the lores of architecture, Mantra (holy incantation), Tantra (science of rituals) and spiritual concentration: these were the subject of praise by all people.[1]

Akaḷaṅka II and Bhaṭṭākaḷaṅka figure prominently in the inscriptions of the Biḷigi chiefs wherein they are praised at length and described as the family preceptors and supreme teachers. Rangarāja calls himself the favourite disciple of Akaḷaṅka II. Ghaṇṭēndra II was equally attached to Akaḷaṅka II, but he came into direct and more intimate relationship with Bhaṭṭākaḷaṅka. From the colophon of the famous work on Kannaḍa grammar, named Karṇāṭaka Śabdānuśāsana, it is known that its author was the Jaina teacher Bhaṭṭākaḷaṅka, disciple of Akaḷaṅka and that these two teachers bearing all the specific titles mentioned before in connection with Chārukīrti Paṇḍita, belonged to the pontifical throne of Sangitapura. This analogy of details supported by the evidence of chronology has led to the irresistible conclusion that Bhaṭṭākaḷaṅka of the Biḷigi records was identical with his namesake grammarian.[2] It is stated at the end of one of the two records at Biḷigi that both of them were the creations of Bhaṭṭākaḷaṅka. We can detect the personality of the learned author Bhaṭṭākaḷaṅka even in these epigraphical records from their literary style and scholarly treatment. These inscriptions are dated in Śaka 1515 or A. D. 1592. The above work on grammar is dated A. D. 1604.

It would be interesting to take note here, in passing, of two legends touching the great Koṇḍakundāchārya, as related in the Biḷigi Ratnatraya Basadi inscription No. 1. One of them is like this. Once a mischievous person who was not well-disposed towards the sage, concealed a pot of wine in the cell of Koṇḍakunda and complained against him before the king. The teacher was summoned to the court along with the pitcher. And lo! by the power of holy incantation he had turned it into a jar full of jasmine flowers. Hence he became famous as Kuṇḍakunda (i. e., Jar of Jasmine). We can easily detect in this story an attempt to explain the Sanskritised appellation of the teacher, whose real name was Padmanandi, by a sympathetic tale. The second legend narrates that the preceptor, like a Chāraṇa, moved in the space four fingers above the earth, in order to illustrate, as it were, the truth that one who was the living incarnation of forbearance, was superior to this earth which is called Forbearance (kshamā). The miraculous feat of travelling in the air, as attributed to the divine, seems to have been a widely prevalent belief; and

1 This description of the two teachers is based on the contents of the two epigraphs in the Ratnatraya Basadi at Biḷigi.

2 In my article on Bhaṭṭākaḷaṅkadēva published in the Journal of the Kannada Literary Academy, Bangalore, Vol. XXX, Nos. 3–4, I have discussed this topic exhaustively in all its bearings. I have summarised here some of the main arguments set forth in the article.

it is voiced in a good many inscriptions from Śravaṇa Beḷgoḷa.[1] But the interpretation given by one of them[2] differs when it says that he did not touch the dust of earth, because he was untainted by the dust of worldly attachment. In all these records Koṇḍakunda is invariably compared with the Chāraṇas.

SŌNDĀ: From Biḷigi we turn to Svādi or Sōndā in the Sirsi taluk. The small principality of Sōndā[3] came into being in the early part of the 16th century A. D. Arasappa Nāyaka II, son of Arasappa Nāyaka I, was its real founder who also contributed to its strength and prosperity in his long reign of 43 years, from A. D. 1555 to 1598. Swayed by the powerful influence of the prevailing doctrine of Lord Jina, the early members of the house became the adherents of the Jaina faith;[4] and the preceptors of Saṅgītapura seem to have had their share in this religious conversion. Arasappa Nāyaka II had two daughters one of whom was given in marriage to the Biḷigi chief Ghaṇṭēndra II. This matrimonial alliance must have brought Arasappa Nāyaka II into closer contact with Akaḷaṅka II and Bhaṭṭākaḷaṅka, who were wielding supreme influence in the court and royal household of the Biḷigi rulers. Arasappa Nāyaka II readily accepted the spiritual leadership of these teachers and enlisted his allegiance to their religious preceptorship. This is attested by a copper plate record of Arasappa Nāyaka II dated in A. D. 1568 wherein he styles himself the favourite disciple of his Exalted Holiness the illustrious Akaḷaṅkadēva.[5]

During my visit to Sōndā in the month of January 1940, I explored its antiquities and collected some interesting Jaina epigraphs found in the area. A Jaina maṭha under the supervision of a Jaina Svāmi was found in existence at this place. The maṭha owned a few copper plate records and a large number of manuscript works, which, for want of proper care and protection, were not preserved in a satisfactory state. Some of the documents and works, I was told, had been taken away for study and never returned. I was informed by the Svāmijī that the maṭha was known as the Bhaṭṭākaḷaṅka Maṭha. According to another tradition hailing from reliable quarters, I learnt subsequently that it was also called Akaḷaṅka Maṭha. Besides this maṭha, I also inspected a Jaina temple surviving in a deserted and dilapidated condition. I

1 Ep. Carn., Vol. II, Nos. 64, 66, 117, etc.

2 Ibid., No. 254.

3 The following brief sketch of the history of the Sōndā chiefs is based on epigraphical sources and an extract account of the family.

4 An inscription at Gerasoppe records the death, by samādhi, of Śāntaladēvī who was a granddaughter of Arasappodeya. This Arasappoḍeya was probably one of the two early chiefs of the name at Sōndā. Vide Mysore Arch. Report, 1928, p. 99.

5 Copper plate records from Svādi, No. 6; Jaya Karnāṭaka, 1925–26.

noticed herein an image of Ādinātha along with his Yaksha Gōmukha and Yakshiṇī Chakrēśvarī who bore twelve hands.

Two Nishidhi Records: Among the Jaina records collected at Sōndā two epigraphs engraved on the Nishidhi memorials standing in the funeral ground specially reservd for the followers of the Jaina faith, deserve particular attention.[1] One of them records the demise of a teacher named Akaḷaṅka bearing all the titles of the Sangītapura preceptors, in Śaka 1530 or A. D. 1607. It is stated at the end of the epitaph that Bhaṭṭākaḷaṅka, an advocate of the Syādvāda philosophy caused the Nishidhi Maṇḍapa to be erected. The second epigraph registers the death of the preceptor Bhaṭṭākaḷaṅka possessing similar titles, in Śaka 1577 or A. D. 1655.

Taking into consideration the historical facts discussed above, these two teachers specified in the Sōndā records seem to be identical with Akaḷaṅka II and Bhaṭṭākaḷaṅka of the Sangītapura line. Illuminating in this context is the assertion of Dēvachandra who narrates in his Rājāvaḷikathe that the grammarian Bhaṭṭākaḷaṅka studied all the sciences at Svādi or Sōndā, presumably under his teacher Akaḷaṅka. It may reasonably be assumed from this that the Sōndā ruler Arasappa Nāyaka II, who was a great admirer of Akaḷaṅka II, founded the Jaina maṭha in his capital and installed Akaḷaṅka II as its first pontiff.[2] After the demise of his teacher, Bhaṭṭākaḷaṅka succeeded to the pontifical throne in A. D. 1607. On account of the great reputation of the two teachers, the names of both were associated with the maṭha. Calculating on the basis of the years of their death as indicated in the above epitaphs, we find that Akaḷaṅka II and Bhaṭṭākaḷaṅka died at the ripe ages of about 70 and 90 years respectively.

Jainism lost its hold in this region by the period of the 17th century A. D. The tide of Muslim invasion[3] swept the country and shook the found-

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1 Kannaḍa Sāhitya Parishat Patrike, Vol. XXX, Nos. 3-4, p. 45.

2 While editing the copper plate records from Svādi in the journal, Jaya Karnāṭaka, 1925-26, Prof. Kundangar has noticed a tradition which attributes the foundation of the Akaḷaṅka Maṭha at Sōndā to as early an age as the 4th century A. D. But this is disproved by historical facts. I doubt the existence of any Jaina maṭha at the place prior to the age of Akaḷaṅka II, of the Sangītapura line. Existence of a large number of teachers bearing the name Akaḷaṅka in the Jaina monastic orders has given rise to such wide and speculative legends which are found in other places also. On account of the disrupted condition of the monastery no genealogical account of the Akaḷaṅka Maṭha at Sōndā is unfortunately available. Nishidhis of teachers who succeeded Bhaṭṭākaḷaṅka could be traced in the Jaina burial ground at Sōndā.

3 The Biḷigiya Arasugaḷa Vaṁśāvaḷi refers to the expedition of a Mohammadan ruler in the reign of Ghaṇṭēndra III, the grandson of Ghaṇṭēndra II (verse 126).

ations of the old social order.[1] Added to this were the inroads made by the leaders of the Vīraśaiva movement and other rival faiths. Eventually, the chiefs of the two principalities of Biḷigi and Sōndā discarded the Jaina creed of their ancestors and became the followers of the Vīraśaiva school.

DHARWAR DISTRICT

ĀḌŪR: Two early inscriptions engraved on a single slab of stone come from Āḍūr in the Hāngal taluk. The first of these registers a gift of land made to a Jaina temple by Dharma Gāvuṇḍa; and it mentions three preceptors, Vinayanandi of the Paralūra gaṇa, his disciple Vāsudēva Guru and the latter's disciple Prabhāchandra. The second epigraph refers itself to the reign of the Western Chālukya king Kīrtivarma II and records the grant of a piece of wet land, probably to the same temple, by the local officials with the permission of the feudatory governor Mādhavatti Arasa. Prabhāchandra Gurāvar, belonging to the Chediya or Jaina temple of Paralūra received the gift.[2] This teacher is evidently identical with his namesake of the former epigraph. The records are not dated, but may be assigned approximately to the middle of the 8th century A. D. from their palaeographical set up and the allusion to the king in the latter inscription. Mādhavatti Arasa was probably a chief of the Sēndraka family. We may note here the early Jaina associations of the expression Gurāvar occurring in the name of the above teacher. Gurāvar is the same as Guravar and it has its variant in Goravaḍigaḷ. These denote preceptorship. They are met with in connection with the Jaina teachers mentioned in the Śravaṇa Beḷgoḷa inscriptions, Nos. 5, 6, 7 and 8. The feminine form of the expression, Guravi, also occurs in No. 7. All these epigraphs are dated about A. D. 700. Subsequently the term Gorava acquired specific significance denoting a class of Śaivite teachers and priests.[3]

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1 It is interesting to note how Jaina images are being honoured unwittingly by the followers of the other creeds to this day. In the village Kalkuṇi, a few miles from Sirsi, I found a fragment of the Jaina image of a Tīrthakara with the triple umbrella being adored as Guru Mūrti by an orthodox family of Brāhmaṇas.

2 Karnāṭak Inscriptions, No. 3. Paralūra mentioned in this record appears to be identical with 'greater Paralūra' mentioned in a copper plate charter dated in the third regnal year of the early Kadamba king Mṛigēśavarmā; Ind. Ant., Vol. VII, p. 35.

3 This suffix of the name evidently derived from Sanskrit 'guru' and applied to Jaina teachers is interesting. Though any teacher can be called a 'guru' or 'goravar', a convention came into being by which a particular community of Śaiva teachers, priests or mendicants came to be designated as Goravas. Goravas figure in the Karnāṭaka inscriptions from the 9th century onwards and their Śaivite affiliations are sufficiently manifest. (Ep. Ind., Vol. VII, p. 201; Vol. X, p. 67; Vol. XV, p. 92; S. I. I., Vol. VII, No, 580, etc.) The expression Gorava is met with in its Telugu form Goraga in an early Telugu inscription of the 9th century A. D.; Ep. Ind., Vol. XV, p. 157.

MULGUND: Mulgund in the Gadag taluk was a renowned centre of Jainism from early times and this is gathered from a number of epigraphs discovered here, which date from the beginning of the 10th century A. D. In A. D. 902–3 during the reign of the Rāshṭrakūṭa king Kṛishṇa II, when his official Vinayāmbudhi was governing the tract of Dhavala Vishaya or Beḷvala, Chīkārya, son of Chandrārya of the Vaiśya caste, caused to be constructed a lofty abode of the Jina, and Chīkārya's son Arasārya made an endowment of land for the maintenance of the establishment. The gift was entrusted into the hands of the preceptor Kanakasēna Sūri, disciple of Vīrasēna, who in turn was the senior pupil (maukha) of Kumārasēna belonging to the Sēna anvaya of Chandrikavāṭa. Another piece of land was bestowed on the same temple on the same occasion by the four leaders of the local guild of 360 merchants.[1]

The above information furnished by the epigraph is important in that it introduces many interesting facts. The introductory verses in the Kannaḍa literary work Chāvuṇḍarāyapurāṇa are devoted to the praise of a large number of renowned Jaina preceptors who were associated with the spiritual lineage of its author Chāvuṇḍarāya. Ajitasēna was the immediate preceptor of Chāvuṇḍarāya. He was preceded by Āryasēna or Āryanandi. This was preceded by Nāgasēna, Vīrasēna and Chandrasēna, who seem to be colleagues and co-disciples of Kumārasēna whose predecessor was Dharmasēna (verses 14 to 20). Thus postulating direct succession, it would seem that Kumārasēna was the fourth predecessor preceptor from Chāvuṇḍarāya who composed the work in A. D. 978. This would yield approximately the middle of the 9th century as the age of Kumārasēna.

CHĀVUṆḌARĀYAPURĀṆA: From his description in the Chāvuṇḍarāyapurāṇa, Kumārasēna appears to have been an eminent divine. He seems to have been connected with Mulgunda where, it is stated, he formed a resolution to observe the vow of Sanyasana with a view to attain liberation from worldly bondage. Accordingly, he repaired to the hill of Kopaṇa (modern Kopbal, Hyderabad State) and laid down his life (verse 15). In regard to his predecessor Dharmasēna, we are told that he was foremost among the Traividyas and that he earned renown from his abode at Chandrikāvāṭa (verse 14).

Now let us revert to the above inscription from Mulgund. In this epigraph Kumārasēna is referred to in highly reverential terms as 'Āchārya Kumārasēna whose feet were worthy to be worshipped by men, kings and great ascetics.' Kumārasēna, again, belonged to the Sēna lineage of Chandrikavāṭa and had a pupil in Vīrasēna. Further, this Kumārasēna lived two generations earlier than the date of the record; and this would show that his age was by

1 Ep. Ind., Vol. XIII, pp. 190 ff. In lines 7–8 of the text I would prefer to read, 'Chandrikavāṭa-S(S)ēn-ānvay-ānugāya'.

the middle of the 9th century A. D. Thus it looks fairly certain that Kumārasēna of the Mulgund epigraph and his namesake of the Chāvuṇḍarāyapurāṇa are both identical. We may also note that according to the epigraph from Mulgund Vīrasēna was the senior disciple of Kumārasēna. Vīrasēna appears to have had two disciples, viz., Kanakasēna of the inscription and Āryasēna or Āryanandi of the Chāvuṇḍarāyapurāṇa. Kanakasēna may possibly have been the senior of the two. From the manner of description in the Chāvuṇḍarāyapurāṇa it may be gleaned that Chandrikāvāṭa was a place name. The same place is referred to as Chandrikavāṭa in the Mulgund inscription and the Sēna lineage of Kumārasēna is associated with it. This shows that these teachers belonged to the Sēna lineage and hailed from the place named Chandrikāvāṭa or Chandrikavāṭa.

A RECORD ON MĀNASTAMBHA: Interesting is the revelation made by the inscription engraved on the dhvaja-stambha or flag-pillar standing in front of the temple of god Nārāyaṇa in this place[1] (i. e., Mulgund). The epigraph refers to this pillar as the Mānastambha and records its erection in A. D. 977-78. From this it is plain that the pillar belonged originally to a Jaina temple and that it was subsequently appropriated by the builders of the Nārāyaṇa temple.

MULGUND AND LAKSHMĒŚVARA RECORDS: The epigraph incised on a slab of stone found in a Jaina temple at Mulgund, furnishes valuable information regarding a line of preceptors some of whom were great scholars having specialised particularly in the treatises on grammar. These were Nayasēna and his guru Narēndrasēna. The inscription[2] is dated in A. D. 1053 during the reign of the Western Chālukya king Sōmēśvara I and registers a grant of land in favour of the Jaina temple named Tīrthada Basadi. The gift was made into the hands of Nayasēna by Beldēva, an officer in charge of peace and war. Beldēva was a devout Jaina and a disciple of Nayasēna. Nayasēna is described as having been a consummate master in all grammatical lore. His preceptor Narēndrasēna was the disciple of Kanakasēna and grand-disciple of Ajitasēna. These teachers belonged to the Sēna anvaya or lineage of Chandrakavāṭa, of the Mūla Saṁgha.

In this context we may also examine the illuminating contents of an inscription form Lakshmēśvara[3] in the adjoining region. It is dated in A D.

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1 An. Rep. on S. I. E., 1926-27, Appendix E, No 89.

2 Ep. Ind., Vol. XVI, pp. 53 ff. We may note with interest the expression 'Padmāvatiya kal occurring in this inscription (1. 33) while specifying the boundaries of the gift land. This must be the stone bearing the figure of Padmāvatī planted with a view to denote the Jaina association of the gift land. With this may be compared the expression 'Mukkoḍeya kal' occurring in an inscription from Kopbal; No. 28 of the Jaina Epigraphs (author's collection).

3 Ep. Ind., Vol. XVI, pp. 58 ff.

1081 in the succeeding reign of Vikramāditya VI and takes the genealogy of these teachers one generation ahead. After mentioning Narēndrasēna (I) Traividya and his disciple Nayasēna, who are described in identical terms as proficient in the science of grammar as in the earlier epigraph, this record introduces Nayasēna's disciple Narēndrasēna (II) who is styled Traividya-chakrēśvara. Hence on account of their contemporaneity which is supported by the analogy of details, Narēndrasēna (I) and his disciple Nayasēna of the Muḷgund and Lakshmēśvara records must be identical. One more Nayasēna is known to the students of Kannaḍa literature.[1] He is the author of Dharmāmṛita and there are reasons to believe that he was also a grammarian. This Nayasēna who is ascribed to A. D. 1112 (circa), was a resident of Muḷgund and disciple of Traividya Narēndrasēna. In his work Nayasēna praises his guru for his profound scholarship and describes how he earned the distinguishing title Traividya-chakrēśvara. These details lead us a step further and help us to equate Narēndra II of the Lakshmēśvara inscription with the namesake guru of the Kannaḍa author Nayasēna. On the strength of this identity we may call Nayasēna of Dharmāmṛita as Nayasēna II of the Sēna lineage of Chandrakavāṭa commencing with Ajitasēna.

CHANDRIKĀVĀṬA, ITS IDENTIFICATION: It may be seen from the above discussion that one and the same place is referred to in three different forms, Chandrikāvāṭa, Chandrikavāṭa and Chandrakavāṭa; and these variations must be attributed to the change in pronunciation due to the passage of time. This place may be indentified with the present day village Chāndakavaṭe in the Sindgi taluk of the Bijapur District. This village, as noticed previously, possesses some Jaina antiquities and an inscription found here, dated A. D. 1068, speaks of the setting up of the Nishidhi memorial in the name of the preceptor Māghaṇandi Bhaṭṭāraka by his disciple nun Jākhiyabbe.[2] Māghaṇandi belonged to the Sūrastha gaṇa which, as we know, was another name acquired by the Sēna gaṇa of the Mūla Saṁgha.[3] Many sections of the Jaina monastic order derived their names from the places they hailed from; for instance, Kittūr gaṇa, Navilūr gaṇa, Hanasōge anvaya, etc. Accordingly it is but natural that the preceptors discussed above were associated with the Chandrikavāṭa or Chandrakavāṭa lineage of the Sēna gaṇa on account of their ancestor Dharmasēna who was connected with Chandrikāvāṭa. We shall further see that Ajitasēna of the second epigraph from Muḷgund must be the guru of Chāvuṇḍarāya.

AJITASĒNA, HIS LINEAGE: I may at this stage pause to take a consolidated glimpse of the sources reviewed so far, viz., the Chāvuṇḍarāya-

1 Karṇāṭaka Kavicharite, Vol. I, p. 117.

2 An. Rep. on S. I. Epigraphy, Appendix E, No. 15.

3 Ind. Ant., Vol. XXI, p. 73.

purāṇa, Muḷgund inscriptions of Rāshṭrakūṭa Krishṇa II and Western Chālukya Sōmēśvara I and the Lakshmēśvara inscription of Vikramāditya VI, in addition to others bearing on the subject and try to glean the main historical facts regarding this highly distinguished monastic order of Karnāṭaka, which flourished over three long centuries maintaining its great reputation for profound scholarship and wielding considerable influence among the rank and file of the society. The monks of this order belonged to the Sēna gaṇa or anvaya of the Mūla Saṁgha. We may trace the history of the preceptors of this line from Dharmasēna onwards, some details about whom are known from the Chāvuṇḍarāyapurāṇa (verse 14). As stated above, he seems to have settled and founded a monastery at Chandrikāvāṭa or modern Chāndakavaṭe in the Bijāpur District. This was somewhere in the beginning of the 9th century A. D. It is on this, the most reasonable assumption, that we can account for the association of the expression Chandrikavāṭa or Chandrakavāṭa with some later members of this line, as found in the inscriptions from Muḷgund.[1]

Kumārasēna who was, most probably, a direct disciple of Dharmasēna, seems to have shifted his sphere of activities from Chandrikāvāṭa to Muḷgund near Gadag in the Dharwar District, may be in the later part of his career. The successors of Kumārasēna appear to have selected Muḷgund as their permanent headquarters. The Chāvuṇḍarāyapurāṇa introduces the teachers, Nāgasēna, Vīrasēna and Chandrasēna after Kumārasēna and it is very likely that these three were immediate disciples of the latter. Muḷgund inscription of Krishṇa II expressly avers that Vīrasēna was the senior disciple of Kumārasēna and further that Vīrasēna's disciple was Kanakasēna. There seems to rest some doubt in regard to the next generation of teachers and the Chāvuṇḍarāyapurāṇa is not explicit on the point. This source mentions Āryanandi or Āryasēna in the next two verses[2] (17–18); but it does not specify his relationship with the three colleague preceptors

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1 The editors of these records have evidently missed the point. Fleet suggests that Chandrikavāṭa is the name of an enclosure. The Chāvuṇḍarāyapurāṇa uses the expression 'Chandrikāvāṭa-vāsa', conveying thereby that it was a place name. Place names ending in vāṭa, vāḍa or vāḍi are common in the areas of Karnāṭaka and Mahārāshṭra and elsewhere also.

2 According to the accepted reading of verse 18 given in the Kannaḍa Sāhitya Parishat edition of the Chāvuṇḍarāyapurāṇa (1928), a teacher named Nayasēna followed Āryanandi and Ajitasēna was the pupil of Nayasēna. The other reading indicated in the foot-note makes Āryasēna the preceptor of Ajitasēna. This must be the correct reading as required by the context and other sources and we can easily equate Āryanandi of verse 17 with Āryasēna of verse 18. Compare, Jaina Literature and History (Hindi) pp. 295 and 296, n. 2.

mentioned previously. It is however likely that Āryasēna was a direct disciple of Vīrasēna. Āryasēna was succeeded by his eminent disciple Ajitasēna.

Ajitasēna was the most renowned teacher of the lineage. He was the preceptor of the Western Ganga princes, Mārasiṁha and Rāchamalla and of the reputed general Chāvuṇḍarāya. Nēmichandra Siddhānta-chakravarti, another great teacher of the age, who was also a preceptor of Chāvuṇḍarāya, pays glowing tribute to Ajitasēna in his Gommaṭasāra as the one 'who had attained perfection and was universally respected (bhuvana-guru)'. This Ajitasēna lived approximately in the latter half of the 10th century A. D. Now, if we calculate the age of Ajitasēna from the generations mentioned in the Muḷgund inscription of Sōmēśvara I, it approaches approximately the same period. So, not merely on account of this contemporaneity, but on the solid ground of the fact that both, Ajitasēna of the Chāvuṇḍarāyapurāṇa and his namesake of the Muḷgund epigraph, were constituents of the Sēna anvaya of Chandrikāvāṭa, as seen previously, we are eminently justified in assuming their identity. Ajitasēna appears to have primarily held the pontifical throne at Muḷgund, though he might have been brought into contact with other places by his spiritual activities.[1]

Mallishēṇa Sūri was a reputed scholar and author of the Mahāpurāṇa, Nāgakumāra Kāvya and other works on Tantric lore in Sanskrit. He lived by the middle of the 11th century A. D. and belonged to the monastic lineage of Ajitasēna.[2] From the colophons of these works a few more details are known regarding these preceptors of the Muḷgund monastery. In his biographical account in the Mahāpurāṇa, Mallishēṇa Sūri refers to Muḷgund as a Tīrtha or sacred resort and records the completion of the work in this town in Śaka 969 or A. D. 1047. The pedigree of Mallishēṇa as known from his other works is as follows: Ajitasēna, then his pupil Kanakasēna. The latter had two disciples Jinasēna and Narēndrasēna, and Mallishēṇa was the pupil of the former. We may here note the identity of this Narēndrasēna with Narēndrasēna I of the Muḷgund inscription. We may also incidentally observe that Mallishēṇa Sūri was well-versed in logic, grammar and poetics, besides other sciences and lores. Postulating a period of 30 years per generation the pedigree of these teachers with their approximate dates may be shown as follows:

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1 Compare, Ep. Ind., Vol. XVI, p. 53.

2 *Jaina Literature and History*, pp. 413-419.

Dharmasēna Traividya (c. A. D. 830)
(renowned at Chandrikāvāṭa)
|
Kumārasēna (c. A. D. 860)
|
Vīrasēna (c. A. D. 890)
|
- Kanakasēna (c. A. D. 920)
- Āryanandi (sēna) (c. A. D. 930)
  Ajitasēna (c. A. D. 960)
  (Chāvuṇḍarāya's guru)
  |
  Kanakasēna II (c. A. D. 990)
  |
  - Jinasēna (c. A. D. 1020)
    |
    Mallishēṇa (A. D. 1050)
  - Narēndrasēna I (c. A. D. 1020)
    |
    Nayasēna I (c. A. D. 1050)
    |
    Narēndrasēna II (c. A. D. 1080)
    (Traividya-chakrēśvara)
    |
    Nayasēna II (c. A. D. 1110)
    (author of Dharmāmṛita)

ASUṆḌI: An epigraph from Asuṇḍi[1] in the Gadag taluk, furnishes some interesting information, as it speaks of the administration of the village Pasuṇḍi (modern Asuṇḍi) by the preceptor Chandraprabha Bhaṭāra, the high priest of the Dhōra Jinālaya at Bankāpura. The village, evidently, was an endowment of the Jaina temple. The inscription is dated in A. D. 925 in the reign of the Rāshṭrakūṭa king Nityavarsha, i.e., Indra III. We may incidentally note the peculiar name of the temple, viz., Dhōra. Dhōra looks like a derivative from the Sanskrit term Dhruva, and we know that an early prince of the Rāshṭrakūṭa family was named Dhruva.

NARĒGAL: When the Eastern Ganga prince Būtuga II was entrusted with the administration of some of the northern parts of the kingdom by his ally and brother-in-law, the Rāshṭrakūṭa suzerain *Kṛishṇa III*, the former appears to have utilised the opportunity to advance the cause of the Jaina religion which was so dear to his heart. The Ganga governor's wife Padmabbarasi constructed a Jaina temple at Narēgal in the Rōṇ taluk; and in the year A. D. 950 the grant of a tank was made to the charity house attached to

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1 Bombay Karnāṭaka Inscriptions, Vol. I, part i, No. 34.

the temple by the subordinate chief Namayara Mārasiṁghayya. The gift was received by the preceptor Guṇachandra Paṇḍita, a pupil of Vīraṇandi Paṇḍita who was a disciple of Mahēndra Paṇḍita. These preceptors belonged to the Koṇḍakunda anvaya and Dēsiga gaṇa.[1]

LAKKUṆḌI; ATTIMABBE: Lakkuṇḍi in the Gadag taluk, the ancient name of which was Lokkiguṇḍi, flourished as an important Jaina stronghold. It had the privilege of having been selected as one of the centres of her munificent religious activities by Dānachintāmaṇi Attimabbe or Attiyabbe who is well-known to the students of Karnāṭaka Jainism and Kannaḍa literature. Attimabbe was the wife of the general Nāgadēva, son of Dhalla of the Vāji family. When her son Paḍevaḷa Taila, the commander of the forces, was governing the tract of Māsavāḍi, she constructed a Jaina temple at Lokkiguṇḍi and made a suitable endowment for its maintenance. The gift was entrusted into the hands of her preceptor Arhanandi Paṇḍita who belonged to the Sūrasta gaṇa and Kauṟūr gachchha.[2] The epigraph furnishing this and the following information is dated in A. D. 1007 during the reign of the Western Chālukya king Āhavamalla or Irivabeḍanga Satyāśraya and was found at Lakkuṇḍi.[3] This inscription is of great interest to the students of Jainism in Karnāṭaka. It is one of the few epigraphical records, that furnishes an elaborate account of the great pious lady of legendary fame, though many facts about her are fairly made known by Ponna in his Śāntinātha Purāṇa and Ranna in his Ajitatīrthakarapurāṇatilaka.

Attimabbe had attained sainthood by the time of this record and mysterious powers and miraculous performances were being attributed to her. This is illustrated by the seven miracles narrated about her in this epigraph. We shall notice some of them here. 1) She took a vow once to see the Kukkuṭēśvara Jina on the hill (at Śravaṇa Beḷgoḷa) without taking food. While climbing the hill she was tired; but she felt relief soon by the showers which, though untimely, were in time. 2) On another occasion fire broke out and spread like wild fire in the city. Dānachintāmaṇi sprinkled the holy water of the Jina and it was extinguished. 3) She took an irrevocable decision at one time to fast unto death unless she secured the Jina of Kuruḷapāve on the Narmadā river. Her desire was fulfilled and the Jina became her life long possession. 4) One more story is like this. At the instance of the king she walked forth into the waters of the river Gōdāvarī fearlessly with the image of the Jina upon her head; and the river stopped flowing.[4]

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1 Bomb. Karn. Inscriptions, Vol. I, part i. No. 38.

2 Not far away from Lakkuṇḍi is a village named Kaulūr in the Kopbal District of the Hyderabad State. In the inscriptions of this village the place is referred to as Kauṟūr. Kauṟūr gachchha, probably, derived the name from this place.

3 Bomb. Karn. Inscriptions (op. cit.), No. 52.

4 This miracle is referred to in an inscription of A. D. 1118, from Śravaṇa Beḷgoḷa; Ep. Carn., Vol. II, No. 73.

The Jaina temple built by Attimabbe at Lakkuṇḍi was the crowning glory of her pious achievements in temple construction; and we are told that she had erected till then 1500 Jaina shrines. We may particularly note in this connection the interesting fact that Lokkiguṇḍi was a great and prosperous Brahmanical agrahāra administered by One Thousand Mahājanas who are specifically referred to as the Dvijas and characteristically described in the epigraph as having been fond of the Vaishṇava Hymn. Pleased with the creation of the magnificent temple in their town, the Mahājanas of the place designated it as the Brahma Jinālaya saying 'this Jina is verily our Brahma'.

Jainism continued to receive due sympathy and support from the magnanimous residents of the agrahāra town of Lokkiguṇḍi at least till the end of the 12th century A. D. This may be gathered from a rapid review of a few more epigraphs discovered at Lakkuṇḍi. i) The inscription on the pedestal of an image in the Nēminātha Basadi, bearing no date, states that the image was the gift of Śaṁkhadēva of the Mūla Saṁgha and Dēva gaṇa.[1] ii) The epigraph on a stone slab found in the vacant site opposite to the Nagarēśvara temple registers the gift of a site for the charity house, made in favour of the god Tribhuvanatilaka Śāntinātha of the Vasudhaika-bāndhava Jinālaya, by the One Thousand Mahājanas of Lokkiguṇḍi.[2] iii) The inscription engraved on a pillar in the maṇḍapa of the Sōmēśvara temple,[3] records a gift of gold made by the artisans of the temple of Bharatēśvara to the god in A. D. 1118. From this it becomes clear that the pillar must have originally belonged to the Bharatēśvara temple which is no more now. iv) The epigraph on the slab built into the roof of the Gaṇēśa shrine[4] registers a gift of gold made by some merchants for the eightfold worship of the god in the Nōmpiya Basadi. The record is dated in A. D. 1185 in the reign of the Western Chālukya king Tribhuvanamalla Sōmēśvara IV. The slab bearing the inscription must have been formerly set up in the Jaina temple and subsequently used in the construction of the temple of Gaṇēśa after the former fell into disuse.

HOSŪR: The epigraph[5] engraved on a slab built into the roof of the Śiva temple at Hosūr in the Gadag taluk introduces a line of eminent teachers who belonged to the Yāpanīya Saṁgha. The name of the gaṇa is lost on account of the damaged condition of the record. Āycha Gāvuṇḍa was a devout Jaina and he constructed a Jaina temple in memory of his deceased wife Kañchikabbe at Posavūr which was his native place. To this temple

1 An. Rep. on S. I. Epigraphy, 1926-27, Appendix E, No. 31.
2 Ibid., No. 34.
3 Ibid., No. 33.
4 Ibid., No. 53.
5 Bomb. Karn. Inscriptions, Vol. I, part 1, No. 65.

he made a gift of areca-nut garden and house-sites laving the feet of the preceptor Nāgachandra Siddhānti in the year A. D. 1028–29, during the reign of the Western Chālukya king Jagadēkamalla I, when Rēvakabbarasi, wife of the governor Vāvaṇarasa was administering Posavūr. Nāgachandra Siddhānti was a preceptor of great reputation, being the pupil of Jayakīrti. An earlier preceptor of the line who bore the epithet Traividyadēva, is also mentioned in the inscription.

MUGAD; YĀPANĪYA PRECEPTORS: A record from Mugad in the Dharwar taluk reveals the existence of another important and well-established line of teachers of the Yāpanīya sect in that area. The epigraph is dated in A. D. 1045 in the reign of Śōmēśvara I and registers the gift of lands made by the local official Nārgāvuṇḍa Chāvuṇḍa Gāvuṇḍa in favour of the Samyaktvaratnākara Chaityālaya constructed by him at Mugunda, for maintaining the repairs and feeding the visitors of the four castes. The gift was received by the senior preceptor Gōvardhanadēva. This teacher belonged to the Kumudi gaṇa of the Yāpanīya Saṁgha. The inscription furnishes elaborate genealogical history of these teachers; but on account of the damaged condition of the epigraph in some parts, the successive relationship of some of the preceptors is not clear and the names of some of the intervening teachers appear to have been lost.

The earliest teacher mentioned is Śrīkīrti. After two or three names which are lost, comes Prabhāśaśāṅka or Prabhāchandra. Ēkavīra, Mahāvīra, Siṁhanandi (?) and Narēndrakīrti appear to have been the brother teachers of Prabhāchandra. The name of Prabhāchandra's disciple seems to be Nāgachandra. The co-preceptor of the latter was Niravadyakīrti, who seems to have had a large number of colleagues who were almost contemporary. They were Vasudēva Svāmi, Pārśvadēva Svāmi, Śubhachandra, Mādhavachandra, Bāḷachandra and Rāmachandra. Rāmachandra had two disciples in Munichandra and Ravikīrti. After this we are introduced to the succession of Niravadyakīrti. He was followed by Gōvardhanadēva. Next comes Anantavīrya whose relationship with Gōvardhanadēva is not clear. Kumārakīrti was the co-teachar of Anantavīrya and Dāmanandi was the former's disciple. Dāmanandi again had a brother teacher in Traividya Gōvardhanadēva whose disciple was Dāmanandi Gaṇḍavimukta. At the time of the gift mentioned before Traividya Gōvardhanadēva was the senior priest and pontiff controlling the affairs of the monastic organisation with its congregation of monks and lay disciples.

The family of Nārgāvuṇḍa Chāvuṇḍa Gāvuṇḍa was a zealous adherent of the Jaina doctrine and this is attested by the following details. Mahā-

1 Bomb. Karn. Inscriptions, Vol. I, part i. No. 78.

sāmanta Mārtanda was the grandson of this Chāvuṇḍa. He subsequently repaired the temple constructed by his grandfather and erected a theatrical hall attached to it. This Mārtanda, we are told, was a worshipper of the goddess Padmāvatī. We may also note incidentally that Mugunda (modern Mugad) was situated in Mugunda Thirty which formed part of Mahārājavāḍi Nāḍu in the province of Palasige Twelve Thousand. This territory was under the administration of the Kadamba feudatory Chaṭṭayyadēva.

MORAB: Morab in the Navalgund taluk appears to have been an important seat of the preceptors of the Yāpanīya sect. This is disclosed by a Nishidhi memorial found in the place.[1] The record on the memorial stone states that Nāgachandra Siddhāntadēva, the pupil of Jayakīrtidēva of the Yāpanīya Saṁgha, expired in Śaka 981 (A. D. 1059) by the rite of Saṁnyasana in the Ghaṭāntakiya Basadi. Nāgachandra is praised as a great scholar and he bore the significant title Mantrachūḍāmaṇi. The memorial was set up by Kanakaśakti Siddhāntadēva, disciple of Nāgachandra.

JĀVŪR: Interesting is the information furnished by an inscription from Jāvūr[2] in the same taluk. We know from the record that the village Jāvūru had been endowed formerly to the temple of Jvālāmālinī at Navilugunda, constructed by Jayakīrtidēva. The gift was subsequently renewed and made over to Sakalachandra Bhaṭṭāraka. The teachers, Jayakīrti and Sakalachandra, seem to have belonged to the Yāpanīya sect. It would appear from the information of this and the previous epigraph that the area of the Navalgund taluk was a stronghold of the Yāpanīya teachers who were advocates of the cult of Jvālāmālinī and proficient in the occult lore.

SORAṬŪR: Coming to the reign of Bhuvanaikamalla or Sōmēśvara II we meet with an important official and feudatory governor who was a devout supporter of the Jaina faith. This was general Baladēvayya of the Ganga extraction, lord of the agrahāra town Saraṭavura, who bore the titles Mahāsāmantādhipati, Mahāpradhāna, Hēri-sandhivigrahi, etc. He was a younger brother of Beḷdēva who appears to be identical with the namesake of the Muḷgund inscription of Sōmēśvara I. Baladēvayya constructed a Jaina temple at Saraṭavura (modern Soraṭūr, Gadag taluk), which was named after him. To this temple he made a gift of land and it was entrusted into the hands of the nun Huḷiyabbājjike who must have been the managing trustee of the establishment. This nun was the disciple (śishyinti) of Siriṇandi Paṇḍita of the Sūrastha gaṇa and Chitrakūṭa anvaya.

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1 An. Rep. on S. I. Epigraphy, 1928-29, Appendix E, No. 239.

2 Ibid. No. 228.

Sirinandi Pandita was the disciple of Kanakanandi Saiddhāntika who had a colleague in Sakaḷachandra. Chandranandi was the preceptor of Sakaḷachandra whose pupil was Dāvanandi. As a rule, the male members of the monastic order are found to be in charge of the temples as the superintending priests; and so this instance of a nun holding that office is invested with peculiar interest. Baladēvayya's guru was Nayasēna who appears to be identical with Nayasēna I of the Mulgund and Lakshmēśvara records discussed above. The epigraph furnishing this information hails from Soraṭūr[1] in the Gadag taluk and is dated in A. D. 1071.

GUḌIGERE: Soon after this we meet with another member of the female section of the monastic order, who played a prominent rôle in a religious transaction, though her part is not as responsible as that of Huḷiyabbājjike of the above record. This was Ashṭōpavāsi Kantiyār who figures in an inscription from Guḍigere[2] in the Dharwar taluk, dated in A. D. 1076. She was a disciple of the eminent and highly influential preceptor Śrīnandi Paṇḍita. At the instance of her teacher she made a gift of land for the benefit of the temple of Pārśvanātha at Dhvajataṭāka which is a Sanskritised name of Guḍigere. Ashṭōpavāsi Kantiyār, it may be noted, is not a personal name, but an epithet connoting 'the nun of eight fasts.'

ḌŌṆI: Ḍōṇi in the Muṇḍaragi Pēṭhā was a conspicuous abode of the Jaina doctrine during the period of the 11th to the 13th century A. D. This town whose ancient name was Drōṇāpura, was being administered by Lakshmī Mahādēvī, the senior queen of Vikramāditya VI, in A. D. 1097. In that year a Jaina temple was constructed in this place by a merchant named Sōviseṭṭi who made a gift of land for its maintenance into the hands of the preceptor Chārukīrti Paṇḍita, the disciple of Munichandra Traividya of the Yāpanīya Saṁgha and Vṛikshamūla gaṇa.[3] Besides the temple constructed by Sōviseṭṭi, a few more Jaina temples must have existed in this place formerly; but they have been wiped out of existence in course of time. This is revealed by the solitary idol of Pārśvanātha lying in a desolate condition in front of the Māruti temple and by the inscription engraved on its pedestal.[4]

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1 Bomb. Karn. Inss., Vol. I, part i, No. 111. The name of the nun Huḷiyabbājjike is interesting. Huḷiyabbe was her proper name and the suffix Ajjike from Sanskrit Āryikā (Āryā) is a Jaina conventional term connoting a nun. It may be compared with its other equivalents, Ajji, Ajjiā, Āryāṅganā, etc., we have already met with.

2 Ind. Ant., Vol. XVIII, pp. 35 ff. The nun Ashṭōpavāsi Kanti is referred to as the 'śishyinti' of Śrīnandi in the record, which means 'a female disciple', being the Kannaḍa feminine from of 'śishya.' Fleet who had edited this record has missed this correct sense (see p. 38).

3 An. Rep. on S. I. Epigraphy, 1927-28, Appendix E, No. 74.

4 Ibid., No. 81.

The epigraph refers to the Basadi of Marudēvi Avve and states that the image of Pārśvanātha was installed therein by the revenue official (Śrīkaraṇādhiśa) Boppaṇa in A. D. 1269, when Tipparāja was governing the entire Karṇāṭa Maṇḍala. The name of the temple is interesting. Marudēvī, as we know, was the mother of the first Tīrthakara Ṛishabhanātha; and so the temple might have been erected to celebrate her sacred memory. Or else, it derived the name from a local lady of some distinction who was directly or indirectly associated with its construction.

NĪRALGI: An inscription from Nīralgi in the Hāvēri taluk registers a gift of land to the temple of Mallinātha Jinēśvara constructed by him in his village Nērilage by the regional administrative official (Nāḷprabhu) Mallagāvuṇḍa. The record is dated in A. D. 1147 in the reign of Pratāpachakravarti Jagadēkamalla II and mentions the Digambara Jaina teacher Hariṇandidēva of the Mūla Saṁgha, Sūrastha gaṇa and Chitrakūṭa anvaya.[1]

MANGUṆḌI: Manguṇḍi in the Dharwar taluk rose to distinction as a conspicuous seat of the Jaina faith during the age of the 12th and 13th centuries A. D. It owned a famous Chaityālaya which was known as Nagara Jinālaya. This shrine seems to have been consecrated to the deity Pārśvanātha. The temple was under the management of the preceptors of the Yāpanīya sect. The Bhavyas or the lay followers of the faith residing in the village, inspired by religious fervour, made a series of grants for the benefit of the local temple. Preceptor Bāhubali Siddhāntidēva who was the trustee of the temple, received these gifts. The inscription furnishing these details refers to the reign of Jayakēsi III who was a prince belonging to the feudatory family of the Kadambas of Goa. The epigraph bears more than one date the last of which may be approximately equated with A. D. 1215. The record mentions the names of two generations of preceptors of Bāhubali. One of them appears to be Ēkavīryāchārya and the name of his pupil is unfortunately obliterated. The village Manguṇḍi is referred to in the epigraph as Maṇiguṇdi or Maṇigundage and also by the Sanskritised appellation Māṇikyapura.[2]

GARAG: Garag, another village in the same taluk, appears to have been a resort of the preceptors belonging to the Kumudi gaṇa of the Yāpanīya Saṁgha. This fact is disclosed by two inscriptions[3] found in that village. One of the epigraphs is much damaged and the other records the death of a teacher named Śāntivīradēva by the vow of Samādhi. The precise dates

1 An. Rep. on S. I. Epigraphy, 1933-34, Appendix E, No. 61.

2 Ibid., 1926, Appendix C, No. 439 and George M. Moraes: Kadamba Kula, Appendix III, No. 6.

3 Ibid., Nos. 441 and 442.

of these records cannot be ascertained, but they may be assigned approximately to the period of the 12-13th century A. D.

SHIRŪR: An inscription has been found engraved on the pedestal of a Tīrthakara image at Shirūr in the Kundgōḷ taluk of the former Jamkhaṇḍi State. The epigraph[1] which might be ascribed approximately to the period of the 12th century A. D., states that the image of Pārśvanātha Bhaṭṭāraka was presented by Kāḷiseṭṭi to the Kusuma Jinālaya of the Yāpanīya Saṁgha and Vṛikshamūla Saṁgha (evidently a mistake for gaṇa). We may note here with interest the specific attribution of the temple to the Yāpanīya sect.

KAḌAKŌḶ: Kaḍakōḷ in the Hāvēri taluk appears to have been a fairly prominent Jaina locality many of whose residents and local officials were Jaina by persuasion. This may be seen from a number of stones and pillars bearing inscriptions, set up as Nishidhis to commemorate the deaths of the men and women devotees of the faith, found in the place. These epigraphs are dated in the 13th century A. D., and speak of the preceptor Śrīnandi Bhaṭṭāraka of the Mūla Saṁgha and Sūrastha gaṇa, who appears to have been wielding ecclesiastical authority over the tract.[2]

KĀṆŪR GAṆA: Two undated inscriptions, one from Kalkēri in the Muṇḍargi Pēṭhā and another from Kāginelli in the Hirekerūr taluk, furnish information regarding the religious institutions of two monastic sections of the Kāṇūr gaṇa. The former, engraved on the pedestal of a lost image, states that Hāli Gāvuṇḍa, disciple of Bhānukīrti Siddhāntadēva of the Mūla Saṁgha, Koṇḍakundānvaya, Kāṇūr gaṇa and Tintriṇi gachchha, constructed a temple for Akalaṅkachandra Bhaṭṭāraka of Kalkeṟe, and installed the image of Pārśvanātha therein.[3] The latter, whose provenance is revealing, having been engraved on the belt of a sculptured pillar built into the wall of the tomb of Bhaṇḍārikēri Svāmi (of the Brahmanical order) in front of the Ādikēśvara temple, registers gift of the pillar to the Basadi of the Kāṇūr gaṇa and Mēshapāshāṇa gachchha by the warrior chief Ādityavarma.[4] The epigraphs may roughly be ascribed to the period of the 13-14th century A. D.

SANGŪR: An inscription from Sangūr[5] in the Hāvēri taluk contains interesting information about a distinguished Jaina family that flourished here. When Harihara II was ruling at Vijayanagara and his provincial governor Mādhava was in charge of the administration of Gōvā Nagari, the latter had a

1 An. Rep. on. S. I. Epigraphy, 1938-39, Appendix E, No. 98.
2 Ibid., 1933-34, Appendix E, Nos. 51 and 53; Ind. Ant., Vol. XII, pp. 100-102.
3 Ibid., 1927-28, Appendix E, No. 51.
4 Ibid., 1933-34, Appendix E, No. 28.
5 Ibid., 1932-33, Appendix D, No. 105.

general named Jaina Mallapa. This Mallapa received gift of the village Changāpura (modern Sangūr) from his superior, probably, for his faithful services Mallapa died at Gutti in the cyclic year Nala corresponding to A. D. 1377. His son was Sangamadēva. He also died in course of time by drowning himself in the sea in A. D 1395. Sangamadēva's son Nēmaṇṇa made a gift of land to the temple of Pārśvanātha of Sangūr for conducting worship to the tombs of his ancestors who had died by the vow of voluntary death. The epigraph may be roughly ascribed to the 15th century A. D.

THE ŚILĀHĀRAS OF BĀSAVURA: A petty family of the Śilāhāra stock was ruling in this area for more than four centuries and it deserves to be noticed that the members of this house consistently maintained their devotion to the Jaina doctrine. On account of their association with the administration of the area of Bāsavura, they may be conveniently called the Śilāhāras of Bāsavura.[1] Their praśasti avers that they were born in the lineage of Jīmūtavāhana and belonged to the Khachara race; and from the other epithets therein it may be gathered that they bore the serpent emblem on their banner and were worshippers of the goddess Padmāvatī.

The earliest known member of this house was Kaliyammarasa who was holding the office of Nāḷgāmuṇḍu in the reign of the Rāshṭrakūṭa emperor Amōghavarsha Nṛipatunga in the 9th century A. D. During the subsequent regimes of the Western Chālukyas of Kalyāṇa and the Yādavas of Dēvagiri the status of this family seems to have been raised; for the then members of this house are seen styling themselves as the Mahāsāmantas and the Mahāmaṇḍalēśvaras. These chiefs held authority essentially over the tract of Bāsavura consisting of 140 villages, which appears to have been their native region. This fact is frequently mentioned in the epigraphs. Inscriptions referring to their activities hail from Kōḷūr, Dēvagōri and other places in the Hāvēri taluk.[2]

GUTTAS: Another family of petty chiefs living in this area, who gained some prominence in the history of Karnāṭaka in the 11-12th century A. D., lent their support to Jainism. These were the Guttas of Guttal. This is gathered from an inscription found at Guttal in the Hāvēri taluk. The epigraph, dated in A. D. 1162, refers to the rule of the Mahāmaṇḍalēśvara Vikramādityarasa of the Gutta house and registers a gift of land made by him to the temple of Pārśvanātha constructed by Kōtiseṭṭi. The record

1 Bāsavura which was the headquarters of these chiefs may be identified with the modern village Hire Bāsūr in the Hāngal taluk. I have explored the place personally. It possesses traces of an old fort on the overhanging hill and other antiquities. The place is referred to as Vyāsapura in a local inscription of the 12th century A. D.

2 An. Rep. (op. cit.), 1932-33, Appendix D, Nos. 10, 12, 19, 24, 32, etc.; and Ep. Ind., Vol. XIX, pp. 180 ff.

also mentions two teachers, Sōmēśvara Paṇḍita and Maladhāridēva of the Pustaka gachchha.[1]

AGE OF DECADENCE: The downfall of Jainism was partly due to the violent activities of the followers of the rival faiths and Karnāṭaka was not free from outbursts of religious persecution. Other calamities also were added to this. These observations are substantiated by a few epigraphs noticed in this area. An inscription from Aṇṇigēri[2] in the Navalgund taluk registers a gift of land to the god Trikūṭēśvara of Gadag. The record is dated in A. D. 1184 in the reign of Tribhuvanamalla Sōmēśvara IV, the last ruler of the Chālukya house, and states that the gift was entrusted to the care of Vīra Goggidēvarasa. This trustee of the Śaivite temple appears to have been a local chief of some importance; and what is significant in the context is the display of the titles of this dignitary in the inscription, such as 'a death to the Jainas', 'an eagle to the Jaina snake'. This shows that hostile propaganda against the followers of the Jaina doctrine had been organised and the movement of persecution was already afoot in the country by the latter part of the 12th century A. D. This is further confirmed by the evidence of the famous inscription at Ablūr[3] in the Hirekerūr taluk, which graphically narrates the victories gained by that unflinching advocate of the Śaivite faith, Ekāntada Rāmayya, against the adherents of Jainism by violent methods reinforced by mysterious miracles. The Ablūr record is placed approximately by the end of the 12th century A. D.

Jaina religious institutions and works of art must have also become victims of the forces of vandalism let loose in the country in the wake of foreign invasions. Revealing in this context are the incidents recorded in two inscriptions at Mulgund. One found on a pillar in the Pārśvanātha temple,[4] refers to an encounter with the Mohammadans who burnt the temple of Pārśvanātha and states that the preceptor Sahasrakīrti, disciple of Lalitakīrti Āchārya of the Dēsi gaṇa, Hanasōge anvaya and Pustaka gachchha, died in the fight. Another on a pillar in the Chandranātha Basadi[5] states that Bandāmbike, wife of Nāgabhūpa, reconsecrated the image of Arhat Ādinātha, which was polluted by the Mohammadans. The former epigraph bears no date and the latter is dated in A. D. 1675. It is not known whether the two records allude to one and the same raid by the Mohammadan aggressors or to two assaults on different occasions.

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1 An. Rep. (op cit.), No. 51.
2 Ibid., 1928–29, Appendix E, No. 207.
3 Ep. Ind., Vol. V, pp. 237 ff.
4 An. Rep. (op. cit.), 1926–27, Appendix E, No. 92.
5 Ibid., No. 93.

4. Madras Karnāṭaka

Bellary District

ADONI: The area of the Adoni taluk appears to have come under the influence of Jainism at an early age and some of the Jaina relics preserved here deserve to be noted. On the Bārakilla Hill at Adoni exists a rock-cut Jain temple which has treasured sculptures of the Tīrthakaras seated in a row, carved in the rock. In the hill fort of Adoni has been discovered the figure of Pārśvanātha with writing inscribed on the rocky side. On a rock at Hālaharavi, a village in the Adoni taluk, has been found an important inscription of the Rāshṭrakūṭa regime.[1] It states that when Chandiyabbe, the queen of Kannara, was administering the district of Sindavāḍi One Thousand, she constructed a Jaina temple at Nandavara and made suitable provision for its maintenance. Mention is made of a teacher named Padmanandi. The record is dated in Śaka 854 or roughly A. D. 932 in the reign of Nityavarsha who might be Indra III. There seems to be some discrepancy in regard to the date. Kannara referred to above might be Kṛishṇa III who appears to have been holding some subordinate position as a junior prince at the time.

KŌGAḶI: Kōgaḷi in the Haḍagalli taluk was an important centre of Jainism from early times. Though the earliest inscription disclosing the prevalence of the faith here, belongs to the 10th century A. D., its history goes back to a still earlier age. The inscription on a slab set up near the Basti[2] or Jaina temple is dated in A. D. 992 in the reign of Āhavamalla or Taila II, the founder of the Western Chālukya dynasty of Kalyāṇa. At that time the king was on his southern expedition and, having captured 150 royal elephants of the Chōḷa king, had encamped at Rodda in the modern Anantapur District. The epigraph describes in detail the settlement of the revenue by allotting the lands and fixing the taxation for the several tenants of Kōgaḷi, as sanctioned by the king. In this connection mention is made of the pontiff Gaṇadharadēva Bhaṭṭāraka who was the supreme religious head of the locality (sthānādhipati). An extensive area comprising several thousand acres of land was alienated and it was prescribed that the income derived from the transactions connected with the titles of land, etc., within the municipal limits of the town, should be utilised for the benefit of the local Jaina temple.

The epigraph found on another slab in front of the same Basti,[3] furnishes interesting information in regard to the origin of the temple and

1 An. Rep. (op. cit.) 1916, Appendix B, No. 540.
2 S. I. I., Vol. IX, part I, No. 77.
3 Ibid., No. 117.

takes the history of the place several centuries back. It is stated that the temple was caused to be constructed by Durvinīta who may be identified with the Western Ganga king of the name who ruled in the 5th century A. D. The epigraph registers a gift of land to the temple by the preceptor Indrakīrti for imparting education. Indrakīrti belonged to the Dēsi gaṇa of the Mūla Saṁgha and seems to have been an eminent scholar being respected even in the royal court. The inscription refers itself to the reign of Sōmēśvara I and bears the date A. D. 1055.

This inscription comprises an important land mark in the history of Kannaḍa literature and deserves to be studied for its literary merit, particularly the portion relating to the praśasti of Indrakīrti composed in the elegant Ragaḷe metre. This praśasti constitutes an independent piece by itself and appears to have been inserted in the record by an admirer of the preceptor, who owned some skill in the art of poetic composition. Harihara (circa A. D. 1200) was the first great poet in Kannaḍa who appropriated the Ragaḷe metre successfully for his narrative compositions on an extensive scale and these are appreciated for their lucidity and easy flow. But here is an unknown poet, the author of the praśasti, who anticipated Harihara being anterior to him by a century and a half. The Jaina environment of the Ragaḷe composition which is usually attributed to the Vīraśaiva authors, also, deserves attention. Lastly, the name of the metre, as specifically mentioned in the epigraph, is Tōmara Ragaḷe, whereas the same is more familiarly known as Lalita Ragaḷe to the students of Kannaḍa literature.[1]

After a gap of over two centuries we again obtain a glimpse of the state of Jainism in this place (i. e., Kōgaḷi) from inscriptions engraved on the pillars of the same Basti (Jaina temple) noticed previously. Both these records bear identical dates and refer themselves to the reign of the Hoysaḷa king Rāmanātha. The epigraphs catalogue a series of grants made in the form of money for the daily ablution of the god Chenna Pārśvanātha. The donors consist of several devotees including ladies, hailing from different regions and belonging to various classes of the society, such as local officials and chiefs, civil and military functionaries and prominent merchants. We may note with interest the following places associated with the names of the donors; Kollipāki (Hyderabad State), Hāniya, Koṭṭūr (Bellary Dt.), Hoḷagunde Sindavige (Sindagi, Bijapur Dt.), Uchchangi (Mysore State), Lokuṇḍi (Lakkuṇḍi, Dharwar Dt.), Sōge (modern Sōgi, Bellary Dt.). The most significant fact to be noted is the reference to this place in

1 I have discussed in detail this topic along with others in my article entitled 'Epigraphy and Literature', published in the Kannaḍa Sāhitya Parishat Patrike, 1946, June.

these inscriptions as a Tīrtha (Kōgaḷiya Tīrtha) or 'holy centre', pointing to its religious importance. The inscriptions[1] are dated in A. D. 1276.

At the top of one of these epigraphs is an incomplete piece of writing made up of one verse in the Anushṭubh metre in Sanskrit and unfinished part of another. It commences with the description of Kanakanandi Muni of the Sāmanta Jinālaya of Kollāpura and introduces his disciple Prabhāchandra. It is not possible to explain, precisely, the purpose of this superscript and why it was left incomplete. But we are already aware of these teachers from the Terdāḷ record, and it is likely that they were in some way connected with this renowned religious centre in the south.

An eminent Jaina preceptor of Kōgaḷi figures in an epigraph from Sōgi[2] in the same taluk. But unfortunately on account of the damaged condition of the record we are not in a position to make out the necessary details about him. The inscription may be referred to the reign of the Hoysaḷa king Vīra Ballāḷa II (A. D. 1173-1220). It registers a gift of land to the teacher Ubhayāchārya of Kōgaḷi, who belonged to the Mūla Saṁgha, Dēsi gaṇa and was connected with the monastic order of Hanasōge.

NANDI BĒVŪRU : Nandi Bēvūru, now an ordinary village in the Harapanahaḷḷi taluk, was a famous stronghold of the Jaina faith which attracted even members of the royal family and officers of state. In this place was residing in the 11th century A. D. a renowned Jaina teacher familiarly known as the Ashṭōpavāsi Bhaṭāra or 'the preceptor of eight fasts.' The temple constructed by this teacher at Bēhūru (modern Nandi Bēvūru) was recipient of a gift of extensive land from the chief Jagadēkamalla Noḷamba Brahmādhirāja who was a member of the Noḷamba-Pallava royal family and governor of the region. The local officials and the Brāhmaṇa representatives of the locality readily accorded their assent to this religious transaction. Another member of the distinguished royal house, who held the fief of Kōgaḷi Nāḍu, by name Ghaṭṭiyarasa Iriva-Noḷamba Narasiṁghadēva, caused to be constructed a Dēhāra or sacred abode[3] in the same place and bestowed it to the teacher. This teacher belonged the Mūla Saṁgha, Dēsiga gaṇa, Postaka gachchha and seems to have had a disciple named Vīranandi. The epigraph[4] furnishing this information is dated in A. D. 1054 in the reign of the Western Chāḷukya king Sōmēśvara I.

MANNĒRA MASALEVĀḌA: Mannēra Masalevāḍa, another village in the same taluk, sprang to fame in the 13th century A. D. on account of the

1 S. I. I., Vol. IX, part I, Nos. 346-347.
2 Ibid., No. 360.
3 Dēhāra may be derived from Sanskrit 'Dēvagṛiha.'
4 S. I. I., Vol. IX, pt. I, No. 115.

pious works of a distinguished lady and her faithful son. Kaṁnāyi, mother of Kēśava Paṇḍita, who was minister of the provincial governor Sāḷiveya Tīkamadēva, had constructed a Jaina temple dedicated to Pārśvanātha at Mosaḷevāḍa. It was subsequently repaired by Kēśava Paṇḍita and on this occasion a gift of land was made for the service of the temple by the local chief Bhairavadēva with the cooperation of his officials and residents of the place. The endowment was left in the management of the preceptor Vinayachandra, disciple of Nēmichandra Rāvuḷa, of the Mūla Saṁgha, Dēsi gaṇa and Postaka gachchha. It is of particular interest to note that the donor Bhairavadēva was a devotee of the god Chenna Kēśava and 'an ornament of the Vaishṇava lineage'. The inscription[1] disclosing these facts refers itself to the reign of the Dēvagiri Yādava king Rāmachandradēva and bears the date A. D. 1297.

KUḌATANI: Kuḍatani is a notable place in the Bellary taluk, which owns Jaina antiquities consisting of temples and sculptures.

RĀYADURG: Rāyadurg, the headquarters of the taluk of the name, appears to have been a resort of the Jaina religion and specifically of the adherents of the Yāpanīya sect at a later period. This is disclosed by the epigraph engraved on the pedestal of the Rasāsiddha images in the locality. After referring to the construction of a Nishidhi, the inscription mentions the names of eight persons who were, possibly, authors of the sculptures. Among them were Chandrabhūti of the Mūla Saṁgha and Chadrēndra, Bādayya and Tammaṇa of the Yāpanīya Saṁgha.[2]

ANANTAPUR DISTRICT

KOṆḌAKUNDE—KONAKOṆḌLA: Now I approach in a solemn mood a unique place of great antiquity in the history of South Indian Jainism, though many of its mysteries are not fully revealed to us on account of the chequered activities of Time. I have visited the place in person and studied its antiquities carefully. The results of my investigations which are reinforced by the impressions I gathered about the place during my visit may be summarised as follows.

Modern Konakoṇḍla is a village about four miles towards south from the Guntakal Railway Station, situated in the Gooty taluk of the Anantapur Dt. Konakuṇṭla is another variant of the place name. The former is the official appellation of the locality and to all outward appearance it looks as though it is a Telugu village. But the fact that this is only a later metamorphosis brought about by the impact of Āndhra culture and that the

1 S. I. I., Vol. IX, pt. I, No. 387.
2 An. Rep. on S. I. Epigraphy, 1914, Appendix B, No. 109.

place originally belonged to Karnāṭaka proper, is vouched not only by the Kannaḍa epigraphs discovered in this place, but also by its earlier name Koṇḍakundi still in use among the less sophisticated inhabitants of the region. It is known from the early epigraphs discovered here that Koṇḍakunde was the ancient name of the place.

The original name of the place appears to have been Koṇḍakunda or Koṇḍakunde which is a purely Kannaḍa term. Whereas place names ending in 'kunda' or 'gunda' are rare in the Āndhra parts, such are rather common in Karnāṭaka; for instance, Nargund, Navalgunda, Hungund, etc. Similarly, a large number of place names ending in 'kunram' can be traced in the Tamil country. 'Kunda' of Kannaḍa may be equated with 'kunram' of Tamil and these mean 'a hill'. But when they form components of a place name, we may interpret them as 'a hill settlement'. Koṇḍa also means a hill in Kannaḍa. Now the whole expression Koṇḍakunda may be construed to convey the sense of 'a place situated on or near a hill'. This description eminently suits even the present-day location of the village which lies in close proximity of a range of hills. Indications, however, are not lacking to assume that the early settlement of the village[1] commenced on or in the hill range itself.

I have discussed fully the history of Kopaṇa or modern Kopbal in the Hyderabad State, as a supremely holy resort of the Jaina religion, below in Parts I and III of the Jaina Epigraphs. Konakoṇḍla or Koṇḍakunde resembles Kopaṇa in many respects. Firstly, both are situated in the hills which are similar to each other in their natural formation and picturesque topographical set up. These hills possess sheltering spots like the natural caves and caverns. Consequently, they comprise fitting resorts for the ascetics performing austerities in seclusion and retirement. Secondly, both have treasured antiquities of the Jaina creed. As we shall see presently, like Kopaṇa, Koṇḍakunde also was renowned as a Tīrtha or sacred place in the mediaeval age. Thirdly, except in faint memory in some quarters, the eminence of Koṇḍakunde, like that of Kopaṇa, has been almost completely forgotton and remained unknown to the followers of the Jaina religion.

ANTIQUITIES: Now I would examine the antiquities. Most of the Jaina antiquities of Konakoṇḍla are to be traced in the hillock called Rasāsiddhula Guṭṭa, about two furlongs towards the north of the village. Rasāsiddhula Guṭṭa (in Telugu) means 'the hill of the Alchemists' and this name is

1 The fact that there were more than one settlement of the village is discolsed by the allusion to Kiṟiya Koṇḍakunde or minor Koṇḍakunde occurring in the inscription on the hilllock Kailāsappa Guṭṭa; S. I. I., Vol. IX, pt. i, No. 150, line 29.

significant.[1] On the top of the hillock is a shrine made up of improvised short walls on three sides and without roof. In this shrine are installed two images of Tīrthakaras in standing postures, with triple umbrellas and attended by the Śāsanadēvatās. The sculptures are made of reddish granite stone and measure about 2½ feet in height. They may be roughly attributed to the period of the 13th century A. D., if not earlier.

According to the popular belief these icons of Tīrthakaras represent the Rasasiddhas or the mystic sages endowed with the art of alchemy. From their unfailing and repeated experiences, the villagers have learnt to recognise the efficacy of these deities possessing miraculous powers. Whenever the rains fail or are delayed, the inhabitants hold prayers and make their offerings in honour of these saints. And then, even before the pilgrims have left the hallowed precincts, they are favoured with the propitious rain.

On a rock behind the shrine of the Rasasiddhas or the Tīrthakaras is engraved a big figure of the Jina standing on a lotus. Another rock nearby bears the engraved diagram of a circular Yantra possessing mystic significance.

INSCRIPTIONS: Several boulders not far away from the above shrine contain inscriptions incised on their rocky sides. Some of the epigraphs are in archaic characters of the 7th century A. D., while others belong to the age of the 10–11th century A. D. A few of the records at least could be definitely stated to be Jaina. An early epigraph roughly of the 7th century A. D. refers to 'one revered by Singanandi.' The name of the revered person is not disclosed. But it is apparent that he must have been a venerable personality, most probably, the preceptor of Singanandi; and very likely the epigraph was carved by Singanandi himself. Another inscription of about the 10th century A. D. states that it was the Nishidhi memorial of the teachar Nāgasēnadēva. A third epigraph of about the 16th century A. D. mentions Śrī Vidyānanda Svāmi who is probably identical with the great Jaina scholar Vādi Vidyānanda[2] who flourished in the 16th century A. D. It is stated about this Vādi Vidyānanda that he held great festivals in Kopaṇa and other Tīrthas.[3] If the above surmise be correct, Vādi Vidyānanda might have performed

1 The Jaina monks indulged in the practices of the Tantric cult and engaged themselves in alchemist pursuits in the later age of Jainism in South India. The above name is probably reminiscent of this state of affairs.

2 I may offer an alternative suggestion also. If, on palaeographical consideration, the record is to be placed in the 14th century A. D., then Śrī Vidyānanda Svāmi would most probably be identical with his namesake of the Maḷkhēḍ inscription; see below, the Jaina Epigraphs, No. 14.

3 Ep. Carn., Vol. VIII, Nagar 46

some religious ceremony at Koṇḍakunde also; because it was considered a Tīrtha and associated with the sacred name of the great teacher Koṇḍakunda.

We may next review here two more epigraphs found in other places at Konakoṇḍla. The inscription[1] engraved on a slab on the hillock called Kailāsappa Guṭṭa, registers a gift of land, flower-garden and house-sites for the benefit of the temple named Chaṭṭa Jinālaya. This was constructed at Koṇḍakundeya Tīrtha by a lady named Nālikabbe in memory of her deceased husband. The gift was made by Mahāmaṇḍalēśvara Jōyimayyarasa who was governing the tract of Sindavāḍi One Thousand in A. D. 1081 in the reign of the Western Chālukya king Vikramāditya VI. It is of particular interest to note that the place is referred to in this record as a Tīrtha, Koṇḍakunde being the name of the place. We may also note the establishment of the Jinālaya in this place.

Another inscription[2] was found on a slab set up in front of Ādi Chennakēśava temple in the village. The record is, unfortunately, damaged and worn out and so its purport cannot be properly made out. It is a Jaina record. It commences with the familiar invocation to the Jinaśāsana. The next few lines (ll. 3–10) seem to have contained the description of the place to the effect that it was renowned in the world, being the place of birth of the eminent teacher Padmanandi Bhaṭṭāraka who conquered the quarters with his doctrine of Anēkānta, a veritable ship to cross the ocean of worldly existence. The name Padmanandi occurs twice in the description and there is allusion to the Chāraṇas, which bears significance; for Koṇḍakunda is invariably compared with the Chāraṇas. After this comes the reference to the Koṇḍakunda anvaya. I am inclined to think that in this highly interesting record, Kondakunda was praised under his proper name Padmanandi. This record would thus furnish almost a conclusive evidence in favour of the identification of the domicile of Koṇḍakuṇḍa with modern Konakoṇḍla. In the subsequent portion of the epigraph, we are introduced to a preceptor of great reputation by name Nayakīrtidēva Saiddhāntika Chakravarti, and to the prince Kumāra Tailapa who was administering the tract of Sindavāḍi wherein the village Koṇḍakunde was situated. The inscription refers itself to the reign of Tailapa's father, the Western Chālukya king Vikramāditya VI (A. D. 1076–1126) and the portion containing the precise date seems to have been lost.

FURTHER EVIDENCE: Further, we may take into account a few of the sources that purport to connect the great teacher Koṇḍakunda with this

1 S. I. I., Vol. IX, pt. i, No. 150.

2 Ibid., No. 288.

place bearing the name. In his Śrutāvatāra, Indranandi mentions the preceptor Padmanandi who hailed from Kuṇḍakundapura and this Padmanandi has been accepted as identical with Koṇḍakundāchārya.[1] In the Śravaṇa Belgoḷa epitaph of Mallishēṇa, Koṇḍakundāchārya is referred to as Kauṇḍakunda[2] which shows that he belonged to a place named Koṇḍakunda or Kuṇḍakunda. More explicit is the statement contained in an inscription of A. D. 1134 from Bastihaḷḷi, which refers to the pervading fame of the eminent sage (Koṇḍakunda) who, a fountain of the sentiment of tranquillity (śāntarasa-pravāha), as it were, hailed from Koṇḍakunde graced by the Chāraṇas.[3] Then, there is preserved a tradition prevailing in these parts, which associates this place with Koṇḍakundāchārya; and the authenticity of this tradition stands unquestioned.[4] We may also note in this context that Jaina families had survived in this locality within the living memory of the present generation, though it is a pity that not a single follower of the Jaina faith is residing here at present.

CONCLUSION: Thus judging on the whole from the weight of the above substantial evidence based on a variety of reliable sources, the conclusion seems to be irresistible that the great teacher Koṇḍakundāchārya hailed from this place whose earlier name was Koṇḍakunda or Koṇḍakunde and which was subsequently changed to Konakoṇḍla under the influence of Telugu, possibly, in the later age of the Vijayanagara regime. The real name of the teacher was Padmanandi, but, in course of time, this name was pushed into the back-ground; and he came to be distinguished more prominently on account of his unique personality, by the characteristic name of the place which was his domicile. This name which was originally Dravidian in general and Kannaḍa in particular, was Sanskritised into Kuṇḍakunda and Kundakunda. Still the Dravidian form of the name persisted with equal credit and this is attested by the numerous allusions to the teacher as Koṇḍakunda, especially in the epigraphs.

A JAINA TĪRTHA: Koṇḍakundāchārya seems to have flourished in the first century A. D.[5]; and this place had possibly developed as a stronghold of Jainism even prior to this age.[6] But it must have sprung to much fame through that eminent preceptor and his well-organised religious activities. This place owned the standing reputation of a Tīrtha by the time of the 11th century A. D.; and it might have maintained its fame until a few

1 Pravachanasāra, Introduction, pp. 4 and 18.
2 Ep. Ind., Vol. III, p. 190, line 13.
3 Ep. Carn., Vol. V, Belur 124.
4 An. Rep. on S. I. Epigraphy, 1916, p. 134.
5 Pravachanasāra, Introduction, p. 22.
6 Jaina Literature and History (Hindī), p. 11.

centuries later. The sanctity enjoyed by this place and the eminence attributed to it as a Tīrtha must have been due to its importance as a Jaina religious centre, as vouched by the preponderence of Jaina relics and associations which are earlier and more numerous than the Brahmanical ones. In fact there is nothing outstanding in the Brahmanical antiquities of the place to justify its claim for a Brahmanical Tīrtha.

COMPARISON WITH KOPAṆA: As compared to Kopaṇa which was reputed as a Mahātīrtha, the Jaina relics of Koṇḍakunde are not as numerous and of as early an age as one would expect them to be, considering its antiquity and eminence. Perhaps therein lies the difference between a Tīrtha and a Mahātīrtha. There seems to be another reason that explains the comparatively lesser number of earlier Jaina relics at Koṇḍakunde. The practice of inscribing on stone and carving out sculptures in the rock was not rather common in the age in which Koṇḍakundāchārya flourished, as was the case in the later period, say, from the 8th and 9th century A. D. onwards. Besides, on account of its geographical position Kopaṇa seems to have been placed in very congenial circumstances, especially political, that contributed to its rapid growth as a Mahātīrtha. On the contrary, situated in the border land between Karnāṭaka and Āndhra, Koṇḍakunde had to pass through several vicissitudes many of which must have proved trying, on account of the changing political conditions under the administration of various ruling families[1] professing different faiths. With all this, one is impressed with the simple grandeur and unique glory of Koṇḍakunde that has given to the world the great Koṇḍakunda, one of the greatest exponents of Jaina philosophy and the Leader of Jaina church in South India.

MAḌAKAŚIRĀ TALUK: The tract of the Maḍakaśirā taluk must have been a renowned abode of Jaina faith. This is realised from a study of the Jaina antiquities such as temples, Nishidhi memorials and inscriptions found in a considerable number in the villages of Hēmāvati, Amarāpuram, Kottaśīvaram, Pātaśīvaram and Tammadahaḷḷi.[2] Hēmāvati was one of the capitals of the Noḷamba-Pallava chiefs. A damaged inscription[3] on a broken pillar in the courtyard of the Śiva temple in this place dated about the 9th century A. D., seems to record some donations to a local Jaina temple by the Noḷamba-Pallava ruler Mahēndra I and his son Ayyapa.

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1 A perusal of the inscriptions found at Konakoṇḍla itself shows that it was under the rule of the Western Chālukyas, the Telugu Chōḷas, the Noḷamba-Pallavas and others. See An. Rep. on S. I. Epigraphy, 1912, Appendix C, Nos. 76-78; 1916, Appendix B, Nos. 565-66; etc.

2 Ibid., 1917, pp. 71-75.

3 S. I. I., Vol. IX, pt. i. No. 19.

AMARĀPURAM: At Amarāpuram in the 13th century A. D. came into being a magnificent temple dedicated to the god Prasanna Pārśvadēva which was named Brahma Jinālaya. Bāḷēndu Maladhāridēva, senior pupil of Tribhuvanakīrti Rāvuḷa, who belonged to the Mūla Saṁgha, Koṇḍakundānvaya, Dēsiya gaṇa, Pustaka gachchha and Ingaḷēśvara baḷi, was responsible for the creation of the holy structure.[1] Mallisetṭi, a lay disciple of the former teacher, made a gift of 2000 areca trees at Tammadahaḷḷi for the benefit of the temple. The income derived from the gift was to be used for reconstructing the Jaina temple with stone from the foundation to the pinnacle with the mahāmaṇḍapa, bhadramaṇḍapa, Lakshmīmaṇḍapa, gōpura, enclosure, vandanamālā (festoons), mānastambha, sampūrṇavāhana and makaratōraṇa. The gift was received by the temple priest Chellapiḷḷe who hailed from Bhuvalōkanāthanallūr in the southern Pāṇḍya country. He was a Jina Brāhmaṇa of Yajurvēda, Aitarēya Śākhā, Vasishṭha gōtra and the pravara, Kauṇḍinya-Maitrāvaruṇa-Vasishṭha.[2] These Brahmanical attributes of the Jaina priest are worthy of note. At this time the region was under the administration of the Noḷamba-Pallava chief Irungōḷa II who was a patron and follower of the Jaina religion. The record furnishing this information is dated in A. D. 1278. Bāḷēndu Maladhāri was an influential preceptor and he also figures in other records of the tract.

Amarāpuram contains a good number of Nishidhi memorials one of which[3] refers to the teacher Prabhāchandra Bhaṭṭāraka of Ingaḷēśvara baḷi of the Mūla Saṁgha, etc. Another celebrates the demise of the preceptor Bhāvasēna Traividya-chakravarti who was a terror to the disputants and belonged to the Mūla Saṁgha, Sēna gaṇa.[4]

KOTTAŚĪVARAM: The dilapidated maṇḍapa seen at the entrance into the village of Kottaśīvaram was originally a decent Jaina temple constructed by a preceptor and renovated by a distinguished lady of the ruling family. This is known from the inscriptions engraved on two of its pillars. One of them states that the Jaina temple was built by Dāvanandi Āchārya, pupil of Pushpanandi Maladhāridēva, of Kāṇūr gaṇa and Koṇḍakundānvaya.[5] The other introduces Āḷpadēvī, wife of the above-noticed Noḷamba-Pallava governor Irungōḷa II, and informs that she protected the Jaina charity while it was in a ruined state.[6] Āḷpadēvi appears to have been a lady of the Āḷupa

1 An. Rep. on S. I. Epigraphy, 1917, Appendix C, No. 42.
2 Ibid., No. 40 and p. 113.
3 Ibid., No. 43.
4 Ibid., No. 44.
5 Ibid., No. 21.
6 Ibid., No. 20.

extraction. She was a devout adherent of the Jaina faith, being a lay disciple of the Kāṇūr gaṇa and Koṇḍakundānvaya.

PĀTAŚĪVARAM : The inhabitants of the village of Pātaśīvaram in the 12th century A. D. must have considered themselves fortunate on account of the presence in their midst of an eminent teacher of the Jaina Law who was an ardent apostle of truth and non-violence. He was as earnest and compassionate in his teachings as he was severe and rigorous in his own studies and incessant religious practices. This was the illustrious Padmaprabha Maladhāridēva, disciple of Vīraṇandi Siddhānta-Chakravarti, of the Mūla Saṁgha, Dēsi gaṇa and Pustaka gachchha. The damaged record on the pillar standing at the southern entrance into the village[1] describes at length the great qualities of this teacher.

PADMAPRABHA MALADHĀRI : The preceptor Padmaprabha was constantly engaged in contemplating the supreme truth which is immutable, boundless and self-existent. He never indulged in discussions that would hurt the feelings of others. The epigraph gives the following details of date: Śaka 1107, Viśvāvasu, Phālguna śu. 4, Bharaṇī, Monday, end of the first nāḍi after midnight. The equivalent of this date would be A. D. 1185, February 24, Monday. On this day and at the time specified, Padmaprabha Maladhāri was liberated from this worldly bondage i. e., passed away. This information is contained in a verse in the Mahāsragdharā metre in the inscription (lines 30–34) of published text which needs emendation. The text emended with the help of the original impressions of the epigraph would read thus:

सकवर्षे ससखेंदुक्षिति ११०७ परिमितिविश्वावसुप्रान्तफाल्गु-
ण्न्यकनच्छुद्धा चतुर्थीतिथियुतभरणी सोमवारार्द्धरात्रा- ।
धिकनाड्येकांत्यदोळु निर्म्मळमतिमळधृन्नामपद्मप्रभं पु-
स्तकगच्छं मूलसंघं यतिपतिनुतदेसीगणं मुक्तनादं ॥

The *inscription belongs to the reign of the* Western Chālukya king Sōmēśvara IV. At this time Tribhuvanamalla Bhōgadēva Chōḷa Mahārāja of the Noḷamba-Pallava family, was the feudatory governor administering the province from his headquarters at Henjēṛu. The composition on the second face of the pillar seems to have contained the genealogical account of the spiritual line of this teacher in Sanskrit verse; but unfortunately it is obliterated. We may however note here the occurrence of the name Kīrtishēṇa of a teacher.

Padmaprabha Maladhāri is a memorable personality in the Jaina holy literature. He is the author of a commentary known as Tātparya-vṛitti on the treatise Niyamasāra of Koṇḍakundāchārya. The commentator

1 S. I. I., Vol. IX, pt. i, No. 278.

Padmaprabha was the disciple of Vīraṇandi and he describes himself in his work by the epithets, Sukavi-jana-payōja-mitra (sun to the lotuses, the benevolent poets), Panchēndriya-prasara-varjita (free from all projected activities of the five senses) and Gātramātra-parigraha (one whose only possession was his physical body).[1] It is of interest to note that besides the fact of his being a pupil of Vīraṇandi, the last two of the above epithets are found in the praśasti of Padmaprabha Maladhāri occurring in the above inscription at Pātaśīvaram. Hence it is beyond doubt that Padmaprabha Maladhāri of the Pātaśīvaram epigraph must be the renowned author of Jaina religious work Tātparyavṛitti.

Two inscriptions from the Tumkur District in the Mysore State furnish interesting information testifying to the eminence of Padmaprabha Maladhāri and his sphere of influence. One is from Niṭṭūru[2] in the Gubbi taluk which speaks of a pious lady called Jaināmbikā as a lay disciple of this preceptor. Another is found in a Jaina temple on the hill at Niḍugallu[3] in the Pāvugaḍa taluk. This epigraph purports to record the erection of a Jaina temple by a local chief named Gangeyana Māraya. But the inscription probing deeper into the history of the religious associations of the donor, narrates that he was initiated into the Jaina faith by Nēmi Paṇḍita. Now this Nēmi Paṇḍita, we are told, had attained the summum bonum of his life by serving at the feet of his master Padmaprabha Maladhāridēva, a veritable sage of perfection on the face of this earth (mēdinī-siddha). The epigraph further states that Padmaprabha was a disciple of Vīranandi Siddhānta-Chakravarti and that he belonged to the Mūla Saṁgha, Dēśiya gaṇa, Pustaka gachchha, Koṇḍakundānvaya and Vāṇada baḷi. These details confirm the identity of Padmaprabha Maladhāri mentioned in the Pātaśivaram and Niḍugallu epigraphs. The Niṭṭūru and Niḍugallu inscriptions are dated about A. D. 1219 and 1232 respectively and it is clear that Padmaprabha was not living by this time. We may incidentally note the lineage Vāṇada baḷi of the monastic order attributed to Padmaprabha in the inscription from Niḍugallu.

TOGARAKUṆṬA: Togarakuṇṭa in the Dharmavaram taluk had attained importance in the age of the 11-12th century A. D. by the activities of the advocates of the Jaina doctrine. A damaged inscription on a stone found in a field near the village refers itself to the reign of the Western Chālukya king Vikramāditya VI and states that his Mahāmaṇḍalēśvara Kumāra Tailapa who is noticed in a former record, was governing the district of Sindavāḍi One Thousand. This Kumāra or prince was a son of the king by his queen

1 Compare, Jaina Literature and History, pp. 453 ff.

2 Ep. Carn., Vol. XII, Gubbi 8.

3 Ibid., Pavugaḍa 52.

Chandaladēvī who is also mentioned in the epigraph. From the references to his exploits in the praśasti he appears to have played a distinguished rôle in the campaigns of his father against the Chōḷas and the Vēngi kingdom. The inscription seems to record gifts of land, garden, house-sites, etc., sanctioned in favour of the god Chandraprabha in the Basadi at Togarikuṇṭe by prince Tailapa at the request of the local officials. The record mentions at the end the preceptor Padmanandi Siddhāntadēva of the Krāṇūr gaṇa.[1]

PENUGONDA: Penugoṇḍa or Penukoṇḍa possesses a few Jaina antiquities; and the place appears to have attained a high status as a Jaina centre in the later period, particularly by virtue of its added political importance as the capital of the Vijayanagara empire. Jinabhūshaṇa Bhaṭṭāraka mentioned in the inscription in the Pārśvanātha Basadi of the place[2] was probably an early pontiff associated with this region. According to the tradition current among the Jaina community of the Mysore area, Penugoṇḍa is reckoned as one of the four Vidyāsthānas of the Jaina church along with Delhi, Kolhāpur and Jina Kānchi.[3] It is of interest to note that this tradition has been authenticated having been incorporated formally in an epigraph of the Nāgamangala taluk, Mysore State.

This inscription[4] introduces the pontiff Lakshmīsēna Bhaṭṭāraka as the lord of the Siṁhāsanas or spiritual thrones of Dilli, Kollāpura, Jina Kānchi and Penugoṇḍa. Here the term Vidyāsthāna, occurring in similar contexts elsewhere, is replaced by Siṁhāsana; and we might see from the praśasti of the Maḷkhēḍ teachers, discussed in Part I of the Jaina Epigraphs, that both these terms were treated as synonymous. The inscription refers to the grant of a village received by the teacher from the Mysore king Dēvarāja and may be roughly assigned to A. D. 1680.

Leaving aside the authority over the Delhi region, which needs further confirmation, the inclusion of the other three places in the praśasti of the preceptor Lakshmīsēna, may probably be justified on the assumption that they were the main centres of Jainism in the south recognised among the followers of the faith in that area and at that period. As noticed previously, this tradition is mentioned in a late inscription from the Kolhāpur region also. We can also see that the region of Penugoṇḍa must have contained a large following of the Jaina faith. This is attested by the famous charter of the Vijayanagara king Bukka I (A. D. 1368), which specifically mentions, along with others, the Jainas of the Penugoṇḍa Nāḍu,[5] or Penugoṇḍa region.

1 S. I. I., Vol. IX, part i, No. 221.
2 An. Rep. on S. I. Epigraphy, 1902, Appendix A, No. 345.
3 Ind. Ant., Vol. XXXII, p. 460.
4 Ep. Carn., Vol. IV, Ng. 43.
5 Ibid., Vol. II, No. 334.

The history of the pontifical throne of Penugoṇḍa seems to date from an early epoch. Jinabhūshaṇa figuring in the inscription of the Pārśvanātha Basadi mentioned before, might be an early pontiff of this place. The monastic affiliations of this preceptor are not known and we are not sure if the same line continued in an unbroken chain. Any way pontiffs of the Sēna gaṇa are seen exercising the spiritual authority from their seat attached to the Pārśvanātha temple at Penugoṇḍa in the 16th century A. D. Pāyaṇavrati,[1] the author of the Kannaḍa work Samyaktva-kaumudi, was a disciple of the pontiff Lakshmīsēna Muni of Penugoṇḍa and he lived approximately in the 16th century A. D. Lakshmīsēna of the Nāgamangala taluk record might be his later successor.

SALEM DISTRICT

Dharmapuri in the Dharmapuri taluk came to the forefront as a resort of the Jaina faith through the efforts of a few zealous devotees in the 9th century A. D. Its ancient name was Tagaḍūru. Two residents of the place Nidhiyaṇṇa and Chandiyaṇṇa built here a Jaina temple and secured an endowment of the village Mūlapaḷḷi, free from all encumbrances, from the Noḷamba-Pallava king Mahēndra I. The gift was received by Kanakasēna Siddhānta Bhaṭāra, pupil of Vinayasēna Siddhānta Bhaṭāra, of the Mūla Saṁgha, Sēna anvaya and Pogariya gaṇa. Mahēndra I, it may be noted, had chosen Dharmapuri as his headquarters at this time and was having a palace here. Four Samayis, the Nāḍu, Nakara and the Naraśāsana were the witnesses to this transaction. Some years later the same temple received a gift of another village from Mahēndra I's son Ayyapadēva.[2]

NOḶAMBA-PALLAVA CHIEFS: As territorial governors of the feudatory family, the Noḷamba-Pallava princes ruled over large parts of Karnāṭaka, comprising portions of the Mysore State and the districts of Bellary, Anantapur and Salem. Mahēndra I of the above record was the first distinguished ruler who expanded and established his dominion on a firm footing. Ancient Henjēṟu which is modern Hēmāvati in the Anantapur District, was one of the capitals of this family. The Noḷamba-Pallava chiefs, though all of them were not formal adherents of the faith, cherished great regard for the doctrine of Lord Jina and warmly patronised the Jaina religious institutions in their kingdom. We have seen how Mahēndra I and his son Ayyapadēva figure as the donors to a Jaina temple in a record from Hēmāvati.

The grant made to a Jaina shrine at Marōḷ in the Hungund taluk of the Bijāpur Dt. by another ruler of the family, by name Ghaṭeyankakāṟa,

1 Karṇāṭaka Kavicharite, Vol. II, p. 332.
2 Ep. Ind., Vol. X, pp. 65 ff.

has been noticed previously. Further, we have the instances of three chiefs of the same lineage, Trailōkyamalla Noḷamba-Pallava Permānaḍi, Jagadēkamalla Noḷamba Brahmādhirāja and Ghaṭṭiyarasa Iṟiva-Noḷamba Narasinghadēva, one as the provincial governor, another as the chief of the district and the third as the feudal lord of the tract, all joining together and making their contributions for the promotion of the Jaina religion, in the record from Nandi Bēvūru. Lastly, we may note Tribhuvanamalla Bhōgadēva Chōḷa Mahārāja of the Pātaśivaram record, who was a patron of the faith, and Irungōḷa II and his queen Āḷpadēvī of the Amarāpuram and Kottaśivaram inscriptions, who were its formal followers and promoters.

SOUTH KANARA DISTRICT

The District of South Kanara is immensely rich in Jaina antiquities, though they are of a late period. In this region is surviving still a large number of Jaina centres which have preserved the religious and social traditions of the creed. Most of the antiquities of this area have been explored and a good many inscriptions have been fully published in the volumes of Epigraphia Indica and South Indian Inscriptions. The full texts of the inscriptions at Kārkaḷa, Mūḍabidure, Vēṇur and other places are available for study in one place in Volume VII of the latter publication. Historical accounts of some of these centres and epigraphical collections of a few individual places have also been published by several writers in the Gazetteers, Manuals, Survey Reports, etc. The material is too vast to be brought within the limited compass of this brief sketch. It would be an act of real justice if the whole material is studied critically and presented in a decent monograph.

5. Some Notable Facts

In this section I propose to examine some notable facts connected with the history of the Jaina faith in Karnāṭaka. As these facts have not been adequately noticed by other writers, I think it necessary to deal with them here though concisely. Further justification for the treatment of these topics is to be fonnd in the larger context and wider setting of South Indian Jainism wherein we have pitched our studies. For, some facts the significance of which is not properly understood when viewed from a single provincial angle, become conspicuously luminous when placed in juxta-position with similar facts in other parts of the country. This is realised by a comparative study of the main currents of the Jaina religious movement particularly in Karnāṭaka on the one hand and in the Tamil country on the other.

THE YĀPANĪYAS: The Yāpanīyas seem to have played an important rôle in the history of Jainism in South India by influencing the religious

thought and moulding the monastic traditions of its teachers. Except for one or two legendary accounts of doubtful authenticity, recorded in later literary treatises, not many historical facts are known regarding the origin of the Yāpanīya sect. Still, we may take it as fairly certain that this sect was founded in the early centuries of the Christian Era soon after the division of the Jaina church into the Śvētāmbara and Digambara orders and that the early provenance of this sect was somewhere in the northern region of Karnāṭaka.[1] A large number of allusions to the Yāpanīyas found in the epigraphs of the Kannaḍa country as contrasted with their almost total absence in other regions, shows that the Yāpanīyas were, rather exclusively, a product of Karnāṭaka Jainism and that they grew from strength to strength and developed several monastic orders of their own, encouraged by the ruling class and supported by the sections of the populace in many parts of Karnāṭaka from the age of the fifth to the fourteenth century A. D. But it is rather curious to find at the same time that the Yāpanīya teachers figure very rarely in the inscriptions of the southernmost parts of Karnāṭaka including Mysore. No preceptor of the Yāpanīya order is mentioned in the epigraphs of Śravaṇa Beḷgoḷa, at least in an explicit manner.

As a result of the researches conducted during the past half a century and over, existence of the preceptors of the Yāpanīya sect has been revealed in the following places: 1) Āḍaki, Sēḍam and Tengaḷi in the Gulbarga District of the Hyderabad State. This is known from the epigraphs edited in Part II of the Jaina Epigraphs (author's collection). 2) Honnūr, Kāgavāḍ, Kolhāpur and Rāyabāg in the Kolhāpur region. 3) Baḍli, Belgaum, Eksambi, Halsi, Hannikēri, Hukeri, Hūli, Kalbhāvi and Saundatti in the Belgaum District. 4) Aihoḷe (?), Hullūr and Marōḷ (?) in the Bijāpur District. 5) Ḍōṇi, Garag, Hosūr, Jāvūr, Mangunḍi, Morab, Mugad, Navalgund and Shirūr in the Dhārwār Districit. 6) Rāyadrug in the Bellary District. 7) Śilāgrāma and Siddhakēdāra in the Mysore State (?). Some of these were very influential centres of the sect.[2]

I may here supplement the above account of the Yāpanīya organisations by additional information based on further epigraphic material

1 Journ. of Bomb. University, Arts and Law, 1933, May, pp. 224 ff; Jaina Literature and History (Hindi), p. 41.

2 As some of these centres, e. g., Sēḍam, Jāvūr, Navalgund, were also noted for the prevalance of the cult of Jvālāmālinī, I am inclined to believe that the Yāpanīya teachers, along with others, might have been also responsible for its popularity. Śilāgrāma is mentioned in the Kadaba Plates of Prabhūtavarsha; Ep. Ind., Vol. IV, p. 345.

that is available now.[1] Two strongholds of the Yāpanīya monks have been discovered in the old Parasgad or present Saundatti taluk of the Belgaum Dt., one at Hosūr and another at Manoḷi. At the former village flourished during the age of 11-12th century A. D. a line of renowned preceptors who belonged to the Kaṇḍūr gaṇa of the Yāpanīya Saṁgha. The record furnishing valuable details regarding these teachers was damaged and broken into more than one piece when I visited the place in 1940-41. The fragments were lying near the temple of Basavaṇṇa and no whereabouts of the Jaina shrine which is referred to in the inscription as having been dedicated to Śāntinātha Tīrthankara and with which these preceptors were obviously connected, could be traced. Some of the names of the preceptors occurring in the genealogical account of this monastic organisation, may be noted here; Śubhachandra (I), Chandrakīrti, Śubhachandra (II), Nēmichandra (I), Kumārakīrti, Prabhāchandra, Nēmichandra (II).

The other inscriptions also were secured by me in the same year on partly buried slabs of stones set up in a neglected corner of the village Manoḷi near the shrine of a local deity named Kariyavva. They constitute three Nishidhi records commemorating the demise of reputed Jaina preceptors who lived and preached here during the 12th century A. D. Three teachers are known from these epigraphs, viz., Bālakīrti, his disciple Munichandra, his pupil Pālyakīrti. Munichandra was a divine of much influence. He was the high priest of the Jaina temple built at Munivaḷḷi (i. e., modern Manoḷi) by Siriyādēvī and a lady of high status who was his lay disciple, was responsible for the erection of his Nishidhi. It is interesting to note that these teachers belonged to the Vadiyūr or Vaṁdiyūr gaṇa of the Yāpanīya Saṁgha. Vaṁdiyūr gaṇa is one of the less known monastic sections of the Yāpanīyas, though we have come across this name more than once in our survey. This name of the order is displayed prominently on the top panel of one of these epitaphs.

Turning to the Dharwar Dt., two more strongholds of the Yāpanīya monks are disclosed as having existed in the area near Hubli during the age of the 13th century A. D. One is the suburb of modern Hubli called Haḷe Hubbaḷḷi and the other Adargunchi. The inscription on the pedestal of a Jaina image kept in the Anantanātha Basadi at the former place, mentions the Yāpanīya Saṁgha and Kāḍūr gaṇa which is evidently the same as Kaṇḍūr gaṇa. The epigraph at Adargunchi found on a stone set up near a field, records the grant of land made by the Gauṇḍus and the Sthānikas of Adirgunte

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1 I am grateful to the authorities of the Epigraphical Branch for their kind permission to utilise this unpublished material in the proof stage, which is accessible to me as a member of the Office of the Government Epigraphist for India. These epigraphs have been registered as Nos. 15 and 63 to 65 of 1940-41, Appendix E, An. Rep. on S. I. Epigraphy, 1939-40 to 1942-43.

(i. e., modern Adargunchi) in favour of the Jaina temple at Uchchangi which belonged to the monks of the Kāḍūr gaṇa of the Yāpanīya Saṁgha.[1] Uchchangi, it may be noted, is identical with the present day neighbouring village Buḍarsingi.

An important monastic organisation of the Yāpanīyas was the Nandi Saṁgha and a well-known branch of this was the Punnāgavṛikshamūla gaṇa. Most of the preceptors figuring in the epigraphs belong to this gaṇa. The Vṛikshamūla gaṇa mentioned in an inscription from Ḍōṇi noticed before, appears to have been identical with the Punnāgavṛikshamūla gaṇa. Besides this gaṇa, the Yāpanīyas had other influential, though less known, monastic orders. They are the Kumudi gaṇa described in the Garag and Mugad charters; Kaṇḍūr gaṇa mentioned in the Adargunchi, Hosūr, Hubli, Hūli, Hullūr and Saundatti epigraphs; Maḍuva gaṇa occurring in the Sēḍam record; Vandiyūr gaṇa referred to in the Āḍaki, Sūḍi, Tengaḷi and Manoḷi inscriptions; and Kāreya gaṇa and Mailāpa anvaya met with in the Baḍli, Hannikēri, Kalbhvāi and Saundatti inscriptions. Existence of all these gaṇas has been collectively noticed here for the first time. No gachchha is associated with the Yāpanīyas, though Nandi Saṁgha itself seems to have been referred to as Nandi gachchha in an inscription from the Āndhra region. This inscription is the Maliyapūṇḍi grant of Ammarāja II, reviewed in detail while dealing with Jainism in the Āndhra Dēśa. In this epigraph mention is made of the Maḍuva or Kōṭimaḍuva gaṇa of the Yāpanīya Saṁgha and Nandi gachchha. This is the only instance so far known, revealing the existence of the teachers of the Yāpanīya Saṁgha in the Āndhra country.

No evidence is available so far to show if any preceptors of the Yāpanīya Saṁgha had penetrated into the Tamil country.

Śvētāmbara Influence: Though no direct proof is forthcoming in regard to the activities of the Yāpanīyas in the Tamil land, I am inclined to think that their reformist precepts and liberal practices had much to do in shaping the traditions of the Jaina church in that region even to a larger extent, so to say, than in Karnāṭaka which was their stronghold. No doubt, as I have discussed before, the Śvētāmbaras also had led their missions at an early age in South India; the Śvētāmbara monks were in a prosperous state in the area of Banavāsi in the 5th century A. D.; and traces of their following are to be noticed in the southern part of the Telugu country till as late a period as

1 An. Rep. on S. I. Epigraphy Nos. 34 and 3 of 1941-42. Near the village Adargunchi is a shrine dedicated to the deity popularly known and adored under the name Doḍḍappa. As indicated by the name, the idol is fairly big; but on scrutiny it is revealed that the image is of Mahāvīra. The village folk are quite innocent of this fact.

the 16th century A. D. But still, the Śvētāmbara preceptors were never prominent in the history of the Jaina church in South India.

The Jaina church in South India was apparently dominated by the preceptors of the Digambara order. But a careful study of its working as gleaned from its teachings and particularly its practices reflected in the epigraphical and other sources, leads us to the conviction that the rigidity of doctrine generally attributed to this order was hardly maintained and rarely transformed into action. This need not be interpreted as a reflection on the slackness or lack of moral courage on the part of its preachers. We have to search for the reasons that were responsible for what may be described as the toning down, in the environments these teachers were placed in and in the conditions through which they had to work their way.

All religions have their moorings in social surroundings and these act and react reciprocally. However lofty and rigid the precepts of a religion, they have to be adapted to suit the standards of the people, if that religion is to prosper as a faith. The leaders of the Jaina church in South India who were as practical and sagacious in their social outlook as they were zealous and steadfast in their religious beliefs, chalked out their own course to achieve their end. The founders of the Yāpanīya school appear to have been the early pioneers of the reformist movement in the Jaina church of South India and their example and precept seem to have been followed and assimilated by the teachers of several other monastic orders, tacitly, without making much fuss about it. It is known to the students of Jainism that some of the dogmas of the Yāpanīya sect were directly influenced by the doctrines of the Śvētāmbara cshool.

REFORMIST TRENDS: I am not concerned here with the theoritical discussion of the different doctrines advocated by the Śvētāmbara, Digambara and Yāpanīya schools. So I shall confine myself here with a brief review of three main doctrines of the Yāpanīya sect, which testify to its liberal religious outlook and must have made deep impressions on the social life of the people. They are thus:[1]

1) *Paraśāsanē mōkshaḥ*; the followers of the other doctrines also can attain salvation.

2) *Sagranthānāṁ mōkshaḥ*; not necessarily the monks, even the householders are entitled to freedom from worldly bondage.

1 Journ. of Bomb. University (op. cit), p. 227, extract from Śrutasāgara's commentary. Compare, Jaina Literature and History, p. 44.

3) *Strīṇāṁ tad-bhavē mōkshaḥ;* women can attain liberation in this very life.

It is needless to describe why and how these generous precepts followed by persuasive practices might have contributed to the great popularly and warm reception of the Jaina preceptors wherever they went. I may pointedly refer in this context to the reply given by the nun Kavunti to the Brāhmaṇa as an illustration of the proselytizing policy adopted by the Jaina teachers in the Tamil country in particular, as noticed in my review of the Śilappadikāram in the 4th Section of the previous Chapter. The same sense of accommodation and capacity for adaptability must have been responsible for the popularisation of the Yakshī cult and also for the ceremonial and ritualistic innovations in respect of the worship of gods by the Jaina priests in South India.

Position of Women: By far the most outstanding factor, more than anything else, that might have contributed to the success of the Jaina faith in South India, appears to be the liberal attitude towards women evinced by the Yāpanīyas. For, women are the most potent transmitters of the religious ideas and practices, particularly in India, and the teacher who is able to capture their religious propensities, rules the society. In spite of their rather not ungenerous attitude towards women, entertained by the teachers of the Brahmanical schools, and also of the Buddhist faith, I think, no emphatic assurance like *strīṇāṁ tad-bhavē mōkshaḥ,* was ever held forth by them. Consequently women must have been induced, in large numbers, to follow the faith that gave them this assurance and quenched their spiritual yearnings.

We meet with a large number of women as lay followers of the Jaina creed in the inscriptions of Karnāṭaka and it is realised from their social status and religious activities that they played a distinguished rôle in the propagation of the faith.[1] Besides these, we come across a good many nuns also. They are referred to generally as Ajjis, Ajji being the tad-bhava of Sanskrit Āryā, and some times as Kantis. The Ajjis and Kantis seem to denote two different categories of nuns. The Ajjis, who are more numerous, represent, probably, that ordinary class of women who had renounced the world and taken to the life of asceticism. The Kantis appear to have been a special class of nuns who owned a higher status in the monastic organisation with which they were intimately associated by the rigid rules of the order.

1 See Mediaeval Jainism, Chapter V.

In the course of our epigraphical review above, we have noticed three instances of nuns who held positions of importance in the Jaina ecclesiastical set up. One is the Kanti Rātrimati of the Honnūr inscription, who owned a lay disciple in Bammagāvuṇḍa. The other is the nun Huḷiyabbājjike, disciple of Śrīnandi Paṇḍita, who was formal recipient of the gift to a temple, according to an epigraph from Soraṭūr. The third is the Ashṭōpavāsi Kantiyār of the Guḍigere record. Another well-known instance is that of Kanti, the poetess, who was a colleague and a contemporary of the Kannaḍa poet Abhinava Pampa. Many more instances of Kantis are available in the inscriptions of Karnāṭaka and it is unnecessary to notice them all in this brief review.

The logical consequence and natural culmination of the freedom movement for women advocated by the Yāpanīyas, may reasonably be traced in the monastic order of the lady preceptors or Kurattiyārs, which had developed on a large scale in the Tamil country as seen before. This is quite unique in the history of Indian monachism. Thus there was undoubtedly a position of vantage commanded by the preceptors of the Jaina church in South India, and it must have facilitated their scoring many a success over the champions of the rival creeds.

JAINĀBHĀSAS: It is the inevitable fate of all unorthodox reformists that they are condemned as irreligious and heretics by the more conservative and orthodox sections who pride in their puritanism. This was what happened to the Yāpanīyas and others of their view. The Yāpanīyas[1] were looked upon by later writers as Jainābhāsas or pseudo-Jaina, and it is interesting to note that of the five monastic orders included in the heterodox category, two, viz., the Yāpanīyas and the Drāviḍas, seem to cover the almost entire range of the Jaina church in South India. For, the Yāpanīyas who figure prominently in Karnāṭaka and, though sparsely, in the Āndhra country, roughly represent the Kannaḍa and the Telugu regions; and the Drāviḍas stand for the whole of the Tamil country.

JAINA ASCETICS OF SOUTH INDIA: We are convinced from the foregoing study that Jainism enjoyed wide popularity and was for many long centuries the foremost religion of Karnāṭaka and the Tamil land, the two main regions of South India. We have seen how large areas of northern Karnāṭaka formed the main sphere of intensive activities of the Yāpanīya monks who held liberal views on religious precepts and practices. We have also gathered an adequate quantity of facts in respect of the religious zeal and efficient proselytizing methods of the monastic groups that flourished in the Tamil country. On the basis of these findings we may note the following useful results:

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1 The Yāpanīya teachers seem to have practised occult lore at a later age. On account of this they possibly derived the name 'gōpya' or 'secret order'. See Jaina Literature and History, p. 41.

1) The Jaina preceptors of South India, especially of the Yāpanīya school, were not on the whole rigid and inflexible in their religious precepts and practices. 2) They were, as far as possible, accommodating and adapted themselves according to the circumstances. 3) They moved with the masses and came freely into contact with the followers of the other faiths. 4) They made some minor concessions to the adherents of other creeds on matters of transcendental region, such as the nature of the ultimate reality, qualifications of an aspirant for liberation, etc. 5) They introduced innovations in their own religion, such as the cult of Yakshī, to capture the imagination of the common people. 6) They established their religious institutions on firm footing by accepting rich gifts of land, money, etc., and made them grow in prosperous conditions. 7) They encouraged women to become not merely lay disciples, but also nuns and preceptors of regular monastic orders.[1]

Sūrastha Gaṇa: A perusal of the inscriptions in parts of the Bombay Karnāṭaka area shows that an important branch of the Mūla Saṁgha, called Sūrastha gaṇa, was functioning in the districts of Dharwar and Bijapur, more predominantly in the former. This gaṇa is invariably associated with the Chitrakūṭa anvaya and in one case it is coupled with the Kaurūr gachchha. The teachers of the Krāṇūr gaṇa are also known to have lived in these areas in a limited number. We may incidentally note that the Sūrastha gaṇa has been said to be another name of the Sēna Saṁgha.[2] This Sēna Saṁgha was originally a branch of the Mūla Saṁgha, known as Sēna gaṇa; and it appears to have been subsequently raised to the status of a Saṁgha.

Yakshī Cult: While studying the history of Jainism in the Tamil land, I have discussed the origin and growth of the Yakshī cult in South India. Here I propose to examine it in some details as it obtained in Karnāṭaka.

Not much early and clear evidence is at our disposal to trace the origin of the Yakshī cult in Karnāṭaka, as in the Tamil land, and it is not quite unlikely that the advocates of the Jaina doctrine in the Kannaḍa country were in a way influenced by the innovation of worshipping the Yakshī as an independent deity, introduced and largely practised by the preceptors of the Tamil country, as in other parts of India. But whosoever may be the originator of the Yakshī cult, it must be said to the credit of the Jaina teachers of

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1 All these measures which were actuated by the best of motives and contributed to the prosperity of the Jaina religion at one time, had their perversions at a later age, when the original ideals fell into disuse and degeneration set in among the monastic orders. The degenerate practices of the monks who took to the life of pleasure and enjoyment, became the subject of severe condemnation by the advocates of austerity. This must be the real reason why such monks were ridiculed as pseudo-Jaina. Compare the article, 'Vanavāsi aud Chaityavāsi Orders' in the Jaina Literature and History, pp. 347-69.

2 Ind. Ant., Vol. XXI, p. 73.

Karnāṭaka, that they, with their usual skill and practical insight, adapted the institution to suit the genius of the people and carried it through successfully. Further, unlike the leaders of the Jaina church in the Tamil country, the preceptors of Karnāṭaka, instead of extending the practice of worshipping the Yakshīs, seem to have selected one or two particular deities and concentrated their attention on them.

PADMĀVATĪ: Among the secondary deities of the Jaina pantheon chosen for individual adoration as an independent goddess, Padmāvatī, the Yakshiṇī of Pārśvanātha, stands foremost, being the most popular and widely invoked goddess in Karnāṭaka. Though her cult might date from an earlier age,[1] she frequently figures in the epigraphical sources roughly from the period of the 10th century A. D. A large number of minor ruling families, such as the Śilāhāras and the Raṭṭas, and many a high official of the state, of the Jaina persuasion, became votaries of this goddess and took pride in styling themselves the favourite devotees of the deity, having adopted the title, Padmāvatīdēvī-labdha-vara-prasāda, in their praśasti. This title is met with more frequently and prominently in the praśastis of these dignitaries, noticed in the inscriptions of the 11th to the 13th centuries A. D. in many parts of Karnāṭaka. Thus this furnishes an indication in regard to the extent of popularity and the prevalence of the Yakshī cult in Karnāṭaka.[2]

A well-known early instance of a family of subordinate chiefs, who adopted Padmāvatī as their tutelary goddess, are the Śāntaras; and how this took place is mysteriously narrated in the inscriptions[3] furnishing their early history. Jinadatta, a prince of a ruling family of North India, we are told, came to the south with an image of Padmāvatī. The goddess blessed him with the power of transmuting iron into gold, and through her grace he founded the town of Pombuchchapura which became the capital of his kingdom. The goddess, it seems, chose her residence in a Lokki tree of the locality and therefore, came to be called Lokkiyabbe. These events may be referred to the 9th century A. D., though the epigraphs describing them are dated in the 11–12th century A. D.

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1 As Padmāvatī figures in the story of the foundation of the Ganga kingdom through Siṁhanandi, the cult of Padmāvatī, it may appear, dates from the 2nd century A. D. But this position is misleading; because the inscriptions giving this account are dated in the 12th century A. D., which was the period when the cult was in its ascendency. Compare, Ep. Carn., Vol. VII, Sh. 4.

2 How the Yakshī cult had penetrated into the society and taken deep roots in the family traditions is illustrated by the names like Yaksharāja, Jakki, Jakkavve, Jākaladēvī, etc., borne by a large number of individuals of all ranks, as seen from a perusal of the inscriptions.

3 Ep. Carn., Vol. VIII, Nagar, 35, 48, etc. Compare, Mysore and Coorg from Inscriptions, p. 138.

The element of miracle and alchemy attributed to the goddess in the above story of Jinadatta is not accidental; for, Padmāvatī was by this time enjoying not the simple status of a spiritual god-head, but was being invoked as a Tantric deity invested with mystical powers. The position attained by her, particularly in the Kannaḍa country, may well be compared with that of another deity of the Jaina pantheon, viz., Jvālinī or Jvālāmālinī, in respect of whom we have spoken more than once before and shall do so again presently.

It is of interest to note that some of the Jaina preceptors, even of a higher status, had taken to the study and practice of occult lores connected with the Mantra Vidyā and Tantra Vidyā in which these were the presiding deities. An outstanding instance to the point is that of Mallishēṇa Sūri.[1] He belonged to the spiritual lineage of the eminent teacher Ajitasēna, the guru of the great Chāmuṇḍa Rāya. Mallishēṇa was a renowned scholar and author, and the head of a monastery at Muḷgund in the Dharwar Dt. Of the three works in Sanskrit composed by him, relating to the occult lore, one named Bhairava-Padmāvatī-kalpa deals with the spells and mystical formularies calculated to bestow superhuman powers with the aid of the goddess Padmāvatī.[2] His other work Jvālinī-kalpa is on similar lines centring round the deity Jvālinī. Mallishēṇa lived in the 11th century A. D. Icons of Padmāvatī testifying to her worship as an individual deity are found in many parts of Karnāṭaka, particularly during the later age.

JVĀLĀMĀLINĪ: Another instance that illustrates the prevalence of the Yakshī cult in Karnāṭaka is Jvālāmālinī or Jvālinī, the Yakshiṇī of the Chandraprabha Tīrthakara. But her Yakshī nature was so effectively eclipsed by her mystical significance from an early date, that she impresses upon our minds more as a Tantric goddess of occult surroundings than as a prominent member of the Jaina hierarchy of divinities. Hēlāchārya or Ēlāchārya of Ponnūr in the North Arcot Dt. is believed to have been the originator of the cult of Jvālinī, as seen before. But the cult seems to have been stabilised in Karnāṭaka by influential teachers like Indranandi Yōgīndra and Mallishēṇa Sūri, who systematised the occult lore through the treatises like Jvālāmālinīkalpa. Consequently, we find that the cult was more widely prevalent and that there were more centres of the cult in Karnāṭaka than in the Tamil country.

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1 Jaina Literature and History, pp. 413 ff.

2 As the story goes, Śrī-Venkaṭēśa, the god of the Tirupati Hill, married Padmāvatī. This is narrated in the Bhavishyōttara and Skanda Purāṇas which are late compositions. It must also be noted that Padmāvatī is unknown in the earlier Brahmanical traditions of the hierarchy of gods. Therefore it would not be unreasonable to suggest that the popularity of the Jaina goddess Padmāvatī made the leaders of the Brahmanical religion adopt her within their fold.

Malkhēḍ appears to have been an early and important centre of this cult as Indranandi prepared his treatise in this place[1]. This surmise is strengthened by the allusion to the practice of this cult at Sēḍam in an inscription of the place. Navalgund and Jāvūr area in the Dharwar Dt. was another centre, since a temple had been dedicated in honour of this deity in this tract and provision made for her worship[2]. There is an allusion to the deity in an inscription from Vaḍgaon in the Kolhāpur area, which may be taken as a pointer to the prevalence of the cult in that region. Gerasoppa was perhaps another place where the deity was worshipped; for it possesses a shrine called Jvālāmukhī temple,[3] though I am not sure if this Jvālāmukhī is the same as Jvālāmālinī. Eḍehaḷḷi or Narasimharājapura in the Kaḍūr District was another stronghold of the cult. A shrine dedicated to this deity is still preserved here. The enshrined idol of Jvālāmālinī at Narasimharājapura is seated on a pedestal bearing the figure of a buffalo and owns the following attributes in her eight hands; dāna (gift), double arrow, chakra, triśūla, pāśa, flag, bowlet and kalaśa. The image is of the Vijayanagara age[4]. The preceptors of the Yāpanīya sect seem to have played a substantial rôle in the spread of the Jvālinī cult.[5]

FURTHER ALLUSIONS: Besides Padmāvatī and Jvālāmālinī, a few more Yakshiṇīs also seem to have been invoked occasionally by the Jaina followers of Tantric traditions, though such instances are rare. One notable instance is that of Akalaṅka who is alleged to have vanquished his Buddhist opponents with the aid of Kūshmāṇḍinī.[6] Kūshmāṇḍī or Kūshmāṇḍinī is the alternative name of Ambikā, the Yakshiṇī of Nēmiṇātha.

From the above discussion it becomes clear that the Tantric worship and rites including alchemy were preached and practised at a later age by the Jaina monks and preceptors on a large scale. Mastery of occult powers and control over the evil spirits appear to have been considered as important attributes that distinguished the Jaina monks from others and went to establish their supremacy. This is illustrated by the example of Traikālya Yōgi who is praised for his possession of such powers. It is stated that he made a Brahmarākshasa his pupil and that the very thought of him drove away the evil spirits[7].

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1 Jaina Literature and History, p. 415, n. 5.

2 An. Rep. on S. I. Epigraphy, 1928–29, Appendix E, No. 228.

3 Mys. Arch. Report, 1928, p. 100.

4 Ibid., 1916, p. 8; 1931, p. 12.

5 We may recall here the teachers of the Yāpanīya order in the Sēḍam and Navalgund areas, who were versed in the occult lore and votaries of the deity Jvālāmālinī.

6 Ep. Carn., Vol. II, Intro., p. 84.

7 Ibid., No. 140. A similar legend is known about the Mādhva pontiff and author Vādirājatīrtha who lived in the 16th century A. D. He encountered and subjugated a Brahmarāksha who, thereafter, became his life-long servant and was called Nārāyaṇa

Besides the legend of Śāntara Jinadatta, another interesting piece of evidence is available to prove the alchemist pursuits of the followers of the Jaina creed. Some of the labels engraved on the pedestals of the images called Rasāsiddhas at Rāyadrug[1] in the Bellary District, which we have noticed before, mention two Jaina teachers and two lay followers of the faith, who seem to have been connected with the authorship of the images. One of the lay followers belonged to the fold of the Yāpanīyas. Rasāsiddhas or Rasasiddhas, it may be noted, were the ascetics who indulged in alchemist practices.

Closing Observations: This brief survey has revealed a volume of interesting and authentic facts regarding the history of Jainism in South India and proved our enquiry highly fruitful, even beyond our expectations. When I started my investigations into this subject I did not gauge their significance in full and never expected that the harvest would be so very rich. The material is plenty and the sources are numerous, particularly the epigraphical and the iconographical sources, which constitute the most reliable testimony for historical reconstruction. These have not been properly tackled so far, and this is the first attempt of its kind to make a correlated study of the various sources though on a modest scale. An exhaustive study and fuller appreciation of the material is calculated to bring to light many more important aspects of the history of Jainism in the southern parts of peninsular India, which would contribute substantially to our knowledge of Indian religion and culture.

If the Jain antiquities and epigraphs in the Tamil country are rich and vast, those in the Kannaḍa country are richer and vaster. Jainism was the dominating religious faith of this region for centuries. As the poet has affirmed, the charming land of Karnāṭaka was the cherished abode of the Jaina religion.[2] Jainism had penetrated into almost every nook and corner of this province; and wherever we go, our searching eyes are confronted with the Jaina relics, temples, sculptures and inscriptions. This is perhaps true in a greater measure in respect of the unexplored area of the Hyderabad Karnāṭaka. The results of a careful investigation and close study of the Jaina antiquities and inscriptions in parts of the Hyderabad State made by the present writer are being published here for the first time as an essential component of this volume, under the caption of Jaina Epigraphs, in the following pages.

Bhūta. The relics associated with this story are still pointed out to the visitors at Sōndā in the North Kanara District, which is one of the seats of the Vādirāja Maṭha.

1 An. Rep. on S. I. Epigraphy, 1914, Appendix B, No. 109.

2 This statement is contained in the following beautiful verse from an inscription: जिनधर्मावासवादत्तमळविनयदागारवादत्तु पद्मासननिर्पासवादत्तविशदयशोधामवादत्तु विद्याधनजन्मस्थानवादत्तसमतरवगंभीरसद्वेहवादत्तेनिसल्किवुळ्ळनानामहिमेयोळेसेग्रुं चारुकर्णाटदेशम् ॥ (Ep. Carn., Vol. VIII, Sorab 261; A. D. 1408.)

JAINA EPIGRAPHS

PART I

General Survey of Antiquities

"Indian Renaissance could derive its only and tangible inspiration from these ancient historic spots where the national monuments are smouldering away in ruin for want of proper usage and care in spite of the strenuous watchfulness of the Archaeological Department in British India and Native States whose resources under the prevailing system of administering national finances are utterly inadequate for the large need that exists."[1]

INTEREST IN ANTIQUITIES: It was over a decade ago when I had not yet completed my university education that my interest was roused in the historical antiquities of my native land. My eyes which were till then accustomed to pass over the ancient monuments, sculptured objects and inscribed slabs, etc. scattered around me without understanding their meaning, began to probe into the mysteries that lay hidden in them. I saw large numbers of epigraphs lying in an awfully neglected condition in and outside the temples in almost every village I visited. Some of them were uprooted, some were mutilated and some were effaced. The more I read into their contents, the more I realised their value and importance. I felt intensely for the miserable plight to which they were reduced partly by man and partly by nature. I tried to invite the attention of the responsible persons to the sad state of affairs. I earnestly desired that these antiquities should be rescued from further neglect and damage. I suggested ways and means to the proper authorities for their preservation and study, but received no encouraging response. So acting on my own initiative and relying on my own scanty resources, I made up my mind to apply myself in my own humble way to the task of collecting the inscriptions and studying the antiquities. Thus I thought I could save a few at least of the vast number of antiquities from complete ruin and perpetual oblivion. With this object in view I travelled from village to village in remote and out-of-the-way parts of the country, unmindful of the inconveniences and hardships which I had to encounter often and which at times even amounted to starvation.

METHOD OF EXPLORATION: Though an inexperienced amateur apparently lacking in proper training and systematic study, I conducted my explorations, with an intuitive insight as it were, on lines which, it was recognised

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1 Inscriptions of Nagai, p. 49; Hyderabad Archaeological Series, No. 8.

later, were none-the less unscientific or unsystematic. The method I adopted was the same as an initiated archaeologist or a trained epigraphist of the Archaeological Department generally follows. It was like this. As soon as I went to a place, I managed to bring myself into contact with the elderly and knowledgeable residents of the village and tried to extract from them as much information as I could relating to the places and objects invested with old traditions, ancient temples, sculptures and images, inscribed stones or stone tablets, copper plate records and other documents, manuscript works on palm leaf or paper, old paintings, etc. Next I moved about to the nook and corner of the locality and personally scrutinised all items of historical interest. Subsequently I copied the inscriptions, noted down the characteristic features of the temples and the sculptures in regard to their style, mode and structure, examined the contents of the documents on copper or other material, noticed the coins and drew up a list of manuscripts if any. In this manner I was able to collect a large number of epigraphical records and gather much valuable information on other items of historical and cultural interest.

In the course of these trips I came into contact with a large number of people and was furnished with opportunities of studying their ways of life. The results of my observations which unfortunately own a tragic bearing in the theme of present studies, may be usefully summarised here. What I was shocked to notice everywhere was the state of degeneration in all walks of life, not only in the political, but also and all the more, in the social, religious and cultural spheres. Thus I found that they had lost all sense of true religion and the art of living. The noble principles of true religion, that were a source of inspiration in the society once, were forgotten. They were pursuing the paths of false ideals and paying homage to sham spectacles. Let alone the high spirit of sacrifice, tolerance of doctrines and catholicity of faith, permeating the practices of the people at one time, which were latterly superseded by the creed of communal discrimination and conflict of faiths, even the artistic excellence, the characteristic feature of early creations, was incapable of evoking a feeling of sympathy and sense of appreciation in their hearts. They were callous witnesses of those works of art brought into existence by the religious zeal of their ancestors, smouldering in decay and dilapidation. Nay, some of them had actually and actively contributed to the deplorable condition of the relics by playing the rôle of the vandal and the iconoclast. To crown all, as the mockery would have it, they had installed unhewn stones or uncouth idols as deities in place and by the side of their earlier counterparts and were busy in worshipping them with great enthusiasm having erected new shrines and temples of indifferent appearance over them!

Then what about the inscriptions, the authentic and precious documents lying about in and outside the old temples near their very hearths and fields? These were installed there originally by their forefathers with the avowed intention that the general public should realise their importance and preserve them together with the benefactions registered therein. It may not be proper to expect under the existing conditions that all and sundry should be aware of the contents of these records written hundreds of years ago in an ancient and obsolete alphabet and language. But it would be just in the fitness of things to hope that our people understood at least their purpose and value in a general way and took due care to protect them from destruction. But alas! on the contrary the attitude betrayed by them in regard to these epigraphical records was one of appalling ignorance and unbecoming lack of understanding. The inscribed stones and tablets were recklessly handled and put to all sorts of reprehensible service. In most cases superstition was rampant investing them with mysterious significance, and it was believed that they held the key to trace the whereabouts of hidden treasures! What is all this if not a symptom of social deterioration and cultural degradation!

Material Collected: Most of the collection work pursued in the manner described above was undertaken and completed in course of my tours, in 1930–34, which were planned in suitable stages during different seasons of the year according to my leisure and convenience. Consequently I was able to survey parts of the Gulbarga Dt. and a major portion of the Kopbal Dt. of the Hyderabad State. This area, rich in historical material, has hitherto remained almost unexplored, and no systematic attempt has been made so far to tap its immense resources to the fullest extent. This being the fact and as the material collected by me thus comes from a region which might well be reckoned as a virgin field, it may not be too much to expect that every bit of information gleaned from this tract should be new and interesting in its own way and contribute to our knowledge of history, epigraphy, religion, art and culture of India in general and of Karnāṭaka in particular. These expectations are fulfilled in a large measure even from a perusal of this study which includes only a part of my total collection.

Its Study and Publication: Collection of the original sources is like laying the foundations of a building. It is the preliminary part of the work a true historian has to shoulder. But it does not end with this. Interpretation of the material thus collected in its proper perspective and reconstruction of the edifice of history on this foundation in correlation with the known facts, is the next momentous task he has to apply himself to. With this end in view I set myself to a close and intensive study of the material

at my disposal. In the earlier stages of my study I contributed several articles dealing with the important aspects of my discoveries in the periodicals and journals of Karnāṭaka and Mahārāshṭra. These have been published in the Prāchīna Karnāṭaka, Jaya Karnāṭaka, Prabuddha Karṇāṭaka, Śaraṇa Sāhitya, Karmavīra, Saṁyukta Karnāṭaka, Karnāṭak Historical Review, Nijāma Vijaya, Pragati āṇi Jinavijaya, etc. A skeleton list of my epigraphical collection has been published in the Karnāṭak Historical Review, 1934. But my chief concern was to publish my entire collection of inscriptions with full text, critical introduction, translation, notes, etc. in one or two suitable volumes. Such an opportunity presented itself in 1938 with the sanction of a substantial grant under the scheme for the advancement of Kannaḍa Research sponsored by the Bombay Government. But unfortunately on account of abnormal conditions created by the World War II and other unforeseen difficulties the proposal did not materialise.

JAINA ANTIQUITIES AND EPIGRAPHS: In the course of my explorations I came across a large number of Jaina antiquities including epigraphs. These invited my special attention and became the object of my admiration from the beginning. This may be attributed to the aesthetic sense evinced by the followers of the faith in the selection of picturesque sites for their monuments, the refined mode of craftsmanship exhibited in their works of art and the message of optimism proclaiming itself through their religious life with all its emphasis on ascetic renunciation.

Thus, when my entire collection lay in an unpublished state, a suggestion came in behalf of the Jīvarāja Jaina Granthamālā, Sholapur, for publishing the Jaina inscriptions in my possession. I welcomed the idea and in consultation with the editor of the Granthamālā it was decided that I should edit the inscriptions in proper arrangement with full texts, exhaustive introductions and suitable translations.

Accordingly I have taken out all the epigraphs in my collection having a bearing on the religious and social aspects of Jainism, studied them critically in their historical setting and presented them in proper arrangement in the following two parts of this work. The total number of inscriptions edited here comes to 53. Out of these, Part II contains 17 inscriptions from the Gulbarga District. The remaining 36 inscriptions which hail from the former Kopbal District of Sir Salar Jung's Jāgir, are included in Part III of this section. I have also proposed in the present part to take a collective view of the contents of these epigraphs and their main contribution to our knowledge, at a further stage.

But before doing so it would be profitable to take into account the light received from other material also in my antiquarian collection, which

is neither meagre nor insignificant in the context of our study. This material consists of such sources as the local traditions, architectural and sculptural relics, literary works, etc. The evidence furnished by this material, though ostensibly not so authentic as that of the epigraphs, is all the same considerably helpful for our purpose. For it illuminates our way in a large measure by its lucid testimony in places and on points wherein our epigraphs are either not forthcoming or singularly silent. And thus do these sources run to our rescue by filling in many a gap in the historical narrative and prompting us to read more and more details in the colourful picture of the times.

Now, I shall proceed with an examination of these sources pointing out their significance wherever possible and necessary in correlationship with the contents of the epigraphs at our disposal. First in order will be the places in the Gulbarga District. They are as follows.

Āḍaki

This village contains a large number of Jaina antiquities which were found scattered in damaged and neglected condition in different parts of the locality. We will notice the conspicuous among them here.

i) The upper portion of a broken stone pillar was spotted out lying near the temple of Pyāṭi (i. e., market) Hanumān. This bore the figures of the Jinas in standing and sitting postures carved in miniature size. The purpose of this pillar could not be judged properly, but it is obvious that it must have been originally associated with a Jaina temple or structure. It was probably a Mānastambha.

ii) Near this and in the same place was discovered another stone pillar rectangular in shape bearing inscriptions. These inscriptions have been edited in full as Nos. 9 to 12 in Part II.

iii) In the open space adjoining the house of Bapurao, a resident of the village, were observed three handsome images of Tīrthakaras lying in a neglected condition. Fairly big in size, they were carved out in finely polished black granite stone. Their workmanship was of a high order. If my identification is correct, two of them represented Pārśvanātha and Vardhamāna and the third image would be that of Śāntinātha. There could be no doubt that they must have been consecrated in temples and worshipped with devotion at one time. But subsequently when the tide turned against the Jaina creed in the country and the temples sanctified by their presence became victims of neglect and decay, they must have been exposed and set aside. It was a matter for wonder as to how they escaped the fate that befell the other Jaina antiquities of the place and

survived almost unmolested till that day! It is not unlikely that the spell of artistic excellence surrounding them might have by itself acted as a shield that defied the ruthless hand of the iconoclast. I do not know what happened to these charming sculptures ever since I took leave of them.

iv) A stone fragmant containing a damaged and worn out epigraph was detected near the Kadim Jumma Musjid. The inscription has been edited as No. 13 in Part II.

Reviewing the nature of these antiquities through the perspective of the epigraphical evidence, the picture that emerges before our eyes in respect of this place will be as follows. Āḍaki was an important seat of Jainism which flourished here broadly during the period of the 11th to the 13th centuries A. D. A substantial section of its population including members of the wealthy mercantile community was of Jaina persuasion. It was bristling with many beautiful Jaina temples which were under the management of influential divines reputed for their learning and piety. One of these temples was named Koppa Jinālaya and it was dedicated to the god Pārśvanātha. The image of Pārśvanātha which graced this temple and which is referred to in the inscriptions as Chenna Pārśva or 'Pārśvanātha, the Beautiful', was in all probability one of the sculptures described above. Another temple was called Mādēviya Piriya Basadi. The image of Mahāvīra of the above mentioned three sculptures was probably enshrined herein. The third sculpture might possibly have adorned the temple built by the two merchants, Mallisețți and Kāḷisețți. The ancient name of the village was Āḍakki and it was situated in the district of Miṟinte Three Hundred.

ĀḶAND

This town is situated in the Pāyagā Jāgir at a distance of about 27 miles towards the northwest of Gulbarga. Although not many antiquities of the Jaina faith were discovered here, there are sufficient indications to vouchsafe the importance of the place as a stronghold of Jainism in the Mediaeval Epoch. Most of the Jaina relics seem to have been destroyed or submerged under the impact of other creeds that gained ascendency afterwards. This place is referred to as Alande in the inscriptions. It was the headquartes of a district styled Alande Thousand, evidently comprising one thousand villages. This territory is roughly represented by the modern district of Gulbarga.

The following three antiquities noticed in the course of my exploration of this place may be mentioned here. i) An inscribed slab the writing on which could be approximately ascribed to the times of the Rāshṭrakūṭas. Nothing could be made out of this record as it was badly obliterated. ii) Two

images one of which was Pārśvanātha, a fair specimen of sculpture, roughly assignable to the 11–12th century A. D. iii) A beautiful image of Śaṅkha Jinēśvara in the possession of Mr. Rajaram Patil, a Jaina resident of the place.

The large number of Jaina families that have survived here to the present day, and a good quantity of religious traditions and manuscript works preserved amongst them, point to the prominence of this place as a resort of the Jaina doctrine. According to one tradition this town was known as Alakāvatī in the heyday of its glory. Another tradition credits this place with the honour of a visit by Jinasēna Bhaṭṭāraka, the reputed preceptor of the Rāshṭrakūṭa monarch Amōghavarsha Nṛipatuṅga. The belief is prevalent that a pontifical seat was founded at Maḷkhēḍ by this divine and that this tract came under the ecclesiastical jurisdiction of the preceptors of his line. The members of the local Jaina community still pay their homage to the pontifical throne of the Maḷkhēḍ gurus. Being the native place of that inveterate foe of the Jaina creed, Ēkāntada Rāmayya,[1] this town would also have witnessed his early contacts with the followers of the faith.

A peep into the nature of the old religious works preserved in some households here will prove useful. I may note at the outset an unfortunate event that was reported to me in this connection. A big collection of manuscript works on palmleaf, handed down for generations as precious heirloom in some families, was wilfully cast away and destroyed some years ago by persons who were too innocent to realise their worth and too incapable to take proper care of them. Now I will proceed to specify by way of illustration a few such works as I think to be representative from among the many I could glance through hurriedly within the short time at my disposal. A palmleaf manuscript work named Kaumudī Kathe was in the possession of Mr. Hirachand Sakharam Kothari. It is written in early Kannaḍa alphabet of about the 12th century A. D. and ascribed to the authorship of Maṅgarasa. Students of Sanskrit literature are aware of the existence of a Jaina work named Samyaktva Kaumudī by an author of the Digambara School[2]. Three authors bearing the name Maṅgarasa figure in the history of Kannaḍa literature.[3] One of them assigned to the early part of the 16th century A. D. was the author of Samyaktva Kaumudī. No work bearing the above title is attributed to any of these. So this appears to be a new work. The subject merits further investigation.

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1 Ep. Ind., Vol. V, p. 237; Śaraṇa Sāhitya, 1941, pp. 127–30.

2 H. D. Velankar: Jinaratnakōśa, p. 424.

3 Karṇāṭaka Kavicharite, Vol. I, pp. 416–17; Vol. II, pp. 179 ff.

Another manuscript work in Kannaḍa found with the same owner was the commentary of a treatise entitled Gītada or Saṁgīta Vītarāga. Its author as revealed by the colophon is known to be Abhinava Chārukīrti Paṇḍita who belonged to the lineaga of pontiffs of Śravaṇa Beḷgoḷa and bore the epithets, Śrīmad Rāyarājaguru, Bhūmaṇḍalāchārya, Mahāvāda-vādīśvara, etc. I may mention two more works in manuscript form which were in the possession of another resident of the place, Mr. Padamasetti, Māli Paṭīl. One was Harivaṁśa Purāṇa by Maṅgarasa,[1] in Kannaḍa. The other is the well known Kannaḍa poetical work, Bharatēśa Vaibhava by Ratnākara Varṇi.

Aḷand played a prominent rôle, though in an indirect manner, in the history of the decline of Jainism in Karnāṭaka. For, this was the native place of Ēkāntada Rāmayya, the militant protagonist of the Śaivite upheaval in the 12th century A. D., who dealt a staggering blow to the followers of the Jaina Law. The famous inscription at Ablūr[2] recounting his exploits, states that he was born in a Brāhmaṇa family at Alande which is identical with modern Aḷand. This place is referred to as 'the town of Sōmanātha' in the Ablūr inscription. An inscription at Aḷand itself which is edited by me elsewhere[3] describes this place as specially favoured by Sōmēśvara. Sōmēśvara or Sōmanātha appears to have been the favourite deity of Ēkāntada Rāmayya; for as revealed by the Ablūr epigraph, he later on worshipped god Sōmanātha at Hulige e and founded, after his victory over the Jainas, a temple in honour of Vīra Sōmanātha at Ablūr.[4] The Sōmēśvara temple at Ablūr which contains the above-noted epigraph, also possesses sculptured panels depicting the scenes of Ēkāntada Rāmayya's eccounter against the Jainas. One of them shows how he laid a wager by cutting off his head—which was to be restored again—to establish the supremacy of god Śiva in the presence of the local chief Sankagāvuṇḍa and his Jaina supporters. Another presents the scene of a Jina's image laid prostrate for being smashed by the successful adherents of the Śaiva faith. A third one portrays the episode of Ēkāntada Rāmayya receiving the certificate of victory conferred on him by the Jainas. At the top of these panels are engraved inscriptions which read like labels describing the scenes. In my recent visit to Ablūr, I secured a copy of a manuscript work called Ablūr a Charitre. This is composed in Kannaḍa verse and belongs to a late period. It narrates the achievements of Ēkāntada Rāmayya in the legendary fashion. In this poem we are told that conversions from Jainism to Śaivism took place on a large

1 This appears to be a new work.
2 Ep. Ind., Vol. V, pp. 237 ff.
3 Ibid., Vol. XXVIII, pt. i.
4 Ibid., Vol. V, pp. 255 and 258.

scale in the wake Ēkāntada Rāmayya's victory. This information, curiously enough, is vouched by the fact that a very large number of miniature Śivaliṅgas were unearthed at Ablūr some years ago. One such was also shown to me. It may be remarked that the epithet Ēkāntada of Rāmayya appears to have been borne by him as a contrast to indicate his opposition to and victory over the doctrine of Anēkānta, i. e., Jainism. In my review of Jainism in Karnāṭaka, above, I have made passing observations on the age of decadence that saw the downfall of Jainism. The evidence adduced here lends additional strength to those observations.

Bankūr

This village is about 18 miles towards the south-east of Gulbarga. It is reckoned as a holy place and visited by the members of the Jaina community hailing even from far-off places. The centre of attraction for such visitors is an old Jaina temple that has betrayed the hand of the iconoclast and succeeded in preserving the time-honoured objects of worship to the present day. An archaeologist can claim much deeper interest in this place than an ordinary devotee, for it is replete with antiquities which deserve careful investigation in spite of their lying in a neglected and damaged condition. A diligent observer will be able to detect in this locality nicely dressed or carved columns of stones which must have adorned the temples formerly, detached pedestals which must have supported fine sculptures of deities at one time, broken limbs and fragments of images which were under worship in their good old days and other relics in almost each and every street and lane. We may notice a few among them below in some detail.

To start with, we shall proceed to the Jaina temple referred to above. It is popularly known as Basti Guḍi. Its original structure, apparently erected in the Chālukyan style of architecture, might be ascribed to a fairly early period. But it appears to have undergone more than one renovation from time to time; and some of the additions and alterations superimposed upon it are of fairly modern date. The temple contains the following images which are under worship; Ādinātha, Chauvīsa Tīrthaṅkara, Pārśvanātha, Vardhamāna, Chandranātha (Chandraprabha), Śāntinātha and Padmāvatī. These are fairly big in size and handsome in appearance, and they are retained in a good state of preservation.

Two sculptures set up in the premises of this temple merit particular attention. One of them is the representation of two monks in a sitting posture, one beside the other, on a slab of stone. These figures are not attended with the triple umbrella or other familiar paraphernalia of the Jinas or Tīrthakaras. So it may not be correct to identify them with the latter. Similar sculptures were detected elsewhere also in these parts, and I

shall have occasions to refer to them later. In regard to the identification of this sculpture I may suggest the following. As all these temples belong to the Digambara School, it is likely that these sculptures represent two earliest and most eminent teachers of the School. In order to determine which these could be, we shall examine the inscriptions at Śravaṇa Beḷgoḷa, the greatest repository of South Indian Jainism. In these epigraphs frequent mention is made of three teachers who figure as the early pioneers of the Jaina doctrine in the South. They are Koṇḍakunda, Umāsvāti *alias* Gṛidhrapiñchhāchārya and Samantabhadra.[1] This fact is confirmed by other sources also. It may be assumed that the pair of ascetics under consideration stands for the first two of these[2]. That is only a conjecture. The other sculpture is locally known as Jaṭṭinga. This image is set up in a corner of the verandah of the main temple, and a devotee is expected to pay his homage to the deity either at the commencement or termination of his circumambulation of the main shrine. Jaṭṭinga, in common parlance, means 'a wrestler' or 'a hero'; but here, he represents a member of the Jaina pantheon and may be identified with Kshētrapāla or Bhairava.

Turning to other relics, a stone image of Vardhamāna was lying in a field near the village belonging to Kulkarṇi Mārtandappa. The sculpture was fairly big in size and decently executed. Another stone image of approximately the same size was noticed on the boundary of the same field. The sculpture is believed to be Padmāvatī, the famous Yakshiṇī of Pārśvanātha Tīrthakara. But carefully examined, she is found to be Ambikā, the Yakshiṇī of Nēminātha, for she bears two hands and is attended with a mango bunch and children, which are her characteristic attributes. At the top of the image was noticed the miniature figure of the Jina. A temple or shrine dedicated to this deity might have been in existence nearby. In another place was detected a slab containing the representation of two warriors with bow and arrow below, having the effigy of Jina at the top.

These and other relics discovered in this village may roughly be ascribed to the period of the twelfth century A. D. They establish the fact that this place must have been a flourishing seat of Jainism in the Mediaeval Epoch. This place finds its mention as Bamakura in the local records of the later days. Its earlier from Bhomukura is met with in an eleventh century inscription of the locality. The earlier and original name of the village thus apears to have been

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1 It is interesting to note that Samantabhadra is characterised by the epithet Vanavāsin probably denoting his association with Banavāsi; Ind. Ant., Vol. XI, p. 247.

2 This piece of sculpture needs to be distinguished from a Nishidhikallu or Nishidi memorial; for the two parallel figures clearly represent the monks or Āchāryas of equal status and there is no indication to trace the relationship of a teacher and a disciple or a devotee between them as is the case in the latter sculpture.

Bhūmukura which means 'a mirror of the earth'. This is obviously a poetic expression, and it is interesting to note how such a name was familiarized into common usage.

Decadence of religion brings in its train travesty of the original institutions and of the lofty symbols associated with it. This is followed by social degradation, and the degenerate mind of the masses makes room for all kinds of superstitions. This truth is illustrated by the following three instances which came to my notice in this place : i) In a prveious paragraph I have referred to the image of Vardhamāna. This sculpture is known as Battale Gauramma or the 'Naked Goddess' among the rural folk. It is worshipped by women desirous of children! ii) At another spot, I saw a fairly big stone pedestal bearing the figures of lions. Lion being the emblem of Mahāvīra, the pedestal should have originally belonged to an image of Mahāvīra. But it is now recognised by the villagers as Aṇagisuva Kallu or the 'Mocking Stone'. Children suffering from scabies of the mouth are taken to this pedestal and asked to mock at it. And they are cured of the disease! iii) Another stone with Jaina sculptures was attributed similar miraculous power. Persons sore with nervous sprain had only to rub the aching limb against it; and the pain was said to vanish in a moment!

Chinchōḷi

This is the headquarters of the taluk of the same name. To the superficial observer, this place apparently bears no trace of relationship with the cult of Lord Jina. But carefully investigated, it would yield many a vestige of the faith. I may mention a few that invited my attention incidentally: i) An image of a Tīrthakara was found buried in the butchers' quarter. ii) A Nishidhi memorial stone was noticed in the same place. iii) A fairly big and handsome sculpture of Pārśvanātha with his familiar serpent hood was discovered in the market area. iv) Another image of the same size and workmanship with the lion pedestal was detected in the same region. This was evidently Mahāvīra. These relics testify to the existence, at one time, of more than one fine temple dedicated to the Jaina deities and a good number of followers of the creed in this locality.

Gulbarga

This place has no better story to tell in regard to the vestiges of the Jaina creed, most of which appear to have been either submerged or destroyed. I may mention a few that arrested my attention in the course of my survey: i) A fairly big and nicely cut stone image of Pārśvanātha Tīrthakara in the sitting posture and bearing the characteristic serpent canopy was seen near a well in the Jagat area. ii) A similar image of the same deity in standing posture was observed in the same place. Temples wherein these images were enshrined originally, might have stood at one time somewhere nearby. But no trace of them was to be seen at present. iii) A stone pillar

rectangular in shape and moulded like the Mānastambha was lying near the Hanumān temple outside the Brahmapura area. These objects may roughly be assigned to the twelfth century A. D.

Hāgargi

This village included in the Saraḍgi taluk of the Pāyagā Jāgir is about 5 miles to the east of Gulbarga. The belief is prevalent in regard to this locality that formerly it was a stronghold of the Jaina faith, all the inhabitants having been its followers. This tradition is duly substantiated by the proportionately large number of Jaina families residing in this village to the present day. Further corroborative evidence on the subject is furnished by a piece of sculpture discovered near a well in this village. This sculpture consists of the figure of Pārśvanātha Tīrthakara attended by the two Śāsanadēvatās, Dharaṇēndra and Padmāvatī, all carved in a single frame of stone. The image is fairly big in size. Evidently it must have been installed once upon a time in a temple dedicated to the deity. The well which is known as the Jinadēvara Bhāvi (i. e., the well of Jinadēva) has still preserved in its name the Jaina associations of the bygone days.

Harasūr

This big village is about 8 miles to the north-west of Gulbarga. It contains a large number of ancient temples and sculptures many of which are associated with Jainism. I noticed at least three Jaina temples and over a dozen beautiful stone images of Tīrthakaras in and near them. The temples presented themselves as fair specimens of the Chālukyan architecture of the Mediaeval epoch; but unfortunately they were standing in a desolate condition. The images were not only not under worship, but were lying in a forsaken state. Many of them were badly damaged and discarded.

One of the temples was in a somewhat better state of preservation than the other two. This was triple-shrined, containing three inner shrines dedicated to three deities. The presiding deity was Pārśvanātha whose image was installed in the main shrine facing the east. The image was fairly big in size, a fine specimen of sculpture having an imposing appearance. It was attended on the two sides by the Śāsanadēvatās, Dharaṇēndra and Padmāvatī. At the entrance into this shrine were seen the images of the same Jina on the two sides. Of the two collateral shrines facing the north and the south respectively, the former again contained a similar image of the same deity.[1] Outside the entrance of this shrine on each side were installed the

1 I am not sure if this image could be Supārśva and not Pārśvanātha. Epigraphical evidence is available to show that the image of Supārśva was not unknown to these parts. An inscription on stone from Honwāḍ, Bijapur District, speaks of a triple-shrined temple in that place, whose central deity was Śāntinātha, the two side deities being Pārśvanātha and Supārśva; Ind. Ant., Vol, XIX, p. 269.

images of the Yaksha pair, Dharaṇēndra and Padmāvatī. Padmāvatī was surmounted by the Kīrtimukha motif and held in her four hands, a goad, a rosary, a noose and a fruit. The other collateral shrine possessed an image of Mahāvīra of like workmanship and appearance. On the two sides of its entrance were set up the images of Mahāvīra and Chauvīsa Tīrthakara, necessarily of smaller size.

The other two temples were in ruins and the images owned by them were dislodged and seriously tampered with. Mention must be made here of two inscribed slabs standing in the first temple described above. The writing on them was almost completely wiped out and, as I have narrated in the introductory remarks of inscription No. 17, this was a deliberate act on the part of the temple priest. Had they been in good condition, the epigraphs should have furnished much useful information regarding the local history of the Jaina faith. Save the solitary family of the priest, no followers of the faith had survived, neither in this village, nor in the neighbouring locality. It was no wonder then that the Jaina antiquities, as related above, had fallen a helpless victim to the forces of decay and destruction, and their condition was worsening with the passage of time. The above notice of the few surviving relics is enough to vouchsafe the fact that the village must have been an influential centre of the Jaina creed in the heyday of its glory; and this fact becomes all the more significant, as it should be, when viewed in the larger context of its having been a Brahmanical agrahāra on the testimony of some of the well-preserved epigraphs of the locality.

HATTANŪRU

This village situated in the Afjalpur taluk of the Pāyagā Jāgir is about 26 miles to the south-west of Gulbarga To a superficial observer it might appear that this place was devoid of the vestiges of the Jaina creed on account of the overwhelming predominance of the temples and other objects of the Vīraśaiva cult. A close and careful investigation however has revealed the existence of the following relics of the Jaina faith: i) A small temple was found in a desolate condition in a corner of the village. Two images of the Tīrthakaras in the seated posture of Palyaṅkāsana were noticed in the main shrine of the temple. ii) Another image of Chauvīsa Tīrthakara standing in the Kāyōtsarga posture was detected in the same temple oustide the main shrine. iii) One more Tīrthakara image was lying in the premises of this temple. iv) A detached stone pedestal bearing the figures of lions, which should have originally belonged to an image of Vardhamāna, now missing, was built into the fort wall near the main gate of the village.

At the entrance of the main shrine referred to above were seen the sculptures of two Dvārapālakas bearing the Vaishnavite attributes of

conch and disc. It was therefore evident that the temple was originally associated with the cult of Vaishnavism. It may be seen from the presence of the large number of Jaina images as indicated above that the village should have possessed more than one temple of the Jaina creed. Subsequently, with the ascendancy of the Vīraśaiva creed both the Jaina and the Vaishnavite temples must have fallen into disuse; and so the Jaina images appear to have been brought from their ruined temples and kept in the deserted Vaishnavite temple. Thus did the two creeds come closer and become friends in their common adversity. In this manner we can explain the apparently anomalous position of the Jaina images in a Vaishnavite temple. The Jaina antiquities noted above are reminiscent of the considerable influence wielded by the creed at one time over the inhabitants of this place.

A few facts regarding the historical significance of this place as gathered from the inscriptions of the area deserve to be noted here. These inscriptions hail from Chinmaḷḷi and are dated in the period of the 13th century A. D. The early name of the place was Attinūru and it is characterised as a Fort. It was the headquarters of a tract consisting of eighty villages. This tract was under the administration of the chiefs of the Śilāhāra stock. Epigraphical discoveries of the past decades have revealed the existence of a large number of units of the Śilāhāra families that had settled as petty local rulers, in the region of the Gulbarga and Bijapur districts, including the Akkalkōṭ area. One of these units was the family of chiefs administering over the tract of Attinūru[1].

HUṆASI–HAḌAGALI

This is a petty village about 8 miles to the west of Gulbarga. It is looked upon as a holy place of pilgrimage and visited by Jainas of these parts. The sole object of interest for such pilgrims is an ancient Jaina temple that has survived to the present day through all the storm and stress of the past eight centuries and over, in a region which was the scene of political revolutions and an arena of warring creeds. The temple is known as the Pārśvanātha-Padmāvatī Basti. It is designated 'Śrī Kshētra Huṇasi-Haḍagali Pārśvanātha-Padmāvatī Basti' in the official records.

The temple is situated in the western part of the village. It is an extensive structure surrounded by a compound wall with a spacious court-yard providing accommodation for the pilgrims. Most of these constructions are of later times excepting the main shrine which has been somehow preserved as the earliest nucleus. The original temple appears to have

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1 *This information is based on unpublished inscriptions of my private collection. In an article contributed to the Epigraphia Indica I have discussed the history of the several branches of the Śilāhāra stock.* See Vol. XXVII, part II, pp. 65–74.

been a product of the Chālukyan school of architecture, and there is evidence to surmise that it has undergone more than one renovation during the subsequent centuries.

The images under worship in the central shrine were reported to be Pārśvanātha and Vardhamāna. Insufficiency of light stood in the way of my examining them carefully. But there seems to be no reason to doubt the veracity of the information. Epigraphical evidence, however, indicates that this must only be halftruth. The contents of the inscription standing in the verandah of this temple, which has been edited elsewhere (Part II, No. 2), speak of the erection of the temple in honour of Pārśvanātha and the consecration of the image. It is likely that the same original image of Pārśvanātha has been preserved to the present day. The epigraph incidentally refers to another collateral deity, viz., Śāntinātha. It is not known when and under what circumstances the latter was replaced by Vardhamāna.

Now, we may scrutinize the icons placed in the verandah of the temple: i) Two of these are the Śāsanadēvatās of Pārśvanātha, viz., Dharaṇēndra and Padmāvatī. The Yaksha couple resembles each other in having the sērpent hood and four arms with their common attributes. The objects held in the four hands are as follows: right upper, a goad; right lower, a lotus bud; left upper, a noose; left lower, a fruit. Padmāvatī, though a secondary deity, assumed importance in course of time and was worshipped with great popularity.[1] This fact explains the prominence attained by her in this place. ii) The third image is that of Kālī, locally known as Kāḷamma. This divinity is to be identified with the Vidyādēvī of the Jaina pantheon. She has four hands which bear the following attributes: right upper, Varada; right lower, sword; left upper, shield; left lower, fruit. iii) Another sculpture is the representation of two monks in seated posture with the miniature figure of the Jina overhead. A similar sculpture was noticed at Bankūr, the identity of which has been discussed in an earlier paragraph. iv) Images of Hanumān and Gaṇēśa were also noticed by the side of the above deity Kāḷamma. These point to the influence of popular Hindu religion on the Jaina followers during the later period.

In the same verandah was noticed an inscription on a stone tablet. This record has been edited in full, in Part II (No. 2). The epigraph refers to a monk named Arhanandi Beṭṭada Dēvaru who was an ancestor of the line of spiritual teachers of Rakkasayya. Another preceptor who bore

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1 As an outstanding instance of the prominance gained by this deity we may refer to the temple dedicated to Padmāvatī at Humchcha in the Shimoga District, Mysore State.

identical name figures in an inscription at Kaṇṇūr in the Bijāpur District.[1] Arhanandi of the latter record lived in 1113 A. D. whereas the date of his namesake of the Huṇasi-Haḍagali inscription may roughly be ascribed to the middle of the 11th century A. D. Hence the two teachers must apparently be different.

Ingaḷgi

This village included in the Chitāpur taluk of the Pāyagā Jāgir is about 4 miles to the south from the Shāhabād Railway Station. It contains a large number of temples and other objects, some of which are associated with the cult of Jainism. One temple dedicated to Lord Jina was found deserted in a desolate condition. Another was a mass of ruins. They must have been fair specimens of the Chālukyan architecture in their well-preserved state.

The first temple mentioned above is situated in the heart of the village close to the house of the Police Patil. An inscription on stone found in this temple has been edited in Part II (No. 1). The temple was constructed by Jākaladēvī, a queen of the Western Chālukya king Vikramāditya VI; and the circumstances of its origin have been narrated in an interesting manner in the record. Some images were observed in a damaged and neglected condition outside this temple. These appeared to have been originally associated with the temple.

The second Jaina temple in ruins noted before is popularly called the Jakkav vana or Vaijakkavvana Guḍi (i. e., the temple of Jakkavva or Vaijakkavva). It is located outside the village. Among the surviving fragments of the original temple the following may be mentioned: i) Door-jambs with the carvings of the figures of the Jina in standing and sitting postures. ii) The sculpture of a deity called Jakkavva or Vaijakkavva. The figure is of a non-descript appearance and may be either a Tīrthakara or Padmāvatī. This otherwise uncared for image is occasionally recipient of some homage on the part of innocent womenfolk who offer flowers and light a lamp before it.

It may be useful now to take into account some of the legends prevailing here: i) It is believed that the village was founded after the deity noticed above, to wit, Jakkavva or Vaijakkavva whose tutelage and influence are still perceptible among the inhabitants of the place. This is illustrated in the amazonian nature of the women of the locality according to some observers. 2) Another legend is reminiscent of the past glory the place is said to have enjoyed in good old days when the local merchants were trading

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1 An. Rep. on S. I. Epigraphy, 1933-34, Appendix E, No. 177.

in elephants and gems. Critically examined, these stories seem to contain some grains of historical truth. Epigraphical evidence is at our disposal, which shows that this village was allotted to his queen Jākaladēvī by Vikramāditya VI and that it was administered by her. It may therefore be concluded that these traditions which only appear to be indistinct and tortuous echoes of the above event, attempt to portray in their own way a hazy picture of those times.

An inscription from Hirelingadahaḷḷi, Hāvēri taluk, Dharwar Dt.,[1] speaks of one Jākalamahādēvī, a queen of Vikramāditya VI. The epigraph refers itself to the reign of the king; but its date is lost on account of the damaged and mutilated condition of the stone. This Jākalamahādēvī who appears to have been ruling over the village, made a gift to the god Svayambhūdēva. An examination of the praśasti with which she is introduced shows that she was different from the Jākaladēvī of the Ingaḷgi record. This is confirmed also by the former's religious leanings which are indicated by the gift. Thus we have to conclude that Vikramāditya VI had one more queen who bore the same name as his queen of the Huṇasi-Haḍagali inscription, who was administering a village in the Dharwar area, and who was most probably a follower of the Brahmanical faith of her husband.

I have discussed at some length in my introductory remarks on the Ingaḷgi inscription the probable identity of the deity Mahu Māṇikya occurring in the record. The point may further be elaborated in the light of additional evidence. An inscription from Huṇasikaṭṭi, Sampgaum taluk, Belgaum District, incidentally refers to the Basadi of Māṇikyadēva at Koḍana Pūrvadavaḷḷi which has been identified with the present-day Mugaṭkhān Hubbaḷḷi. The epigraph is dated in A. D. 1130-31 in the reign of the Western Chālukya king Bhūlōkamalla and records a gift of land for the worship of the deity Ēkaśāleya Pārśvanātha associated with the above-named temple of Māṇikyadēva.[2] There is no indication in the record to determine the nature of the god Māṇikyadēva. But it is clear from the context that he, at any rate, could not have been Pārśvanātha; for the latter figures in the same context as a collateral deity. However, it is not unlikely that this Māṇikyadēva stands for Vardhamāna, the illustrious Jina of the pantheon. Jinamāṇikya Sūri[3] is the name borne by some members of the Jaina ascetic order. Herein also we can possibly trace a reference to the particular divinity (viz., Vardhamāna) of the Jaina pantheon, which was characterised as the 'māṇikya' or gem among the Jinas or the Tīrthakaras.

1 In. Rep. on S. I. Epigraphy, 1932-33, Appendix D, No. 105.
2 Ind. Ant., Vol. X, p. 132.
3 Ibid., Vol. XI, p. 250.

KAḶAGI

This village is about 14 miles to the west of the Chitāpur Station on the Nizam's State Railway. It is regarded as a holy place and its sanctity is compared with that of the Kāśī Kshētra. This claim is justified by the presence, in this place, of a large number of temples dedicated to Śiva. In the midst of these monuments of the Brahmanical faith it is interesting to observe the remains of a huge Jaina temple which was found lying in a deplorably desolate condition. The stately image of Pārśvanātha with his serpent hood and other paraphernalia, which must have once consecrated and adorned the temple, was still lying in the debris of ruins. No inscription pertaining to this temple could be traced. All the monuments referred to above may be roughly ascribed to the 12th century A. D. The old name of this place as gathered from inscriptions in other temples was Kāḷuge. It was the headquarters of the district styled Mannedaḍi Thousand. The town was the headquarters of the chiefs of the Bāṇa family, who were ruling in these parts.

MAḶKHĒḌ

This village situated in the Sēḍam taluk has been identified with Mānyakhēṭa, the eminent capital of the Rāshṭrakūṭas of the Dekkan. I have explored this place carefully during my visits to it more than once, with a view to secure confirmatory evidence in support of this identification. But I was rather disappointed with my findings which are as follows. Firstly, this place is poor in antiquities most of which are of a late period. Secondly, there is no trace whatsoever of either the monuments or inscriptions of the Rāshṭrakūṭa times. In the neighbouring villages which, as we shall see presently, are said to have constituted the suburbs of the great metropolis, I discovered some inscriptions of the later Chālukyas; but no single inscription of the Rāshṭrakūṭas was found anywhere.[1] This glaring dearth of early relics may probably be ascribed to the close proximity of the river Kāgiṇā which might have swept them away or submerged them by its overflowing operations. Excavations may yet reveal some of them. This suggestion is justified by the reported vestiges of old temples and other structures noticed by the residents of this place in the course of diggings for the foundations of new houses.

Now we shall focus our attention for a while on the local traditions which are the next important, though secondary, sources of our information in the present enquiry. A tradition which unmistakably identifies this place with

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1 It is probable that the place name Maḷakēṭaka mentioned in the Mudhōḷ plates of Pūgavarman, of about the 6th century A. D., is indenital with Maḷkhēḍ. If this identification be correct, it would be the earliest epigraphical evidence regarding the existence of the place prior to the times of the Rāshṭrakūṭas. Vide Progress of Kannada Research in Bombay Province, from 1941 to 1946, p. 71.

the illustrious capital of the Rāshṭrakūṭas, is prevalent among the common folk of these parts. According to this tradition it is believed that this was a very big city extending as far as Sēḍam, 10 miles to the east, and up to Daṇḍōti, 4 miles to the west, and including among its suburbs the modern twin villages of Nīlhaḷḷi and Konkanaḷḷi between Sēḍam and Maḷkhēḍ. Maḷkhēḍ, as the report goes, was the seat of the royal palace; the imperial secretariate was housed at Sēḍam; the army was stationed at Daṇḍōti; and the treasury was deposited at Nīlhaḷḷi-Konkanaḷḷi. In support of this contention the name Daṇḍōti is said to have been derived from the word 'daṇḍu' meaning 'an army', which has thus retained its old association to the present day.[1]

Greater corroboration of this belief is vouched by the memories cherished by the Jaina community of this region. These reminiscences, which may be characterised as peculiarly Jaina traditions, emphasise in their own way on two inter-linked aspects of the problem; to wit, one, Maḷkhēḍ was the headquarters of the Rāshṭrakūṭas of the Dekkan who were great patrons of Jainism; and two, it was an important ecclesiastical centre of the faith. We cannot, in this context, rule out the possibility that some of these traditions might have been influenced by the statements contained in the earlier works of the Jaina religious literature. Nevertheless we shall notice them here for what they are worth.

Chronologically reviewed, the importance of Maḷkhēḍ as a seat of Jainism dates from the early period of the first century A. D. According to the later testimony of Haribhadrasūri, the author of Samyaktvasaptati, Maḷkhēḍ with its neighbourhood was inhabited by a fairly good number of followers of the Śvētāmbara school of Jainism, when Pādaliptāchārya who lived circa first century A. D., visited the place[2]. It is revealing to note in this connection that this evidence of literature in regard to the existence of the followers of the Śvētāmbara school in the south is substantiated by the testimony of the copper plate record of the Kadamba king Mṛigēśavarmā, which speaks of 'the great congregation of monks of white robes, engaged in the works as enjoined by the excellent religion propounded by the Arhat', who lived in the 5th century A. D. in as southern a part of the country as the region of Banavāsi.[3]

The belief is voiced in certain quarters associating Maḷkhēḍ with the great teacher Koṇḍakundāchārya. Another source of wider credence makes

1 The old name of the village is met with in the form Daṇḍahatti in an inscription from Tengaḷi of about the 12th century A. D. (Part II, No. 16). The latter part of the term which is *hatti* may be connected either with the Kannaḍa expression *haṭṭi* denoting 'a settlement' or with the Tamil word *pati* meaning 'an abode', as for instance in the famous place-name Tirupati.

2 Mys. Arch. Report, 1923, pp. 10-11.

3 Ind. Ant., Vol. VII, p. 37.

the great disputant Akalaṅka, a native of this place. We have no means at our disposal to verify if the latter tradition has any independent locus standi of its own or to determine if it merely echoes the statements of such literary works as the Kathākōśa and the Akalaṅka-charita. It is not again unlikely that this tradition might have derived its inspiration from yet another source of information which establishes the relationship of Akalaṅka with the Dēva Saṁgha of Mānyakhēṭa.[1] While examining the antiquities of Aḷand we have noted the tradition asserting the foundation at Maḷkhēḍ of a pontifical seat of the Jaina teachers by Jinasēna Bhaṭṭāraka,[2] the reputed preceptor of the Rāshṭrakūṭa emperor Nṛipatunga Amōghavarsha (9th century A. D.).

Now we may concentrate our attention on the antiquities proper of the place. Leaving aside stray fragments of architectural structures of the bygone age, such as door jambs, lintels, etc., which are found here and there in a small number, since they lead us to no definite results in our quest, we shall proceed to the Nēminātha Jinālaya, the only surviving relic of the Jaina faith. The edifice is neither stately nor conspicuous in dimensions. Still it creates an impression of solid and decent specimen of good architecture. The temple seems to have undergone more than one renovation. Parts of the structure and most of the images deposited herein bear the stamp of archaic style. Taking all aspects into account we may broadly ascribe the period of the 10th to the 13th century as the age of the temple.

Apart from the main image of Nēminātha Tīrthakara in the sanctum, the temple is a repository of a large number of sculptures. These consist of the Tīrthakaras, their Śāsanadēvatās and other divinities. They are deposited in the central hall and in the verandah of the temple. Most of them are of fairly big size and nicely executed. I was not able to examine them in detail on account of insufficiency of light and other difficulties. So I shall mention some of them here in a general way. The huge image of Pārśvanātha placed in the verandah is handsomely imposing. It is attended by the Yaksha pair on its two sides, Dharaṇēndra and Padmāvatī. Inside the central hall were found among others the following sculptures: Chauvīsa Tīrthakara and Nandīśvara; a two-armed Yakshiṇī which may be identified either with Ambikā, the Śāsanadēvatā of Nēminātha or with Siddhāyikā, that of Mahāvīra; Sarasvatī or Śrutadēvī and Bhairava or Kshētrapāla. A representation of the Gaṇadhara-valaya-yantra was also noticed here.

Even these cursory details are enough to show that all these sculptures representing several deities of the Jaina pantheon could not have originally

1 S. R. Sharma: Jainism and Karnatak Culture, p. 30.

2 This Jinasēna appears to have belonged to the Sēna gaṇa. He is to be distinguished from his namesake author of Harivaṁśapurāṇa, who was his contemporary and belonged to the Punnāṭa Saṁgha; Ind. Ant., Vol. XV, p. 142.

belonged to the Nēminātha temple. So we have to infer that they have been brought over from different temples of the locality after their disruption in the declining days of the faith and placed together in this single surviving temple of moderate dimensions. We may note in this connection an illuminating tradition prevalent among the followers of the creed. It is believed that this place contained fourteen Jaina temples which were repositories of fourteen caskets of sacred scriptures (*siddhānta peṭṭige*) and that they have gone underground. Leaving aside the latter part of the belief which only explains away an unpleasant historical truth, the tradition stands solidly supported on the evidence of the sculptures noticed above. Furthermore it helps us to account for their presence in one particular place.

In my introductory remarks on Inscription No. 14 of Part II I have discussed at length the importance of the epigraph incised on a pillar of the Nēminātha temple and its contribution to the study of the history of the Jaina church at Maḷkhēḍ. The grandiloquent title, Śrī-nija-ghaṭikāsthāna-Dillī-Maḷayādri-Vijayanagara-Varāṅga-Paṭṭa-Pombuchcha-chaturvidha-siddha-siṁhāsanādhīśvara, associated with the pontifical seat of Maḷkhēḍ, seems to bear some historical significance and is reminiscent of the glorious days enjoyed by it in the Mediaeval Epoch. In this praśasti Maḷkhēḍ is referred to by the rather sophisticated name Maḷayādri. In the epigraphical records explored by me at this place and in the neighbouring villages, ranging from the 12th century onwards, the place is mentioned as Maḷeyakhēḍa. This place again is characterised in the above praśasti as a ghaṭikā-sthāna or 'a seat of higher learning' and siddha-siṁhāsana (primeval pontifical throne) in conjunction with four other places, namely, Dillī, Vijayanagara, Varāṅga and Pombuchcha. The conception of a siddha-siṁhāsana, as applied either to a royal or pontifical throne, appears to be of a later date and perhaps of Jaina association. This coupled with the inclusion of Dillī in the list strengthens the view in favour of a late origin of the praśasti. Pombuchcha is the modern Humchcha of the Shimoga Dt. in the Mysore State. It is referred to as Paṭṭi-Pombuchcha in earlier records. The expression 'Varāṅga' in the above praśasti is again a place-name and it may be identified with Varāṅga in th Udipi taluk of the South Kanara Dt. It is a decaying Jaina centre of secondary imporatnce containing Jaina temples with inscriptions and a branch Maṭha. With the inclusion of this place in the list the number of siddha-siṁhāsanas will be five and not four as specified. This is one more indication which goes to prove the late origin and patched-up nature of the praśasti.

The Jaina belief again regarding the conventional seats of learning which are also termed as Vidyāsthānas (*cf. ghaṭikāsthāna* of the above praśasti) seems to vary in their contents as well as their number according to the regional

prominence. For instanc the North Indian tradition mentions eight Vidyāsthānas which are all in the north; viz., Jaipur, Delhi, Gwalior, Ajmer, Nāgaur (Rajputana) Rāmpur-Bhānpur (near Indore), Karanja and Surat. The Mysore Jainas, according to another tradition, mention only four Vidyāsthānas, viz., Delhi, Kolhāpur, Jina Kānchi and Penukoṇḍa.[1] While retaining Delhi, the Maḷkheḍ version differs from this materially and substitutes Maḷkhēḍ, Vijayanagara, Varānga and Humchcha as the four other components of the Chatuḥ-Siṁhāsana. We have to note in this connection the significant fact that the Vidyāsthānas are invariably taken to be identical with the religious headquarters of the pontiffs.

The authors of the Studies in South Indian Jainism refer to a composition named Jaina Birudāvali and cite an extract from the same at the end of their work.[2] It is not known if the extract comprises the whole piece of composition or only a portion of it. The extract in question appears to be a later day compilation wherein the compiler seems to have pieced together whatever bits of information he could lay his hand on, regarding the Jaina teachers of a particular line or lines. We can trace in this extract an allusion to the Sārasvata gachchha and Balātkāra gaṇa which was the monastic affiliation of the Maḷkhēḍ gurus. Proceeding further, the extract seems to contain a reference to the Siddhasiṁhāsana of Maḷkhēḍ, which name appears to have been read and copied wrongly as Maḷebegaḍa for Maḷeyakhēḍa. We also note with interest the occurrence of some of the descriptive phrases, names and epithets of the teachers of the Maḷkhēḍ paṭṭāvaḷi in the extract under reference; for instance, Rāyarājaguru, Mahāvādīśvara, tat-paṭṭāmbhōja-divākarāyamāna, etc. But the unreliable nature of the pedigree of the teachers in the extract is betrayed by the absence of proper order and lack of chronological sense in the enumeration of the succession of teachers. The Birudāvali, however, seems to contain a few authentic allusions to the Maḷkhēḍ teachers and therefore deserves to be explored further in detail.

The foregoing detailed examination of the Jaina antiquities and associations of Maḷkhēḍ is enough to convince us of its importance as a Jaina centre from the earliest days till almost modern times. Many eminent teachers wielding influence in the country lived and flourished here. As Jaina religious institutions are particularly renowned for their patronage of learning and generally possess ancient works on religion and other subjects, an attempt was made to explore them here. There are reasons to believe that this place must have preserved at one time a good collection of manuscripts; but the forces of disruption appear to have played their part during the later days.

1 Ind. Ant., Vol. XXXII, p. 460.

2 Studies in South Indian Jainism, pp. 132-34.

Consequently, my search proved futile. It was reported that some 59 manuscript works in Sanskrit, Prākrit and Kannaḍa surviving in the Nēminātha temple were taken away some time before by Pt. Devakinandanji of the Mahāvīra Brahmacharyāśrama, Karanja, Berar. Through the kindness of Dr. A. N. Upadhye I was able to secure a list of these works. They make an interesting reading. Some of the works are already published and are familiar to the students of Kannaḍa literature. In order to indicate the importance of such collections I cite below a few names from the list: 1) Dhammo Maṅgalamukkiṭṭham (Prākrit); 2) Bāhubalicharitra (Kannaḍa); 3) Rāmāyaṇa by Brahma Jinadāsa; 4) Samyaktvakaumudi (Kannaḍa); 5) Jñānachandra Kāvya (Kannaḍa); 6) Sārasvata Vyākaraṇa (Kannaḍa); 7) Dharmāmṛita (Kannaḍa); 8) Tatvārthasūtra (Kannaḍa); 9) Chintāmaṇi (Kannaḍa); 10) Śrī Gīta-vītarāga Ashṭapada Ṭīkā (Kannaḍa); 11) Dharmaparīkshā (Kannaḍa); 12) Hanumān Charitra (Sanskrit); and 13) Añjanācharitra (Kannaḍa).

SARAḌAGI

This village is about 8 miles towards the east from Gulbarga. It comprises the headquarters of a small taluka in the Pāyagā Jāgir of Shāhabād. It is popularly known as Śrīnivāsa Saraḍagi on account of the existence, here, in the past, of a beautiful temple dedicated to the god Śrīnivāsa, which has now been converted into a mosque. Judging from the good number of antiquities scattered in the locality, the place appears to have been a fairly important seat of Brahmanical culture. And it was a pleasant surprise to find in the midst of these antiquities some vestiges of the Jaina faith. I was able to detect here a slab of stone bearing finely carved figures of two ascetics in the sitting posture, surmounted by a small figure of the Jina with the characteristic symbol of the triple umbrella. I have discussed above the significance of these representations which were found in other places also. As these sculptures were associated in the former instances with the Jaina temples, it would be reasonable to assume that this piece also was originally connected with a Jaina religious structure.

SĒḌAM

This town constitutes the headquarters of a taluk of the name in the Gulbarga Dt. It is about 10 miles towards the east from Maḷkhēḍ. While examining the antiquities of Maḷkhēḍ, I have noted a local tradition connecting this place with Maḷkhēḍ of the good old days when the latter formed the capital city of the Rāshṭrakūṭa rulers of the Dekkan. But no relics which could definitely be ascribed to the age of the Rāshṭrakūṭas—neither inscriptions nor monuments—could be traced here. All the antiquities of the place are of a later date.

The place is rich in antiquities such as temples and inscriptions belonging to the orthodox school of the Brahmanical cult and also of the Jaina faith. Among the latter mention may be made of three Jaina temples which were found in an awfully neglected and desolate condition. Constructed in the Chālukyan style, they must have stood as decent specimens of architecture in their original state. Two of these are situated in the Seṭṭiyara Ōṇi and the third one is in the Potters' Colony. Inscriptions in these temples have been edited in full (Nos. 3-6 and 8) in Part II of this volume. In the introductory remarks of these epigraphs I have described in detail the condition of these temples. In line 44 of Inscription No. 3 there occurs an allusion to a local Jaina temple named Lōka Jinālaya. It might have been built by a chief named Lōka of the Haihaya family. This temple could not be traced. Besides the image of Pārśvanātha in the Chikka Basadi, a few mutilated sculptures of Tīrthakaras were found by the side of a well in the Seṭṭiyara Ōṇi.

In the introductory remarks of Inscription No. 7 I have dwelt upon the cult of the deity Jvālinī or Jvālāmālinī whose worship appears to have been prevalent in this place. Indranandi composed the Jvālāmālinī-stōtra at Mānyakhēṭa or Maḷkhēḍ which is close to Sēḍam.[1] This piece of information lends further confirmation to the prevalence of the cult of Jvālinī in this locality as revealed by the Sēḍam epigraph. It has been shown elsewhere that this deity was popular in other parts of Karnāṭaka also. The cult of Jvālāmālinī appears to date from earlier times and may have been introduced in the Tamil country from Karnāṭaka where it was widely prevalent. Further support for this suggestion is gained from the discovery of an early commentary of the work in ancient Kannaḍa language written probably by Indranandi himself by the period of the 10th and 11th century A. D.[2]

The Inscription No. 3 from this place introduces us to the teacher Prabhāchandra Traividya Bhaṭṭāraka who is stated to have belonged to the Ma[ḍu]va gaṇa. Nothing is known regarding the affiliation of this gaṇa. But it is possible to draw an inference regarding the same on the analogy of a cognate order which flourished in the Āndhra country. The Maliyapuṇḍi grant of Ammarāja II assignable to the 10th century A. D. reveals the existence of a section of the Jaina ascetic order named Kōṭi-Maḍuva or Maḍuva gaṇa which was associeted with the Yāpanīya Saṁgha.[3] It is therefore likely that

1 Jainism and Karnataka Culture, p. 34.

2 An. Rep. on S. I. Epigraphy, 1928-29, p. 88; Progress of Kannada Research in Bombay Province, 1941-46, p. 25.

3 Ep. Ind., Vol. IX, p. 56, l.50. The text containing this information is faulty; it reads: 'śrī-yāpuniya-śaṁha-prapujya-kōṭi-Maḍuva-ganēśa-mukhyō yaḥ.' Herein we may as well construe the name of the gaṇa as Maḍuva only instead of Koṭi-Maḍuva and take the expression 'prapūjya-kōṭi' as a qualifying adjunct.

Maḍuva gaṇa of the Sēḍam record was similarly connected with the Yāpanīya Saṁgha. This surmise is further supported by the fact that there existed in these parts other orders of teachers who belonged to the Yāpanīya Saṁgha. Prabhāchandra, it may be noted, was a renowned Mantravādi.

In the introduction to Inscription No. 4 I have discussed at some length the heroic nature of the residents of Sēḍimba or ancient Sēḍam with particular reference to the 'fifty-two warriors' who are characterised as of primeval fame. Besides the allusion in the Ḍōṇi record to these valiant champions as pointed out in the discussion, one more inscription at Mugad in the Dharwar Dt. contains a specific reference to the galaxy of veterans.[1] It is striking to observe that these heroic traditions of yore were handed down to the present generation in the from of a peculiar custom. This was the unique practice of boxing tournaments which the inhabitants of the town used to hold on a mass scale regularly on two occasions every year till it was stopped by the government recently on account to its evil consequences.[2]

Tengaḷi

This village is about 4 miles towards the north-west of Maḷkhēḍ It does not at present possess any Jaina antiquities worth the name. But as shown in the introductory portion of Inscription No. 16, it must have had at least one Jaina temple in the 12th century A. D. Mention may be made here of the sculpture of a Tīrthakara bearing on its back the Inscription No. 15. From this inscription and another from Āḍaki we are acquainted with the existence, in these parts, of a line of teachers who belonged to the Vandiyūr gaṇa of the Yāpanīya Saṁgha. This section of the ascetic order was not quite unknown previously; for the Sūḍi Plates of Būtuga II, which have been dubbed as spurious, specifically refer to this gaṇa and the Saṁgha.[3] The name of the gaṇa has been read therein as Vadiyūr. The name occurs in the same form in the Tengaḷi inscription also and the anusvāra in the name has been supplied from the Āḍaki version of the name which contains an anusvāra.

Now I shall turn to the places in the Kopbal District.

Āḍūru

This village is situated in the Yalbargi taluk of the Kopbal Dt. The following Jaina relics were noticed here. i) A basadi (temple) in an indiffe-

1 Bomb. Karn. Inscriptions, Vol. I, pt. i, p. 72.

2 We may also note in this connection that a similar tradition prevailed in the famous ancient city of Pratishṭhāna or modern Paiṭhaṇ. Pratishṭhāna was invested with Jaina traditions and writers of Jaina persuasion have incorporated them in their works. Jinaprabhasūri who lived circa 15th century A. D., makes specific mention, in his work Kalpapradīpa, of the 'fifty-two warriors' celebrated in that capital of the Sātavāhanas; J. B. B. R. A. S., Vol. X, p. 134.

3 Ep. Ind., Vol. III, p. 180.

rent state of preservation. ii) An image of a Tīrthakara lying in a neglected condition near the temple of the god Kallinātha (Śiva). iii) A mutilated stone-pedestal of a Tīrthakara bearing finely carved figures of lions. Lion being the emblem of the last Tīrthakara, viz., Mahāvīra, the pedestal must have been originally associated with the lost image of the deity. Damaged syllables of an epigraph were traced on this pedestal (Inscription No. 52).

Kopbal

This highly interesting town has been the scene of my explorative activities more than once; and I have ransacked the antiquities of this place some time in collaboration with local friends interested in research and some time single-handed. The place has also been visited by other scholars and members of the Archaeological Department, Hyderabad. Some articles and monographs containing the results of their findings have been published so far. As is often the case in such circumstances, it becomes difficult to apportion or assign the credit of such discoveries among the different individuals, since their efforts severally and jointly contribute to the sum total of the results. For instance, some of the discoveries which could be claimed as belonging exclusively to the present writer, have been incorporated in his article entitled Kopaṇa-Koppaḷa by the late Shri. N. B. Shastri of Kopbal.[1] For the simple reason that most of the inscriptions discovered at Kopbal were copied and studied also by myself, simultaneously with other explorers, I have included them in my present collection, in addition to such epigraphs as are to be credited solely to my personal account. In this way, the total number of inscriptions hailing from this place, edited in Part III of this volume exceeds all the inscriptions hitherto published or noticed by other scholars.

In regard to the epigraphical material from Kopbal set forth in detail in this volume the following special features deserve to be emphasised. i) This is the first systematic endeavour of its kind to bring together all the Jaina epigraphs of the holy place. ii) Some of the inscriptions were never noticed before and they are being published here for the first time. iii) The readings and interpretations of certain epigraphs given here differ materially in certain respects form those of other scholars who have published them. These have been discussed at length in their proper places.

Now I shall take a bird's-eye-view of the principal antiquities of the place with a view to assess its importance. In the prehistoric age of the early millenniums before the advent of the Christian Era, the bills and valleys adjoining this town appear to have been inhabited by a human race of pigmies as testified by the presence, to the present day, of their funeral relics such

1 Kannada Sahitya Parishat Patrike, Vol. XXII, No. 3 (1938).

as the Dolmens and the Stone Circles. It is interesting to note how the recollection of these ancient times has been preserved in a peculiar manner by the local tradition which recognises these structures under such names as the Mōrēra Agasi (i. e., the gate of the Mōrēs), Mōrēra Aṅgaḍi (i. e., the shop of the Mōrēs), etc. The expression 'Mōre' is to be derived from the term Maurya; and these labels are apparently reminiscent of the historic times when this region was probably under the influence of the Mauryan Empire. But a critical examination will lead to the conclusion that such traditions need not be interpreted literally as they only indicate half-way attempts of a confused and unhistoric mind to describe in a vague manner unfamiliar objects of the bygone age.

Another set of traditions takes us into the realm of the Mahābhārata and the Purāṇas. These legends seem to assume that this place was associated with certain incidents in the life of the Pāṇḍavas, particularly during the period of their exile. Hence it is that certain spots in the Kopbal hills are styled Pāṇḍavara Vaṭhāra or Pāṇḍavara Vaṭhala (i. e., the shed of the Pāṇḍavas). Further amplification of this belief may be traced in the names like Indrakīla Parvata, Arjunana Guṇḍu (i. e., Arjuna's boulder) and Handiya Guṇḍu (i. e., Boar's boulder), etc., given to specific hills and hill-tops in the region. These appellations are apparently calculated to justify the claim that Arjuna performed his penance in the hills of Kopbal for the acquisition of the miraculous weapon Pāśupata.

Coming to the Buddhist times this place appears to have been considered a convenient centre for the propagation of that faith in South India from the times of Asoka. The two minor edicts of the emperor engraved on the rocks of the Gavimaṭha and Pallakki Guṇḍu, discovered recently, confirm this surmise. Konkinapulo which was a great seat of Buddhism according to the narrative of Yuan Chwang who visited it during the 7 th century A. D., has been identified with Kopbal.[1] From this we are lead to the plausible inference that Kopbal had by this time proved to be a fertile field for the growth of the Buddhist faith which seems to have flourished here approximately from the 3rd century B. C. to the 7th century A. D.

Jainism too, along with Buddhism, must have wended its way to this attractive place from the early centuries before the Christian era, though no direct evidence is available on the point. Still, the early penetration of the Jaina creed in the 3rd century B. C. further south as far as Śravaṇa Beḷgoḷa in the Kannaḍa country as attested by the Bhadrabāhu-Chandragupta tradition,

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1 Mediaeval Jainism p. 188-89. Contra Konkinapulo identified with Banavāsi; Kadamba Kula, p. 62, No. 3.

the early age attributed to Koṇḍakunda and other teachers who championed the cause of the faith in the South, and the patronage and support conferred upon it by the early rulers of the Ganga and Kadamba families of Karnāṭaka, are pointers that squarely justify the above assumption. The earliest epigraphical record that testifies to the eminence of Śravaṇa Beḷgoḷa as a Jaina holy place is approximately assigned to the 7th century A. D. This compares favourably with the earliest epigraphical reference to Kopbal as contained in a damaged inscription from Halgēri (No. 47) of the present collection, to be assigned approximately to the same period, though there is nothing in the record to connect it with Jainism.

Reference to this place occurs in three forms in the epigraphs: Kupaṇa, Kupiṇa and Kopaṇa. The earliest allusion to the locality as a holy abode from the Jaina religious point of view is found in an inscription at Kopbal itself dated in the 9th century A. D. (No. 19). Subsequently, in the course of about a century or so, references to this place as a sacred centre of Jainism, gleaned from the epigraphical sources and contemporary literature, become sufficiently numerous and substantial, which go to establish its supremacy.[1] From these it looks as though this place vied with Śravaṇa Beḷgoḷa at one time and overshadowed its glory for the time being. It is in no way easy either to trace the reasons that were responsible for the rise of this place as the holiest resort of the Jaina religion or to assess the factors that contributed to its growth. The following outstanding features however emerge from a close perusal of the epigraphical and literary references to this place between the 9th and the 13th centuries A. D.

i) It was reckoned as the foremost and supremely sacred amongst the Tirthas or holy resorts. According to an inscription from the Shimoga District it was 'distinguished among the millions of Jaina sacred places.' ii) Its purity was considered *par excellence* and cited as a standard of comparison. iii) It was replete with temples and shrines dedicated to the different deities of the Jaina pantheon. iv) Monks and lay disciples of various ascetic orders were residing here conducting their religious practices. v) Rulers

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1 Kopbal is referred to in Nos. 26, 46 to 49 and 53 of the present collection. In No. 52 of the Bombay Karnatak Inscriptions, Vol. I, part I, from Lakkuṇḍi, dated in A. D. 1007, Kopbal is referred to as Kupiṇa in laudatory terms. Nos. 127, 191, 345, 384 and 475 of the inscriptions at Śravaṇa Beḷgoḷa contain reference to Kopbal. It finds mention in Nagar 46, Shimoga 64 and Shikaripur 317 also. For references from Tamil inscriptions cited and discussed by the late C. R. Krishnamacharlu see the Kannada Inscriptions of Kopbal (Hyd. Arch. Series, No. 12, p. 3–5). Among the literary notices the following may be cited: Chāmuṇḍarāya's Ādipurāṇa, verse 15; Ranna's Ajitanāthapurāṇa, āśvāsa XII, verse 6. For further details see Mediaeval Jainism pp.187–99, etc.

and officials of the state vindicated their religious fervour by erecting temples in this holy place. vi) Ascetics from different parts of the country came to this place with a view to end their lives by the religious rite of sanyasana. The earliest renowned instance available on the point is perhaps that of the monk Kumārasēna who approached this place from Muḷgund for the purpose.[1] vii) It was a popular centre of pilgrimage, attracting people from far and near places.[2]

One deplorable fact, however, that weighs heavily on our judgment while holding our balance between Kopbal and Śravaṇa Beḷgoḷa, merits particular notice. This is the ruin and destruction that has befallen the Jaina antiquities of Kopbal as contrasted with those of Śravaṇa Beḷgoḷa, which have never been subjected to the fatal hand of the vandal, at any rate, to the extent of the former. But even in the present disrupted state of its relics, the large number of epigraphs constituting either the memorials of those zealous aspirants who courted death on its hills under the vow of sallēkhanā or the autographs of pilgrims visiting the place; the figures of Tīrthakaras and the representations of the Nishidhi scene carved out on the rocks of hills; pillars, coping stones, door-jambs, fragmentary sculptures and pedestals of images, which were originally associated as their integral parts with several temples and shrines, discovered here and there and extensively built into the modern houses and structures—all these speak eloquently for the eminence of the place as a Jaina holy centre, while adding their own weight of local evidence to the testimony of external sources. Inscriptions hailing from the Mysore State[3] speak of the unusually large number of Jaina temples, which was a characteristic feature of this holy place. Reminiscence of this past phenomenon is still preserved in a local saying which avers that the town contained 772 Jaina temples and was regarded by the Jaina community as sacred as the Kāśī Kshētra or Banaras, the famous holy place of the Hindus. This numerical figure, even though it looks rather conventional and may not be literally true, unmistakably denotes the proverbially large number of its temples. From among these shrines, a temple dedicated to Chandranātha or Chandraprabha Tīrthakara must have stood prominent and been widely known among the followers of the faith. This fact is disclosed by the imprecatory passage in a copper plate charter of Keḷadi Sadāśiva Nāyaka, which places this deity on par with Gummaṭanātha of Śravaṇa Beḷgoḷa and the Nēmīśvara of Ujjantagiri.[4]

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1 Chāmuṇḍarāya's Ādipurāṇa, verse 15.

2 In the Sōmanāthacharitre of Rāghavānka, a Kannaḍa poet of the beginning of the 13th century, there is an allusion to the Maladhāri Śramaṇas from Kopaṇa; Hariśchandrakāvya (Mysore University publication, 1933), Introduction, p. xix.

3 Ep. Carn., Vol. II, No. 127; Vol. VII, Sk. No. 317, etc.

4 Ep. Ind., Vol. XX, p. 94.

From incidental allusions in inscriptions as also from the surviving relics explored in the locality we are in a position to glean a few names of the temples that adorned this town at one time. Here is a list of such temples: 1) Arasiya Basadi (Ins. No. 29); 2) Chandranātha Basadi (Ep. Ind., Vol. XX, p. 94); 3) Jayadhīra Jinālaya (Ins. No. 46); 4) Kuśa Jinālaya (Ins. Nos. 23-24); 5) Nēminātha Basadi (still surviving and under worship); 6) Pushpadanta Jinālaya (Ins. No. 25); 7) Sāntaladēviyara Basadi (Ins. No. 29); 8) Śāntinātha Basadi. A detached image of Śāntinātha Tīrthakara was found preserved in the Nēminātha Basadi. This must have been brought here from the temple originally dedicated to the god, which, later on, must have gone to ruin. 9) Timambarasiya Basadi (Ins. No. 29); 10) Tīrthada Basadi (Ins. No. 29); 11) According to Ins. No. 22 a temple was erected by Kalyāṇakīrti on the spot where Siṁhanandi expired. Traces of this temple can be detected even to the present day near the cave. 12) Images of Padmāvatī and other deities are found deposited in the Nēminātha Basadi. These might have originally belonged to the temples dedicated to Pārśvanātha Tīrthakaṛa and other divinities.[1] 13) The present day Venkaṭēśa temple in the fort area must have been a Jaina temple formerly. This is revealed by the pillars bearing the figures of Jinas and other vestiges discovered here.[2]

I may incidentally notice a few interesting facts regarding the political history of the place as revealed by recent epigraphical discoveries. The hilly region and the hill fort of Kopbal appears to have been considered one of the mightiest natural strongholds of strategic importance from the early times.[3] Inscriptions explored in the area of the Gulbarga and Bijapur districts contain allusions to a family of Śilāhāra chiefs who had settled in that region, but originally hailed from Kopaṇapura or Kopbal.[4] This fact is proved

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1 The late Mr. Shastri in his article on Kopaṇa-Koppaḷa refers to a temple named Kopaṇatīrthada Daṇṇāyaka Basadi at Kopbal (Kan. Sāhitya Pari. Patrike, Vol. XXII, No. 3). This is obviously due to wrong understanding of the real position. See the introduction of Ins. No. 49.

2 I have noticed a few more cases like the above and may mention one conspicuous instance here. In the modern Vīrabhadra temple at Nēsargi, Sampgaon taluk, Belgaum Dt., figures of the Jinas are carved on the doors and images of twenty-four Tīrthakaras are found inside the shrine. From this it becomes evident that it was ortginally a Jaina temple. An image of a Jaina deity with an inscription on the pedestal was seen in this temple till recently. But it is reported to have been destroyed a few years back!

3 The latest testimony to the effect is from Sir John Malcom; Journal of the Hyderabad Arch. Society, 1916, p. 93.

4 Ep. Ind., Vol. XXVII, pp. 68-9.

by the title Kopaṇapuravarādhīśvara owned by these chiefs; and this title, as in analogous instances, denotes their supremacy over the town at one time. The epigraphs furnishing this information range from the 11th century onwards. Hence we may place the rule of the Śilāhāra chiefs over Kopbal and the adjoining region roughly during the period of the 9th and 10th centuries A. D.

Instances are also available of chiefs, who did not belong to the Śilāhāra stock, using the characteristic title Kopaṇapuravarādhīśvara, symbolic of their former authority over the famous town. For example, the feudatory chief Mahāmaṇḍalēśvara Bibbarasa figuring in Inscription No. 2 of the present collection claims this title. An unpublished inscription from Hoḍal, of my private collection, dated in A. D. 1180, states that chiefs born in the lineage of Nābhirāja were overlords of Kopaṇa. This statement is substantiated by the title Kopaṇapuravarādhīśvara as applied to a scion of the family, Mahāmaṇḍalēśvara Vīra-Rāmadēvarasa, mentioned in an unpublished record from Harasūr, of my private collection, dated in A. D. 1172. From this it is possible to surmise that these chiefs of Nābhirāja's extraction appeared on the political horizon of Kopbal subsequent to the period of the Śilāhāras. Proceeding further, an inscription from Kalhoḷe[1] in the Belgaum District introduces a subordinate chief Mahāmaṇḍalēśvara Rāja II who belonged to the Yaduvaṁśa and claimed the title 'supreme lord of Kupaṇa, the best of towns'.

Such was the eminence of Kopbal. But unfortunately all its old glory was completely forgotten during the past centuries till its memory was revived about two decades ago by the activities of scholars interested in historical research. It is difficult to trace the causes that contributed to its sudden downfall and reduced it to a state of abject oblivion. The fact that the place retained much of its grandeur till A. D. 1560, is indicated by the following two inscriptions: i) An epigraph from the Shimoga District, dated about A. D. 1530, mentions Kopaṇa as the fore-most among the holy resorts wherein the great teacher Vādi Vidyānanda is stated to have performed acts of piety.[2] ii) In a copper plate record of Sadāśiva Nāyaka of Keḷadi, dated in A. D. 1556, mention is made of Chandranātha of Kopaṇa along with Gummaṭanātha of Beḷuguḷa and Nēmīśvara of Ujjantagiri.[3] It is significant to note that Kopaṇa disappears from the scene during the subsequent period and the name figures nowhere in the epigraphical or literary sources. As this period synchronises with the defeat and disruption of the Vijayanagara Empire, we should possibly associate this event with the fall of this great holy centre.

1 Ep. Indica., Vol. XII, p. 308.
2 Ep. Carn., Vol. VIII, Nagar 46.
3 Ep. Ind., Vol. XX, p. 94.

It is very likely that on account of its proximity to the Vijayanagara capital, this place also fell a victim to the dire forces of vandalism that were let loose in the country after the battle of Rakkasa Tangaḍagi (A. D. 1565).

Halgēri

This village is about 4 miles towards the north-west of Kopbal A few inscriptions on stone, some remarkable hero-stones and a Nishidhi slab were noticed here. The Nishidhi stone was built into the platform of the margosa tree near the village chāvaḍi. It bears the figure of an ascetic in meditative posture having at the top the small effigy of the Jina with the triple umbrella. One of the inscriptions (No. 47) has been assigned to the early period of the 7th century A. D. The reference to Kopaṇa contained in this record is one of the earliest on the subject.

Mādinūru

This village is about 4 miles towards the north of Kopbal. It possesses a large number of antiquities and only a few of these are of Jaina persuasion. There is a Jaina temple of recent construction and a few Jaina families are residing here. The temple is dedicated to the god Chandranātha or the Chandraprabha Tīrthakara. Images of Pārśvanātha and other deities of the Jaina pantheon were lying in a forsaken and damaged condition near the temple of Chandranātha and in other places. An image of a female ascetic was also noticed. Only one inscription was found here in the Vīrabhadra temple. The epigraph furnishes much useful information regarding the history of this place. It constituted an agrahāra and was known by the name Modeganūru. It was one of the headquarters of the Southern Kalachuris during the reigns of the sons of Bijjala II, Rāya-Murāri Sōvidēva and others. The presence of the temple of Chandranātha or Chandraprabha Tīrthakara in this place seems to bear some significence. We already know from the copper plate charter of Sadāśiva Nāyaka of Keḷadi, dated in A. D. 1556, that Kopaṇa possessed a renowned temple dedicated to the god Chandranātha. Now, perhaps we shall not be wrong if we reasonably surmise that when Kopbal was subjected to the forces of destruction, the famous image of Chandranātha or its substitute was somehow removed, as a measure of safety, to this out of the way, though not remote, village and installed in a temple.

Rājūru

This small village is situated in the Yalbargi taluk of the Kopbal District and lies a few miles away from the headquarters. Two objects of Jaina interest were noticed here. One is the Jaina inscription edited elsewhere (No. 53). The other is what appears to have been a Nishidhi memorial. This was a piece of stone built into the wall of the Śiva temple near which was

found the inscription mentioned before. The stone contains the figure of an ascetic bearing a miniature symbol of the Jina with the familiar triple umbrella above, and with a pair of flywhisks on both sides.

YALBARGI

This is the headquarters of a small taluk of the name in the Kopbal District. It is a repository of a large number of Jaina antiquities which were lying scattered in a neglected and desolate condition in and outside the locality. A keen observer was able to detect here fragments of images and their detached pedestals, dressed up or finely carved stones which must have originally constituted parts of temples and their architectural constructions and various other relics of a non-descript nature. Many of these were built into the houses, wells and other buildings of modern times. Taking a collective view of all these objects, one gathered the impression that this place should have been, at one time, a flourishing centre of the Jaina faith along with other creeds that were also welcomed and nourished here by their followers.

What high water mark of culture and refinement the Jaina religion had attained in those days is happily instanced by two sculptures that were originally found buried underground near the Untouchables' Quarter of this village three decades ago and were subsequently removed to Kopbal and thence to the Nawab Salar Jang's palace museum at Surur Nagar, Hyderabad. These images are known as the Chauvīsa Tīrthankara and Pañchaparamēshṭhi. In them do we observe a pleasing combination of religious fervour and artistic excellence. Carved in shiningly brilliant black granite and wrought with scuperb craftsmanship, they present the most fascinating specimens of the sculptor's art. Inscriptions on the pedestals of these images have been edited elsewhere as Nos. 49 and 50. Another fragmentary record was noticed on the mutilated pedestal of an image, No. 51. The contents of these epigraphs substantiate the general impression in respect of the prosperous state of this place as a Jaina centre.

In course of my survey of the area in the vicinity of Yalbargi I came across a few antiquities of the Jaina faith in the villages like Āḍūru and Rājūru; and I have taken due account of them in their proper places. These antiquities in conjunction with those of Yalbargi lead us to the conclusion that this region must have been one of the fertile tracts for the growth of Jainism. Further corroboration of this view is afforded by an epigraph hailing from distant Aihoḷe in the Bijapur District. The inscription was found in the Mēguṭi temple of the village. It speaks of the Nishidhi memorial set up in honour of a merchant named Rāmiseṭṭi. The merchant owned certain privileges (seṭṭigutta) in the Erambarage region and was a lay disciple of the

teacher Kumudēndu who was a constituent of the illustrious Mūla saṁgha and Balātkāra gaṇa.[1] This record again lends support to yet another piece of information furnished by the Āḍūru inscription (No. 52) regarding the existence of the teachers of the Balātkāra gaṇa in this region.

Yalbargi is referred to by its old name Erambarage or Erambarāpuram in the early epigraphical records. Being the capital town of the Sinda chiefs who ruled here, it must have been a fairly big place. The chiefs of the Sinda family were feudatories of the Western Chālukyas of Kalyāṇa and rose to prominence in the latter part of the 11th century A. D. Vīra-Vikramāditya, one of the last rulers of this family, is referred to in an inscription noticed here (No. 51).

Other Places

Besides the places dealt with in detail in the foregoing account, stray vestiges of the Jaina faith, such as the images of Tīrthaṅkaras or other divinities, were noticed lying in a deserted or damaged condition in the following places: Uppina Beṭgēri, Kaulūru, Kukanūru, Saṇṇa Sindōgi and Mudhōḷ in the Kopbal Dt., and Kanakagiri and Mālagitti in the Raichur Dt. Their presence in these villages, some of which are insignificant and out of the way, while others are noted as strongholds of the Brahmanical faiths, speaks abundantly for the powerful and pervasive influence wielded by Jainism at one time in these parts of Karnāṭaka.

Review of the Epigraphs

After this brief survey of the antiquities of the individual villages, I shall now take a collective view of the contents of the epigraphs and review in brief the contribution made by them to our knowledge of the political condition, society, religion, literature and language of Karnāṭaka of the period with special reference to the region represented by them. Most of the important points arising out of the texts of the inscriptions have been discussed in the introductory remarks on those documents. But such of the topics as could not find a proper place or adequate justification there will be dealt with here in some details.

Chronological Span: The epigraphs belong to different periods of the Karnāṭaka history and cover a wide range of nine centuries extending from the 8th to the 16th century A. D. Of these No. 47 from Halgēri furnishes the uppermost chronological limit, while No. 30 from Kopbal provides the lowest.

Political History

Of the principal ruling families that shaped the political history of Karnāṭaka, five main dynasties are represented in the present collection.

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1 Ind. Ant., Vol. VIII, p. 246.

They are the Earlier Chālukyas of Bādāmi, the Rāshṭrakūṭas of Maḷkhēḍ, the Later Chālukyas of Kalyāṇa, the Southern Kalachūris and the Yādavas of Dēvagiri. Only one record relates to the Chālukyas of Bādāmi. It hails from Halgēri (No. 47) and refers itself to the reign of Vijayāditya Satyāśraya who ruled from A. D. 696 to 733.

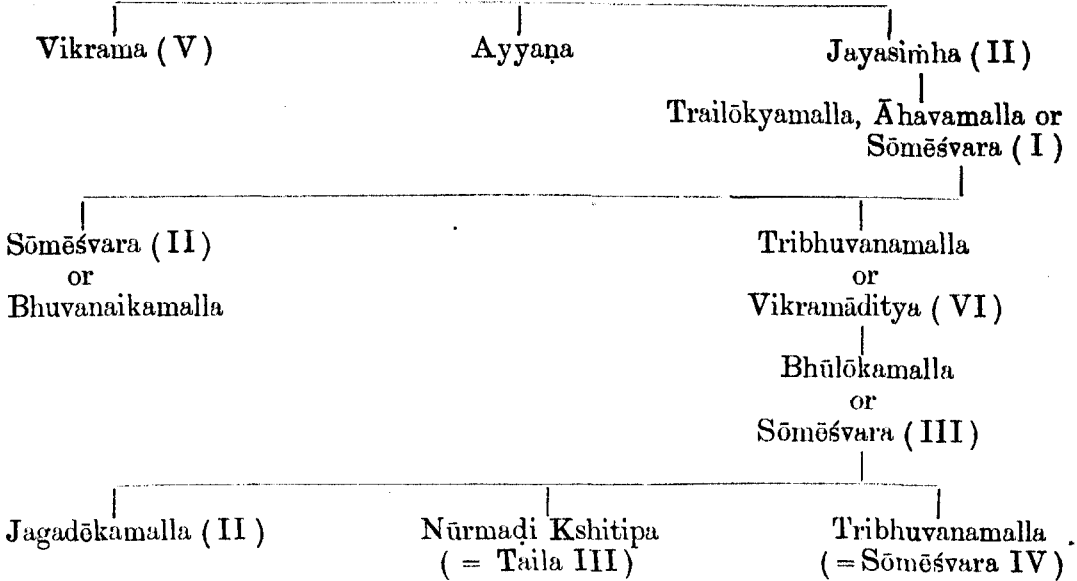
THE RĀSHṬRAKŪṬAS: Of the Rāshṭrakūṭas of Maḷkhēḍ we have three records, all coming from the region of Kopbal. No. 18 which comes from Kopbal proper belongs to the reigning period of Nṛipatuṅga (A. D. 814-77). Then follows the damaged inscription from Arakēri, No. 48. It has been assigned to A. D. 940, February, in the reign of Kṛishṇa III whom it mentions. Kṛishṇa III's ally and brother-in-law of the Western Ganga family, Būtuga II, also figures in this record. The importance of the epigraph lies in the fact that it constitutes one of the early inscriptions of the king's reign. The third epigraph hailing from Uppina Beṭgēri (No. 46) refers itself to the reign of the same king and is dated in A. D. 964, December. This record is highly important in that it introduces for the first time a hitherto unknown yet prominent line of feudatory chiefs who belonged to the stock of the Raṭṭas and claimed their descent in the Yādava lineage. Śankaragaṇḍa II, the latest scion of this family and a subordinate of Kṛishṇa III, was a great patron of the Jaina faith.

THE LATER CHĀLUKYAS: The Later Chālukyas of Kalyāṇa have the largest number of inscriptions to their credit. They are ten in number and are distributed over the reigns of four rulers. No. 22 from Kopbal is assigned to the first regnal year of Vikramāditya V, which corresponds to A. D. 1009. Tribhuvanamalladēva or Vikramāditya VI, the most distinguished prince of the dynasty, is celebrated by six records. No. 1 from Ingaḷgi dated in the 18th year of his reign, corresponding to A. D. 1094, introduces his queen Jākaladēvī who was a firm follower of the Jaina faith. The unremitting zeal and exemplary devotion which sustained her in her faith under adverse circumstances, even against the will of her lord, are graphically narrated in the inscription. Little is known regarding the family history of this great lady. She was daughter of Tikka who was probably a member of the Telugu Chōḍa stock.

The Huṇasi-Haḍagali record of the same ruler, which has been assigned to the early part of A. D. 1098, brings the following items of information prominently to our notice. i) The senior queen Chandaladēvī who is already familiar to us from other sources, was associated with the administration of a portion of Alande Thousand which was one of the major provinces of the kingdom. ii) Vikramāditya VI carried on a victorious expedition against the kingdom of Mālwā in A. D. 1097. This was the third of the series of campaigns launched by the Karnāṭaka ruler against his inveterate foes, and in the course

of this expedition he destroyed the city of Dhārā and strengthened his friendly relationship with prince Jagaddēva, son of the Mālwā king Udayāditya. Jagaddēva is a romantic figure in history and he had a chequered political career. He was on intimate terms with Vikramāditya VI who entertained him in his court as a great favourite. Jagaddēva participated in many expeditions of the Chālukya ruler and fought on his side. iii) A feudatory chief named Bibbarasa was ruling over a tract included in the province of Alande. The remaining four inscriptions of the king (Nos. 17, 9, 3 and 10), which are dated in A. D. 1096–97, 1115 (circa), 1124 and 1126 respectively, do not add much information to the political history of the period.

Next we pass on to the reign of Bhūlōkamalla or Sōmēśvara III for whom we have two inscriptions, Nos. 4 and 5 from Sēḍam. The first of these contains no date and the second introduces a subordinate officer of the king named Bhīma Daṇḍanātha. The last ruler of the dynasty, Tribhuvanamalla Sōmēśvara IV, is represented in one inscription from Sēḍam, No. 7. The record merits careful examination on account of certain peculiarities in the genealogical account of the Chālukya house, the date and other items.

The genealogical account of the Chālukya family furnished in a cursory fashion by this record and also by a few more epigraphs of our collection (Nos. 2 and 4) differs in certain respects from similar accounts contained in a good number of epigraphs published so far. This account starts with Taila II in the usual manner and mentions Vikramāditya V, Ayyaṇa and Jayasiṁha II as the sons of Taila II's son, Satyāśraya. But it has to be observed in this connection that these in reality were the sons of Daśavarman or Yaśōvarman, the younger brother of Satyāśraya, according to the more authentic testimony of a larger number of epigraphs discovered elsewhere. Adverting to the closing generations of the genealogical account, the epigraphs of this family in general, mention Jagadēkamalla II and Taila III as the sons of Sōmēśvara III and further state that Tribhuvanamalla Sōmēśvara IV was the son of Taila III. As contrasted with these statements the present epigraph represents Jagadēkamalla II, Nūrmaḍi Kshitipa (i. e., Taila III) and Tribhuvanamalla Sōmēśvara IV, all the three, as sons of Sōmēśvara III. Arranged in a tabular form the genealogical account set forth in the present epigraphical collection will be as follows:

The inscription in question is dated the third regnal year of the king Sōmēśvara IV and the cyclic year Vikrama. As shown elsewhere the cyclic year is to be taken as the one which coincided with A. D. 1160. This would mean that the king's reign commenced in A. D. 1157–58. This is a new piece of information and it agrees well with the known facts of history. The Chālukya kingdom under the suzerainty of Taila III was passing through a critical period at this juncture. The Chālukya power sustained a severe blow in the eastern part of the dominion at the hands of the Kākatiyas under the leadership of Prōla I. It was further undermined internally by the perfidious machinations of the Kalachuri feudatory, Bijjala II, who raised the standard of revolt and assumed the title of an independent sovereign by the year A. D. 1156–57.[1] Thus overwhelmed by difficulties, Taila III appears to have found a way out to meet the situation by investing his son and youthful successor with royal authority with a view to infuse new enthusiasm among his supporters. It is on such assumption that we can explain the date of the record which falls right within the reigning period of Taila III. Such instances wherein the immediate successor is invested with royal authority during the reign of the ruling monarch are not unknown to history.

More circumspection is necessary in regard to the question of identification of the king's headquarters which is stated to have been at Poṭṭa-

1 Bomb. Gaze., Vol. I, Pt. II, p. 474; Ep. Carn., Vol. VII, Sk. 162, etc.

ḷakeṟe. Poṭṭaḷakeṟe appears to have been one of the strategic headquarters of the Chālukya empire from the early years and it played a prominent rôle in the political and religious life of the country, Brahmaśiva, an advocate of the Jaina doctrine and author of two works in Kannaḍa, hailed from this town.[1] The Vīraśaiva saints, Dēvara Dāsimayya and Śankara Dāsimayya, were also associated with this place. According to the Kannaḍa Basavapurāṇam it was the capital of king Jayasiṁha who is to be identified with the Western Chālukya ruler Jayasiṁha II (A. D. 1118-42). It might have been so prior to the foundation of Kalyāṇa by his son Sōmēśvara I.[2] This place was identified by the late Dr. Fleet with the village Daṇāyakanakeṟe in the Bellary Dt.[3] But subsequent investigations have led scholars to challenge the correctness of this identification. After visiting the place personally and studying the antiquities closely, Sri B. Sivamurti Sastri of Bangalore has shown that the ancient Poṭṭaḷakeṟe is to be identified with the present day Poṭlacheru, Poṭancharu or Paṭṭancheruvu. This village is situated in the Hyderabad State at a distance of about 18 miles north-west-north from Hyderabad Dekkan. This identification is irrevocably confirmed by the testimony of early inscriptions found in the village itself, containing reference to the place as Poṭṭaḷakeṟe.[4]

THE SOUTHERN KALACHURIS: This dynasty is reflected in two epigraphs from Āḍaki, Nos. 11 and 13. Both of them belong to the reign of Rāya-Murāri Sōvidēva. The first dated in the 5th regnal year and Khara, corresponding to A. D. 1171, mentions Seleyahaḷḷi as the place of residence of the king. The second is much damaged and adds nothing to our information. Seleyahaḷḷi figures as one of the headquarters of the Kalachuri princes during the later period of the Kalachuri regime, particularly in the records of Rāya-Murāri Sōvidēva and his successor Sankamadēva. The late Dr. Fleet has identified this place with the modern village Sheloḷi in the Kolhāpur area.[5] But this identification has yet to be confirmed.

THE YĀDAVAS OF DĒVAGIRI: Singhaṇa, the most distinguished ruler of this house figures in two inscriptions of the collection, Nos. 12 and 28. The first of these hailing from Āḍaki furnishes, as shown in the introductory remarks on the epigraph, A. D. 1209 as the initial year of the reign of the king; and this is slightly earlier than the usually noticed commencement of his reign in A. D. 1210-11. The second epigraph from Kopbal which is very much damaged is assigned to Śaka 1163 or A. D. 1240.

1 Karṇāṭaka Kavicharite, Vol. I, p. 131.
2 Bomb. Gaz., Vol. I, Pt. II, p. 440.
3 Ind. Ant., Vol. XIX, p. 162.
4 Śaraṇa Sāhitya, Vol. IX., No. 9, pp. 456-57 and No. 10, pp. 521-25. Also see The Lithic Records of Hyderabad, by Ramakrishna Kavi, p. 16.
5 Ep. Ind., Vol. V, p. 244.

THE HOYSAḶA SHADOW: The Hoysaḷa princes who generally ruled in the southern parts of Karnāṭaka, do not find a place in the present epigraphical collection. An incidental reference, however, to a distinguished member of the royal household invites our attention towards this family. The allusion is contained in an inscription from Kopbal, No. 29, roughly assigned to the 13th century A. D. The record speaks of a gift of land made to a temple named Sāntaladēviyara Basadi. Śāntaladēvī was a renowned queen of the Hoysaḷa king Vishṇuvardhana. She was a zealous devotee and a great patron of the Jaina faith. Besides other charitable works to her credit, she built a temple at Śravaṇa Beḷgoḷa, which was named Savatigandhavāraṇa Basadi after one of her favourite titles.[1] As we have seen elsewhere, most of the Jaina celebrities of the age took credit in constructing temples in the holy town of Kopaṇa. In consonance with this practice of the times it seems likely that the Hoysaḷa queen Śāntaladēvī erected a temple at Kopbal also and that it was named after her. Taking all these circumstances into consideration we are reasonably justified in identifying Śāntaladēvī of the Kopbal record with Śāntaladēvī, the Hoysaḷa Queen.

FEUDATORIES AND SUBORDINATES: The fragmentary epigraph from Halgēri (No. 47) of the time of Vijayāditya Satyāśraya mentions a subordinate official named Garōja who was connected with the local administration of the area of Kopaṇa and Gutti. The damaged Arakēri epigraph (No. 48) of Kannaradēva, to be identified with the Rāshṭrakūṭa monarch Kṛishṇa III, introduces a Western Ganga feudatory bearing the familiar epithets, Satyavākya Konguṇivarma-Dharmamahārāja Permānaḍi, etc. This has been indentified with Būtuga II, as vouched by the intimate blood relationship and close political alliance that subsisted between the Rāshṭrakūṭa ruler and the Ganga prince and also by the jurisdiction of the latter over the tract of Beḷvala Three Hundred.[2] In the Uppina Beṭgēri inscription (No. 46) of Rāshṭrakūṭa Kṛishṇa III figures his feudatory Śankaragaṇḍa who belonged to the Yādava lineage and was a Raṭṭa by extraction. This Śankragaṇḍa is, in all probability, identical with his namesake who is praised as a great patron of Jainism by the Kannaḍa poet Ranna in his Ajitatīrthakarapurāṇatilaka.[3]

Śankaragaṇḍa is given the title Bhuvanaikarāma in the Uppina Beṭgēri record, and this has aroused some speculation in the literary circle of Karnāṭaka. A work named Bhuvanaikarāmābhyudaya has been attributed to the authorship of the Kannaḍa poet Ponna. This work is not extant at present; but its existence at one time is testified not only by the statement to the effect,

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1 Ep. Carn., Vol. II., Intro. p. 7.

2 Ep. Ind., Vol. V. p. 166.

3 Āśvāsa XII, verse 9.

in his Śāntinātha Purāṇa, of the poet himself, but also by the identification of certain passages hailing from the work, cited in the Kāvyāvalōkana and Śabdamaṇidarpaṇa, two works on Kannaḍa poetics and grammar. It was Rāshṭrakūṭa Kṛishṇa III who conferred the title Kavichakravarti (poet-sovereign) on the poet Ponna. It seems likely in the context that Kṛishṇa III bore the epithet Bhuvanaikarāma, and that the poet following the conventions of the age, celebrated his patron's name by composing a work after this epithet as was done by the poet Pampa and others. In view of this the assumption that Ponna wrote his work Bhuvanaikarāmābhyudaya in honour of Śankaragaṇḍa, for the simple reason that the latter also bore the title Bhuvanaikarāma does not hold much water; because Śankaragaṇḍa with all his eminence was only a feudatory and occupied a subordinate position.[1]

The Ingaḷgi inscription of A. D. 1094 (No. 1) incidentally refers to a local chief named Ānega who bore the title Birudaṅka Bhīma and was possibly a descendent of Ayyaṇa. The context shows that the region of Ingaḷgi was under the jurisdiction of this Ānega. A chief named Ēchabhūpa who belonged to the Ahihaya lineage, was connected with the Miṟinte Nāḍu and possessed the title Māhishmatīpuravarādhīśvara, is introduced by an inscription from Āḍaki (No. 9), dated about A. D. 1115. A record from Sēḍam (No. 7), assigned to A. D. 1160, tells us that the chiefs of the Ahihaya lineage were prosperous in the region of Aṟal. The region of Aṟal, referred to as Aṟal Nāḍu and Aṟal Three Hundred, roughly comprised the modern taluks of Sēḍam and Chitāpur in the Gulbarga District. Ahihaya is a variant of Haihaya and information is available from other epigraphs in the area in regard to the chiefs who claimed to have been born in the Ahihaya race, belonged to the lineage of Ayyaṇa and bore the title Māhishmatīpuravarādhīśvara.[2] Some members of this Haihaya family are also spoken of as administering the tract of Miṟinte Three Hundred, in conjunction with that of Aṟal Three Hundred.[3] Miṟinte, the headquraters of the tract may be identified with modern Martūr near Gulbarga. Thus it appears that several branches of these chiefs had spread over a large area of the modern Gulbarga District. Their family name and the title unmistakably show that these chiefs originally hailed from central India and subsequently settled in the region Karnāṭaka. So they might be designated, in a general way, the Haihayas of Karnāṭaka.

A few more details regarding these Haihaya chiefs may be noticed here from the published and unpublished inscriptions. An inscription from Nāgāi of A. D. 1084 gives the genealogical account of a branch of the Haihaya chiefs, which

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1 Prabuddha Karṇāṭaka, Vol. XV, pp. 28-35.

2 Ep. Ind., Vol. XII, pp. 292-3.

3 Hyd. Arch. Series, No. 8; Inscriptions of Nagai, c.

commences with Lōka I and contains names like Ānega I, Aicha, Bijja, etc.[1] This genealogy is pushed further to a few more generations by two unpublished insriptions of my private collection hailing from the village Handarki in the Sēḍam taluk. According to one of these records, dated in the Chālukya Vikrama year 43 or A. D. 1118, Choṭṭinaycha had a son named Mutta-Lōka. Next we pass on to the succession of Bācha whose son was Ānega II. This Ānega II is described as the lion to the rut-elephahts which were the chiefs of the Toṇḍa-maṇḍala i. e., the Chōḷa country. Lōka III was the son of Ānega II by his wife Mahādēvī. The other record from Handarki belongs to the reign of the Western Chālukya king Sōmēśvara III. The Haihaya chief who figures as the king's subordinate in this epigraph is Bijja III who, most probably, was son of Lōka III. He married a lady of the Chōḷa extraction named Bāchaladēvī. Their son was Lōka IV.

The modern village Aralūru or Allūru in the Sēḍam taluk representing the ancient Aṟalūru, the headquarters of the region Aṟal Three Hundred, appears to have been one of the principal seats of these chiefs of the Haihaya family. The village Handarki, close to Aralūru, also seems to have received considerable attention on the part of the members of this family. Handarki contains, besides others, two well-built Śiva temples named Ānēśvara and Lōkēśvara. As Ānega and Lōka were popular names among the members of this family, it is plain that these temples were built by the chiefs bearing these names or after them. Ānega of the Ingaḷgi record was, most probably, Ānega II spoken of before. Besides the temples, the village Handarki possesses a few inscriptions, two of which furnishing much useful information regarding these Haihaya chiefs, have been briefly reviewed above.

It would be interesting at this juncture to take passing notice of some more branches of the chiefs of the Haihaya stock who had similarly migrated to other parts of South India. A good number of epigraphs discovered in the Telugu districts of the Madras State reveals the existence of Haihaya chiefs who had settled in that region. Like their kinsmen of the Kannaḍa country these also claimed their origin from the Puranic ancestor Haihaya and called themselves 'Lords of the foremost city of Māhishmatī' (Māhishmatīpuravarādhīśvara). These Haihaya chiefs of the Āndhra country are known as the Kōṇa-Haihayas or the Haihayas of the Kōṇa-Maṇḍala.[2]

Reference is already made in a foregoing paragraph to a subordinate chief named Bibbarasa figuring in the Huṇasi-Haḍagali record of A. D. 1098 (No. 2). He bore the characteristic titles Kopaṇapuravarādhīśvara and Alande-

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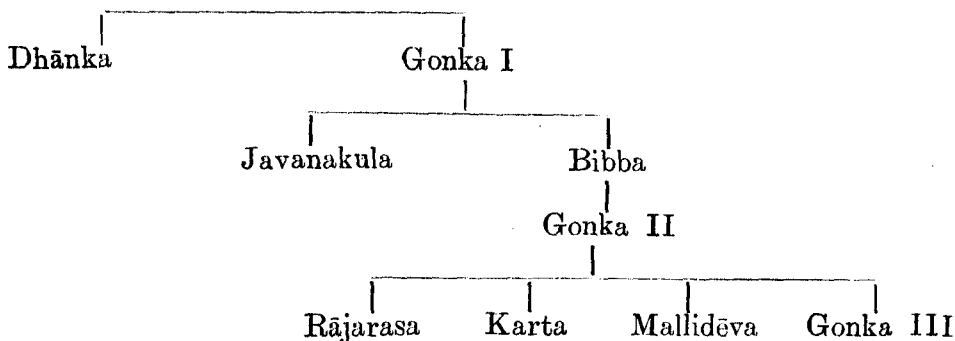
1 Hyd. Arch. Series, No. 8, Inscriptions of Nagai, c. Some of the early members of this family appear to have been patrons, if not followers, of the Jaina religion. The Lōka Jinālaya mentioned in Inscription No. 3 seems to have been constructed at Sēḍam by Lōka I.

2 Ep. Ind., Vol. IV, pp. 89, 91; An. Rep. on S. I. Epigraphy, 1932–33, pp. 57–59.

veḍanga, and was administering half the area of 'sixty villages' in the region of 'one hundred and twenty villages of Gonka,' situated in the province of Alande. Bibbarasa appears to have belonged to a family of chiefs who claimed their descent in the lineage of Nābhirāja. The following information regarding the history of this family is contained in an unpublished incription of A. D. 1180 from Hoḍal, of my private collection.

Several chiefs born in the lineage of Nābhirāja ruled from the foremost town of Kopaṇa. The later members of this family may be represented in a genealogical statement as follows:

Bibba of the above genealogy may be identified with Bibbarasa of the Huṇasi-Haḍagali record. It may also be noted that Gonka III is given the epithet Alade-veḍanga (= Alande-veḍanga) in the Hoḍal record. The tract of 'one hundred and twenty villages' mentioned above was probably carved out for himself by Gonka I in whose time the family seems to have sprung to prominence.

This Bibbarasa has to be distinguished from his namesake Mahāmaṇḍalēśvara Bibbarasa referred to in the fragmentary epigraph from Tengaḷi (No. 16). A perusal of good many inscriptions discovered by the present writer at Tengaḷi and Kāḷagi, has revealed that a family of Bāṇa extraction who may be designated the Bāṇas of Khāṇḍava-maṇḍala, was administering in a subordinate capacity in this area. These Bāṇa rulers of Khāṇḍava-maṇḍala whose existence was hitherto unknown, are ushered in for the first time by the author's epigraphic collection. Mahāmaṇḍalēśvara Bibbarasa was an early member of this family of Bāṇas. The same chief figures in another inscription at Tengaḷi, dated in A. D. 1106, of the reign of the Western Chālukya king Vikramāditya VI. A petty local official named Chaudhare Rakkasayya figures as the donor in the Huṇasi-Haḍagali record.

Kopparasa, an important general of the Chālukya army, who bore the title Mahāpradhāna or 'great minister', is introduced by two inscriptions from Āḍaki, dated about A. D. 1115 and 1126 respectively in the reign of

Vikramāditya VI (Nos. 9 and 10). He hailed from Aḍaki and seems to have played a distinguished rôle in the campaigns of the king against the Chōḷa country. Though a follower of the orthodox school of Brahmanical traditions, he was catholic in religious outlook and contributed to the prosperity of the Jaina creed in his native place. A chief named Barmadēva is praised in an inscription from Sēḍam (No. 4) belonging to the time of Sōmēśvara III (A. D. 1126–38). Another epigraph (No. 5) from the same place and of the reign of the same king, dated in A. D. 1138, discloses the existence of a commander of the forces named Bhīmarasa. He was son-in-law of the famous general Kālidāsa of the Vārṇasa family.[1]

A dignitary named Chandirāja who appears to have been the Chairman of the body of Three Hundred Mahājanas of Sēḍimba, is known from another inscription from Sēḍam (No. 7), dated in A. D. 1160 in the reign of Sōmēśvara IV. A record from Āḍaki (No. 11) belonging to the reign of the Kalachuri king Rāya-Murāri Sōvidēva and dated in A. D. 1171 mentions Mahāmaṇḍalēśvara Ēcharasa of the Miriṇte Nāḍu. He belonged, most probably, to the family of Haihaya chiefs and was probably a grandson of Ēchabhūpa who, as seen before, figures in another inscription (No. 9) from the same place about two generations earlier. Besides Ēcharasa, three other chiefs mentioned in the above record from Āḍaki are Vishṇudēvarasa, Bāchidēvarasa and Trilōchanadēvarasa. These bore the titles, Mahāpradhāna (great minister) and Daṇḍanāyaka (commander of the forces).

Social and Religious Conditions

As the present selection of epigraphs is based primarly on consideration of a particular religious creed of a section of the society, it is but natural that the social conditions reflected herein are predominantly religious in character and the religion obtaining herein is necessarily of one faith. Still we can take a glimpse of the other faiths also from what incidental references we glean occasionally about them even in these sectarian records. We should do well to remember here that besides Jainism, there flourished in the country other doctrines and creeds mostly of the Brahmanical schools, which wielded powerful influence on the minds of the people. Epigraphical records testifying to this state of affairs are available elsewhere in a considerable number for the period.

Age of Religious Harmony

The one prominent feature of the religious life of the people that impresses upon our minds from a survey of the religious and social conditions of the period is the universal spirit of religious tolerance and harmony that

1 Inscriptions of Nagai, A. B and C.

prevailed in the country. The followers of the orthodox as well as the so-called heterodox creeds lived side by side in perfect peace and amity. A feeling of mutual understanding and common regard subsisted not only among the different families adhering to different faiths, but even among the members of one and the same family owing allegiance to diverse doctrines, who were closely related with one another by ties of blood, such as the parents and chlidren or the husband and wife. Numerous instances of this high spirit of tolerance and harmony are available in the historical literature of the age. Our epigraphs also furnish in their own limited way a few instances to the point. These have been pointed out in the introductory remarks on the inscriptions and also in their proper place in the following discussion.

Flourishing State of Jainism

It has been already known from historical sources that Jainism had had the privilege of enjoying the confidence of a great many ruling princes and large sections of society in Karnāṭaka for the period represented by our epigraphs. Evidence of this prosperous condition of the creed is afforded even in the small area circumscribed in the present collection. The towering strength and extensive influence gained by the doctrine of Lord Jina during these times had their origin in the missionary zeal and overflowing piety cherished by its preachers on the one hand and in the unflinching devotion and active co-operation enlisted by its adherents on the other. Adequate evidence is forthcoming from our epigraphs to establish that there flourished during this period great centres of the Jaina faith, eminent teachers who propagated its tenets by their attractive teachings and staunch supporters of the doctrine drawn from the high and low ranks of the society.

Centres of Jainism

The epigraphical contents at our disposal disclose the existence of the following five centres of Jainism in the Gulbarga District. Foremost among them was Maḷkhēḍ. Importance of this place has been discussed at some length in an earlier context. Next comes Sēḍam which is followed by Āḍaki and Harasūr. The last, but none the less of less significance, is Bankūr. The evaluation of the antiquities of these places made in the foregoing paragraphs and the information furnished by the inscriptions discovered therein, amply bear out the claim made in their behalf. Reverting to the Kopbal District, Kopbal or ancient Kopaṇa itself stands out surpreme as an eminent centre of the Jaina faith. The overwhelmingly large number of inscriptions noticed here and the presence of other noteworthy antiquities amply testify to its greatness. Another resort was Yalbargi which has treasured to this day some of the antiquities of the good old times. Lastly, we may also note the holy place Vīrapura Tīrtha mentioned in the Sēḍam record.

PATRONS OF JAINISM

Many were the members of the royal families, feudatory chiefs and officials of the state, who contributed to the propagation and popularity of the Jaina faith by erecting temples and shrines in honour of the Jaina divinities and by making munificent endowments for their maintenance. Two great ladies of distinguished royal families, who held aloft the torch of Jaina creed under not quite favourable circumstances, are commemorated in our collection. They are Jākaladēvī, queen of Vikramāditya VI of the Western Chālukya dynasty, and Śāntaladēvī, wife of Vishṇuvardhana of the Hoysaḷa house, figuring in two epigraphs, Nos. 1 and 49.

Among the illustrious feudatories who were firm supporters of the faith and immensely promoted its cause, Būtuga II of the Western Ganga family and Mahāsāmantādhipati Śankaragaṇḍa of the Raṭṭa extraction are celebrated by two records, Nos. 48 and 46. In the introductory discussion on Inscription No. 46, Śankaragaṇḍa has been shown to be identical with his namesake who is eulogised as one of the great patrons of Jainism in his peom Ajitatīrthakarapurāṇatilaka by the Kannaḍa poet Ranna.[1] It is interesting to observe in this connection that out of the six stalwarts of the faith enumerated by the poet, two are reflected in our records.

We may next turn to the officials of the state, who either rendered direct service for the promotion of the creed or contributed to its growth, even indirectly, by their attitude of sympathy and encouragement. It has to be noted in such cases that not all the benefactors of the faith were its formal adherents and that many of them actuated by the catholic spirit of religious tolerance and social accommodation helped its cause. Chaudhare Rakkasayya of No. 2, though an official of not high status, was an ardent follower of the faith and actively advocated its cause by alineating a decent endowment to a Jaina temple at Huṇasi-Haḍagali. Mahāmaṇḍalēśvara Ēchabhūpa of Miṛinte Nāḍu figuring in No. 9 helped the faith by his attitude of sympathy and patronage. More enduring and substantial was the assistance rendered by a high official of Āḍaki, named Kopparasa Daṇḍanāyaka who played a prominent rôle in erecting a Jaina temple in the locality (No. 10.) Praiseworthy is the action of Daṇḍanāyaka Bhīmarasa of No. 5, who approved the gift made by the city fathers to a Jaina temple at Sōḍam.

The rulers of the principality of Erambarage and their officials seem to have entertained great regard for the Jaina doctrine and substantially helped the growth of Jaina art and religion in their chiefdom. For instance,

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1 Āśvāsa xii, verse 9.

Mādaṇa Daṇāyaka who appears to have been a commander of the forces in the Sinda principality, is credited with the erection of a Jaina temple at Erambarage in No. 49. Dēvaṇārya, a minister and a high official under the Sindas, had a votive offering made to a Jaina temple in that capital town of the Sindas as vouched by another inscription from the place, No. 51. The handsomely wrought image of Pañchaparamēshṭhi was a gift made to a local Jaina temple by Dēvaṇa, another functionary of the place (No. 50). Lastly, we may note how Lakhkhāṇārya, a petty official in the service of a distinguished lady, rendered lasting service to the cause of Jaina religion by endowing a piece of land for the benefit of a temple in the eminently holy town of Kopaṇa (No. 29).

Respectable citizens and heads of local bodies joined hands with others in upholding the doctrine of Lord Jina. This is illustrated by the following concrete intances. The chief Barmadēva, the subject of the panegyric by the author of Inscription No. 4, was mainly responsible for the erection of the temple of Śāntinātha at Sēḍimba. Chandirāja, the leader of the 'city fathers' of the town of Sēḍimba, was a devotee of Lord Jina (No. 7). Bopaṇa, a respectable resident of Kopaṇa, earned the gratitude of the faithful members of the Jaina community by his precious donation of the image of Chauvīsa Tīrthankara to a Jaina temple at Erambarage (No. 49).

Corporate bodies such as municipal councils and business organisations were not slow to recognise the power and influence of the Jaina doctrine. They welcomed the rising tide of the faith and contributed to its popularity by encouraging the construction of new temples and associating themselves with the maintenance of gifts and endowments assigned in their favour. Thus do we gather from Nos. 3 and 5 that the Three Hundred Mahājanas of the Sēḍimba town, not many of whom were formal followers of the Jaina religion, took a leading part on two different occasions in the establishment of two temples dedicated to the Tīrthakaras, Śāntinātha and Ādi Bhaṭṭāraka, in their locality. In like manner do we notice in Inscription No. 11 how the great commercial association known as the Five Hundred Svāmis of Ayyāvaḷe participated in the charitable measures provided for the worship of the god Chenna Pārśva of the Koppa Jinālaya at Aḍakki through its local representative units. It is interesting to observe here that this organisation of businessmen was as catholic in its religious outlook as it was pervasive in its secular influence over extensive areas in the country. This is vouched by the specific expression in its praśasti recording undivided allegiance of its members to the gods Brahmā, Vishṇu and Mahēśvara of the Brahmanical tradition, and also to the divinities Jinēndra and Padmāvatī of the Jaina pantheon.[1]

1 Ep. Ind., Vol. XIX, p. 25.

MONASTIC ORDERS

Various monastic orders of the Jaina Church are mentioned in the inscriptions under study. Before proceeding to discuss their mutual relation and their place in the hierarchy of Jaina ecclesiastical organisation we should do well to recount them here for ready reference in chronological order: 1) Kuṇḍakunda anvaya without details is mentioned in No. 19 from Kopbal, dated A. D. 881. 2) Sārasva[ta]gaṇa without details is mentioned in No. 46 from Uppina Beṭgēri, dated in A. D. 964. 3) Dēsiga gaṇa and Koṇḍakunda anvaya are mentioned in No. 22 from Kopbal, dated about A. D. 1009. 4) Draviḷa Saṁgha, Sēna gaṇa and Mālanūra anvaya are mentioned in No. 1 from Ingaḷgi, dated in A. D. 1094. 5) Mūla Saṁgha, Dēsiya gaṇa, Pustaka gachchha and Piriya samudāya are mentioned in No. 2 from Huṇasi-Haḍagali, dated in A. D. 1098. 6) Vaṁdiyūr gaṇa without details is mentioned in No. 9 from Ādaki, dated about A. D. 1115. 7) Ma[ḍu]va gaṇa without details is mentioned in No. 3 from Sēḍam, dated in A. D. 1124. 8) Mūla Saṁgha, Kuṇḍakunda anvaya, Krāṇūr gaṇa and Tintriṇīka gachchha are mentioned in No. 6 from Sēḍam, dated about the 12th century A. D. 9) Mūla Saṁgha and Balakara gaṇa are mentioned in No. 25 from Kopbal, dated about the 12th century A. D. 10) Mūla Saṁgha and Dēsiya gaṇa are mentioned in No. 49 from Yalbargi, dated about the 12th century A. D. 11) Mūla Saṁgha, Dēsiya gaṇa, Pustaka gachchha and Ingaḷēśvara Baḷi are mentioned in No. 50 from Yalbargi, dated about the 12th century A. D. 12) Mūla Saṁgha and Dēsiya gaṇa are mentioned in No. 51 from Yalbargi dated about the 12th century A. D. 13) Mūla Saṁgha and Balātkāra gaṇa are mentioned in No. 52, dated about the 12th century A. D. 14) Yāpanīya Saṁgha and Vaṁdiyūr gaṇa are mentioned in No. 15 from Tengaḷi, dated about the 13th century A. D. 15) Mūla Saṁgha and Sēna gaṇa are mentioned in No. 27 from Kopbal, dated about the 13th century A. D. 16) Mūla Saṁgha, Balātkāra gaṇa, Sarasvatī gachchha and Kuṇḍakunda anvaya are mentioned in No. 14 from Maḷkheḍ, dated about A. D. 1391.

A perusal of the above details helps us to arrive at the following useful results.

i) Mūla Saṁgha which was the most predominant monastic order of the Jaina Church in South India figures prominently in our epigraphs. As Koṇḍakunda anvaya, Dēsiga gaṇa and Sarasvatī gachchha (or gaṇa) were invariably associated with this Saṁgha, we might assume its presence in the first three instances of the above list, though there is no specific mention to that effect.

ii) Dēsiya or Dēsiga gaṇa was a widely prevalent branch of the Mūla Saṁgha and it occurs prominently in the present collection also.

Pustaka gachchha and Ingaḷēśvara Baḷi which were important sections of this Saṁgha have further found a place in our records.

iii) Balātkāra gaṇa was an eminent branch of the Mūla Saṁgha and it is represented substantially in our epigraphs, particularly of the Kopbāl District. As the expressions gaṇa and gachchha are sometimes treated as synonymous we are justified in equating the rather unfamiliar term Sārasvata gaṇa of No. 2 of the above list with Balātkāra gaṇa, taking into consideration the significent fact that Balātkāra gaṇa and Sarasvatī gachenha go together invariably.

iv) Krāṇūr gaṇa with Tintriṇī gachchha was another branch of the Mūla Saṁgha. It is one of the less known sections of the Jaina monastic orders of South India. Only one inscription in our collection furnishes valuable details regarding a new line of teachers who belonged to this order. It has been pointed out elsewhere that this was the earliest line of monks of this gaṇa known so far.

v) Another well-known branch of the Mūla Saṁgha was Sēna gaṇa which has been represented in one record.

vi) Besides the Mūla Saṁgha two more principal ascetic orders that played a prominent rôle in the religious histry of South Indian Jainism are represented in our collection. They are the Draviḍa Saṁgha and the Yāpanīya Saṁgha. Draviḍa Saṁgha, as indicated by the name, was primarily connected with the Tamil country. The existence of the particular line of teachers in the northernmost parts of Karnāṭaka, who belonged to this Saṁgha is disclosed for the first time by the Ingaḷgi record. An early instance of a monk who, probably belonged to the same Sēna gaṇa and Mālanūra anvaya, possibly of the Draviḍa Saṁgha, is available in an inscription from Śravaṇa Beḷgola (No. 25), to be roughly ascribed to the 8th century A. D. The name of the monk's guru, which is stated to be Paṭṭini Guravaḍigaḷ in this record is a Tamil expression (*paṭṭini* meaning 'fasting'); and this lends support to the surmise that these teachers hailed from the Tamil region. Monks bearing the epithet 'Paṭṭini' are commonly met with in the inscriptions of the Tamil country, as seen before.

vii) Yāpanīya Saṁgha figures in three inscriptions, explicitly in one and implicitly in two. As it has been shown elsewhere, Maḍuva gaṇa of Inscription No. 3 and Vaṁdiyūr gaṇa of Inscriptions Nos. 9 and 15 were associated with it. The existence of this Saṁgha and its two little known gaṇas or branches in this part of the country is revealed for the first time by our epigraphs.

viii) The convention of elaborately furnishing the details of the monastic order to which a teacher belonged was not strictly adhered to in the

earlier period. It appears to have been a later development and come to stay almost regularly by the period of the 11th century A. D.

The few instances cited above add to the weight of considerable evidence available in favour of the Yāpanīya and Draviḍa Saṁghas which, as well organised monastic orders of the Jaina Church, must have had their due share in propagating the principles of Jainism among the people of Karnāṭaka and South India. These two Saṁghas appear to have continued in a flourishing state till the time of the 13th century A. D. They seem to have fallen into disrepute, however, during the subsequent period and condemned as Jaiuābhāsa or pseudo-Jaina by some writers of the North.[1] The reasons for this stigma are not fully defined.[2] It may be incidentally noted that the Draviḍa Saṁgha figures in a good number of epigraphs from southern Karnāṭaka, ranging approximately from the 9th to the 13th century A. D.

I may at this stage venture a few remarks on the historical study of the Jaina Church in South India which was established in all regions of Karnāṭaka, Āndhra Dēśa and Tamil country. No systematic attempt has been made so far to correlate the sources collected severally in these areas Some of the problems arising out of an examination of these sources have been discussed elsewhere. The origin and development of the Draviḍa Saṁgha is a mystery. According to an inscription from Śravaṇa Beḷgoḷa (No. 254), dated in A. D. 1398, Arhadbali divided the Mūla Saṁgha into four sub-saṁghas, viz. the Sōna, Nandi, Dōva and Siṁha.[3] It remains to be investigated under what circumstances this took place and how far this arrangement was followed in practice. For, in giving the particulars of a teacher the rule generally observed is to mention the Saṁgha and its subdivisions, the gaṇa and the gachchha. Except in rare cases the epigraphs usually mention the Dōsiya gaṇa and the Krāṇūr gaṇa and not their substitutes, the Dēva Saṁgha and the Siṁha Saṁgha. The Sōna Saṁgha is invariably referred to as Sēna gaṇa only. On the contrary, the later subdivision Nandi Saṁgha appears to have developed its own gaṇas instead of itself being reduced to a gaṇa, as it was in the other three instances cited above. It is well-known that Balātkāra gaṇa was an important branch of this Nandi Saṁgha.[4] Furthermore, besides the commonly known branches, Mūla Saṁgha, it looks, possessed other less known sections. For example, an inscription from the Kaḍūr District (Mūḍgere, No. 18 ; Ep. Carn., Vol. VI) contains reference to the Draviḍa anvaya which was associated with the Mūla Saṁgha. Similarly, it is interesting to note that the Draviḍa Saṁgha

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1 Jainism and Karnāṭaka Culture, p. 155.

2 Compare Jaina Literature and History (Hindī), pp. 365–66.

3 Ind. Ant., Vol. XXI, p. 73.

4 S. I. I., Vol. I, pp. 156–57.

had its divisions named Pustaka gachchha and Nandi gaṇa.[1] Again, an epigraph from Śravaṇa Beḷgoḷa (No. 33) mentions a sect named Modeya Kalāpaka. The relationship of this sect with the known Saṁghas or their branches is not known.

Teachers and Their Pedigrees

The epigraphs under review contain information regarding a large number of teachers or monks of the Jaina ecclesiastic order. In some cases the individual teachers alone are mentioned, while in others details regarding their spiritual lineage are furnished to some extent. These have been discussed almost exhaustively in the introductory remarks on those particular epigraphs and a few additional observations have also been made in the foregoing paragraphs of this Part. With a view to gain a collective idea of the subject-matter I would here recapitulate in a nutshell the results of our study. I shall take up the individual teachers first and then the teachers with their genealogical accounts next:

1) Jaṭāsinganandi of No. 20 was an eminent teacher of about the 7th century A. D. He has been identified with the namesake author of Varāṅga-charitam. 2) Ēkachaṭṭugaḍa Bhaṭāra and his disciple Sarvanandi of Kuṇḍakunda anvaya figure in No. 19. 3) Two early teachers, Vinayanandi and his disciple Nāganandi, who evidently belonged to the Balātkāra gaṇa of Nandi Saṁgha, are mentioned in No. 46. 4) Mallishēṇa and his disciple Indrasēna of the Draviḍa Saṁgha are disclosed by No. 1. 5) Nēmichandra and his disciple Guṇavīra of the Vaṁdiyūr gaṇa and Yāpanīya Saṁgha are known from No. 9. 6) Nāgavīra who was associated with the same Saṁgha and gaṇa as above, is introduced by No. 15. 7) Rāmachandra and his disciple Prabhāchandra, who belonged to the Maḍuva gaṇa of the Yāpanīya Saṁgha, are ushered in by Nos. 3 and 4. 8) Māghanandi who bore the epithet Siddhānta-chakravarti, figures in No. 49. 9) Mādhavachandra who belonged to the Ingaḷēśvara Baḷi of the Mūla Saṁgha, is noticed in No. 50. 10) Chandrasēna figures in No. 26. 11) Pūjyapāda and his disciple Vidyānanda, who belonged to the Mūla Saṁgha, Balātkāra gaṇa and Sarasvatī gachchha, are known from No. 14.

The following pedigrees of teachers are introduced in our epigraphs. Of these genealogical accounts some contain more details and some less:

i) Siṁhanandi of No. 22 belonged to Dēsiga gaṇa. A succession of teachers who preceded him in the line is set forth in the record. Kalyāṇakīrti appears to have been a disciple of Siṁhanandi.

ii) The succession of teachers enumerated in No. 2 deserves scrutiny. These teachers belonged to Dēsiya gaṇa. This genealogy is identical in the

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1 Ep. Carn., Vol. VI, Mg. 11; Vol. VIII, Nr. 36.

early stage with the one given in the Śravaṇa Beḷgoḷa epigraphs, Nos. 66 and 117. After Dēvēndra our record mentions Vasunandi and Ravichandra who are not found in the records from Śravaṇa Beḷgoḷa. The teachers who follow next in our epigraph are Pūrṇachandra, Dāmanandi, Śrīdharadēva, Maladhāri and Chandrakīrti. It is interesting to note that these names figure in the same successive order in an inscription from the Yedatore taluk (No. 24; Ep. Carn. Vol. IV), that gives an account of the teachers of the Hanasōge line which was an important section of the Dēsiya gaṇa. But these teachers of identical names in the two lists could not be identical on account of their chronological disparity which is realised from the calculation of generations. The names of teachers who succeeded Chandrakīrti in our record, are not known previously.

iii) A detailed succession of teachers of the Krāṇūr gaṇa is furnished in No. 6. A comparison of this list with similar lists of teachers of the same gaṇa, found in the inscriptions of the Shimoga taluk (Nos. 4, 57 and 64; Ep. Carn., Vol. VII), shows that the account of our epigraph materially differs from similar accounts in the records from the Mysore area. The three teachers who succeeded Rāvaṇandi in our epigraph are Padmanandi, Munichandra and Kulabhūshaṇa. It is interesting to note that these three names figure in the same consecutive order in the inscriptions from the Sorab taluk (Nos. 140, 233; Ep. Carn., Vol. VIII) and elsewhere, which are of a later period. The teachers who succeeded Kulabhūshaṇa of our epigraph bear no resemblance with the other lines of teachers of this gaṇa.

Post-Mortem Memorials

I have alluded elsewhere to a peculiar mode of setting up the Nishidhis or post-mortem memorials, which has remained unnoticed hitherto. This was the practice of dedicating a part or the whole of a holy structure, to wit, a pillar or a maṇḍapa of a temple, in memory of the deceased person, as in the case of the Nishidhi of Vidyānanda Svāmi in the Nēminātha Jinālaya at Maḷkhēḍ (No. 14). In some cases the Nishidhi memorial was confined to the depiction of the event itself, or to the epitaph only, recording the death of the person as in the case of a few inscriptions from Kopbal (Nos. 19, 25 & 27). If we examine the epigraphs from Śravaṇa Beḷgoḷa we find that this practice was fairly common in those days. A good many inscriptions from Śravaṇa Beḷgoḷa engraved on the pillars of the maṇḍapas or halls of a holy structure speak of the death of particular individuals and the setting up of the Nishidhi memorials in their name. From an examination of these structures one would realise the fact that since it was not possible to conceive in all these instances that the structures concerned were built on the physical remnants of the deceased persons or materially connected with them in any other way, they were associated with them merely in name and memory only and were assumed to represent their Nishidhis.

The following illustrations will elucidate the topic. Śravaṇa Beḷgoḷa Nos. 126, 128 and 129 are engraved on three different pillars of one and the same temple. Dated in Śaka 1037, 1044 and 1042 respectively, they record the death of three distinguished persons and the setting up of their Nishidhis. Since there seems to be little possibility to hold the view that the three persons died at one and the same spot, or otherwise, that their mortal relics were brought over from different places and buried there collectively and a temple erected over them, we have to conclude as indicated above that their Nishidhis constituted simply the memorials of nominal association. We may also study in this connection Śravaṇa Beḷgoḷa Nos. 254 and 258 which also stand forth as typical instances of the class of Nishidhis under discussion. Śravaṇa Beḷgoḷa No. 163 is an interesting illustration. Engraved on a Mānastambha, it records the death of three individuals. Śravaṇa Beḷgoḷa Nos. 362 and 389 are incised near two detached structures which are referred to therein as samādhi maṇṭapas. Instances wherein the inscriptions themselves recording the death of a person are referred to as Nishidhis are found in the following epigraphs from Śravaṇa Beḷgoḷa; Nos. 168, 272, 273, etc. I do not know if we should call such Nishidhi memorials as nominal or spiritual Nishidhis.

Geographical Details

The epigraphs under study contain references to places and areas of geographical interest. Dhārā, the capital of Mālwā, the river Gōdāvarī (wrongly for Narmadā) and Kōṭitīrtha, which belong to the parts of India outside the Karnāṭaka province, are mentioned in No. 2. The Kuntala country which roughly represented the area of Karnāṭaka, figures in No. 7. Alande Thousand and Eḍedoṟe Two Thousand which comprised two of the major territorial divisions of the Karnāṭaka province, are referred to in Nos. 2 and 48 respectively. A small tract within Alande Thousand was called Gonka's Territory comprising an area of 120 villages. It was further divided into a smaller unit of 60 villages and placed under a feudatory chief (No. 2). Aṟal Three Hundred comprising a small district figures in Nos. 1 and 7. Another district of about the same extent known as Miṟinte Nāḍu is introduced in Nos. 9 and 11. A small sub-division of Beḷvala named Kukkanūr Thirty is mentioned in No. 46. Reverting to individual places, Jayantīpura is referred to in Nos. 9 and 17. Poṭṭaḷakeṟe is met with in No. 7. No. 50 contains an allusion to Erambarage. Kuvalāḷapura is referred to in No. 48. Kopaṇa figures in Nos. 26, 46, 47, 48, 49 and 53. Gutti is mentioned in No. 47.

Of the one thousand villages in the province of Alande Thousand we know, besides Alande, the names of seven villages from No. 2. They are Haḍangile, two Meḷakundes (one big and another small), Maṇali, Koḷanūr, Beḷaguppa and Mūlavaḷḷi. Proceeding to the district of Aṟal Three Hundred

we may note its headquarters Aṟalūru. The villages, Ingunage, Paḷe Ingunage, Mālagārti and Pallakaraṭe, figuring in No. 1, were evidently included in this region. The record also mentions the river Kāgiṇi which flowed in this area. Another flourishing and well-fortified town in the district was Sēḍimba (Nos. 2 and 7). Āḍakki was a fairly important town in the district of Miṟinte (Nos. 9 and 11). No. 22 mentions a village named Bichchukunde. The pilgrims records at Kopbal contain references to the following places: Kaṟahaḍa (No. 32), Kollāpura (No. 39), Teṁguḷi (No. 40) and Gunḍakal (No. 41).

The numerical figures occurring in the names of the territorial divisions noted above denote the numbers of villages contained in those particular units. This view has been now almost unanimously accepted by the scholars. An interesting instance of survival of these names to the modern times is offered by a tradition noticed in the Kopbal area. This tradition refers to the present day regions of Kukanūr and Yalbargi as Kukanūr Thirty and Yalbargi Eighty. We have noted the epigraphical reference to Kukkanūr Thirty above. In the absence of inscriptional evidence we are further enlightened by this tradition to the effect that the tract round about Yalbargi constituted a territorial unit comprising eighty villages. Further, these numerical figures were not conventional and they actually indicated the numbers of villages contained in those geographical units. This fact is supported by the old records of the area, which furnish the names of particular villages included in the unit of Kukkanur Thirty.

Language and Literature

All the epigraphs of the present collection including those, the language of which is fully or partly Sanskrit, are written in the Kannaḍa script of the early and mediaeval period. Their language is predominantly Kannaḍa. Some are composed in Sanskrit only and some both in Kannaḍa snd Sanskrit. The benedictory and imprecatory verses of Kannaḍa inscriptions are generally in Sanskrit. The composition of the inscriptions is exclusively prose in some cases and verse in some others, while a few more are composed in the champū style of mixed prose and verse. The language of the Sanskrit records is not generally free from errors and their expression is not happy oftentimes. This may be contrasted with the composition of the Kannaḍa epigraphs which present fairly good literary specimens of the period.

In the introductory remarks on individual inscriptions almost all the important points deserving particular attention, such as the orthographical and grammatical peculiarities, linguistic characteristics, literary merits, prosody, etc., have been dealt with in full. I may here touch upon such of the points as are of general interest.

The phonetic transformation of the base *ir* into *i* and *irl*, as noticed in the forms like *iḷda*, *irḷda*, etc., merits the attention of the linguist. Expressions like Pattaḷe-karaṇam, denoting an official designation, present good examples of adaptation of the Sanskrit vocabulary for use in the Kannaḍa administrative records (No. 2). The name Kāmalatikā of a metre is disclosed for the first time in No. 7. The passages describing the episode between the king Vikramāditya VI and his queen Jākaladēvī (No. 1), the religious austerities of monks (No. 2), the Mahājanas and the impregnable fortifications of the agrahāra town of Sēḍimba (Nos. 3, 5 and 7), make a happy reading as decent literary compositions of the age.

Lastly we may note with interest how some of the descriptive verses from our epigraphs are found either reflected or literally reproduced in the incriptions at Śravaṇa Beḷgoḷa. For instance, verse 10 of No. 4 from Sēḍam, devoted to the praise of Prabhāchandra, with the significant expression, *ī-bandan = ī-bandan*, is echoed in Śravaṇa Beḷgoḷa No. 72, with the repetetion of the same characteristic phrase. The description of Vardhamānadēva contained in verse 8 of the Huṇasi-Haḍagali record (No. 2) occurs verbatim in a fragmentary inscription from Śravaṇa Beḷgoḷa, No. 71. And again, verse 10 of the same epigraph figures in its entirety in Ś. B. No. 117. As all the above-noted three inscriptions from Śravaṇa Beḷgoḷa belong to a later date than the corresponding epigraphs of our collection, we might reasonably assume that the former were influenced by the latter. This coincidence can be explained in another way also. It may be assumed that such verses dwelling upon the eminence of religious teachers were composed by an unknown poet or poets at some earlier period and that they were adapted or borrowed with equal right both by the drafters of the Sēḍam and Huṇasi-Haḍagali records on the one hand and of the Śravaṇa Beḷgoḷa inscriptions on the other.

JAINA EPIGRAPHS

PART II

Inscriptions in the Gulbarga District

INSCRIPTION No. 1

(Found in a Temple at Ingaḷgi)

The stone slab bearing this inscription was found in a forsaken Jaina temple in the interior of the village Ingaḷgi. The main entrance to the temple having been blocked up, I had to get into it with some difficulty by an inconvenient passage through the opening of a fallen side wall. The inscribed slab was set up in a corner of the madhya maṇṭapa of the temple. It measures 56 inches in length and 21 inches in breadth. In the upper portion of the slab are carved the figures of a Jaina ascetic in the middle, the sun and the moon on two sides above him and a cow by his side. The epigraph is well-preserved and contains 58 lines of writing. In the empty space left over at the lower end of the slab are again engraved the figures of an upright dagger and two cows facing each other, familiar emblems of a gift document.

The epigraph is incised in old Kannaḍa script of the eleventh century A. D. and the characters are normal for the period. One rare peculiarity, however, from the palaeographic point of view is worth noting. It is the earlier sign of the initial short *i*, occurring in the word *idan* in l. 44. This is made up of a semi-circular arc joined by two hollow dots at its lower extremities, like this ಐ. The orthographical conventions, such as the doubling of the consonant[1] in a conjunct after *r*, the formation of the upadhmānīya by ṟ (lines 7 and 54), etc., common to the period, are generally observed. Except for the benedictory and imprecatory verses in Sanskrit, the record is composed in the old Kannaḍa language, prose and verse.

The charter commences with the praise of Jinaśāsana or the commandment of Lord Jina and refers itself to the reign of king Tribhuvanamalladēva or Vikramāditya VI who belonged to the later line of the Western

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1 We shall have occasions hereafter to refer to the orthographical convention of doubling the consonant after *r*. This practice has its origin in ancient times and finds its sanction in the following sūtra of Pāṇini; Achō rahābhyāṁ dvē । (VIII-4-46). There is an exception to this rule which is again stated in another sūtra thus; Śarōchi । (VIII-4-49). The exception consists in not doubling the consonants *ś*, *sh* and *s* preceded by *r*, as in *varsha*, *harsha*, etc. Instances of conformity to this general rule and also to the exception are normally met with in the inscriptions under study. The rule, however, it may be noted, is optional.

Chālukya rulers of Kalyāṇa. It is dated the Chālukya Vikrama year 18, Śrīmukha, Phālguna śu. 10, Monday. The date is regular and its English equivalent would be A. D. 1094, February 27, Monday. The object of the document is to record an endowment of land for the maintenance of a Jaina temple which was erected at Inguṇige by the queen Jākaladēvī with the approval of the king. The gift was made over with due ceremony into the hands of the Jaina teacher Indrasēna Bhaṭṭāraka, who was to look after its management.

The genesis of the Jaina sanctuary and how it was founded, is interesting and the story is graphically narrated in the record. Jākaladēvī, renowned for her beauty and attainments in fine arts, was the beloved queen of Vikramāditya VI. She was placed in charge of the administration of the village Inguṇige and seems to have been conversant with the affairs of the state. An ardent follower of the Jaina faith, she persisted in her religious practices amidst unfavourable circumstances and even against positive disapproval of her husband. Vikramāditya VI tried his utmost to wean her away from her ways, but did not succeed. One day, a sculptor, having secured audience with the queen, was exhibiting an image of the god Mahu-Māṇikya. At that moment, the king happened to come there. Moved by her unflinching devotion, he exhorted her to purchase the image from the artist and enshrine it in her estate village. Accordingly she erected a decent temple and installed the image therein.

This typical anecdote, simple as it is, bears profound significance. For it reveals, in conjunction with other similar instances, the psychological background for the mighty faith of Jainism that wielded powerful influence over the rank and file of the people of Karnāṭaka during this period. It need not be judged as something unnatural in respect of the king Vikramāditya, that, inspite of his sympathetic outlook towards other religious creeds in his kingdom, he was himself a staunch adherent of the Brahmanical religion and did not countenance his own beloved wife treading a different path. But all praise to Jākaladēvī who stood firm to her ideals of the spirit and asserted the right of following the faith of her choice according to her convictions.

Jākaladēvī, we are told, was the daughter of Tikka. No more details regarding her personal or family history are available from the record. Although this inscription is being edited here in full for the first time, it appears to have been copied through his Paṇḍitas by Sir Walter Elliot more than a century ago and included in his unpublished volumes of the Carnat Des Inscriptions. The late Sir John Fleet who had access to these volumes makes a passing reference to Jākaladēvī among the queens of Vikramāditya VI, evidently on the testimony of this same epigraph[1]. He further remarks in the same context that she was the daughter of Tikka 'of the Kadamba stock'.

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1 Bombay Gazetteer, Vol. I, pt. II, p. 448.

Now, Tikka is a name not familiar to the genealogical accounts of the known families of the Kadamba stock. No chief of this name could be traced in all the contemporary epigraphs containing references to the Kadamba lineage. While I was pondering over the problem and wondering how this incorrect statement could have emanated from such an accurate and eminent scholar as Fleet, I thought it advisable to scrutinise the text of the present record carefully and try to find out if it contained an expression which would have served as a basis for his remark. The epigraph contains in lines 5-13 a prose passage in eulogy of this lady, wherein we come across the phrase, 'samastāntaḥpura-nitaṁbinī-kadaṁba-chūḍāmaṇi', which means 'one who was the crest-jewel in the assemblage of lovely ladies of the harem'. Save in the above expression the word 'kadaṁba' occurs nowhere else in the inscription. It is quite plain that the word 'kadaṁba' in the above passage only means 'an assemblage' and has nothing to do with the Kadamba stock as fancied by Fleet. This enquiry thus leads us to the inevitable conclusion that the erroneous statement made by the learned historian is the result either of a wrong understanding of the expression or of faulty reading in some other part of the record, furnished by the Paṇḍita in the employ of Sir Walter Elliot.

But this is no answer to the main question that confronts us now. Who was this Tikka and to which family did he belong? This name is not met with among the members of the main dynasties that were ruling in this country or other parts of South India at this time; and it looks almost certain that he was not connected with any of them. So he might have been a local chief of some minor family of Karnāṭaka.

I may also suggest here another alternative. The name Tikka[1] is rather familiar in the Telugu country. A family of subordinate chiefs known as Telugu Chōḍas (or Chōḷas) was ruling at this period over the Nellore and Chittoor districts of the Madras State and the name Tikka or Tikkama figures at least in two places in their pedigree[2]. Of these Tikka I lived in the beginning of the 13th century, i. e., over a century later than Tikka of our inscription. But it is possible to conceive of an earlier ancestor of this family who, as is likely, would have borne the name. We may thus trace a tentative relationship of Jākaladēvī with that family. This non-Karnāṭaka origin of Jākaladēvī is perhaps supported by the uncommon monastic affiliations of her teacher, which we shall discuss below.

It may further be observed that Vikramāditya VI seems to have adopted, apparently for some political reasons, the policy of contracting a large number of matrimonial alliances even with the minor and feudatory families.

1 It may be derived from Trivikrama and appears to have been its abbreviation.

2 Sewell and Aiyyangar: Historical Inscriptions of Southern India, p. 396.

This is seen from an examination of the status owned by the parents of his wives. A typical instance to the point is that of Māḷaladēvī who was the daughter of a village accountant[1]. His marriage with Jākaladēvī who probably belonged to a family of chiefs from the Telugu country, might have been actuated by a similar consideration. The validity or otherwise of this surmise will be determined by future researches alone.[2]

In regard to the Jaina teacher Indrasēna Bhaṭṭāraka, who received the endowment, the following details are furnished in the inscription. He was the disciple of Mallishēṇa Bhaṭṭāraka and belonged to the Mālanūra lineage (anvaya) of the Draviḷa Saṁgha and Sēna gaṇa. These teachers, we are further told, were hereditary gurus of Jākaladēvī's family.

This is a new line of teachers not known so far and the information regarding them is being brought to light for the first time by this epigraph. A good number of inscriptions from the Mysore area speaks of teachers who were members of the Draviḍa Saṁgh or Draviḍa gaṇa and its branches, Nandi Saṁgha, Nandi gaṇa, Pustaka gachchha and Arungaḷa anvaya, etc.[3] But teachers who claimed their descent in the Draviḷa Saṁgha, Sēna gaṇa and Mālanūra anvaya, as in the present epigraph, were hitherto unknown.

In an early inscription from Śravaṇa Beḷgoḷa[4] which may approximately be assigned to the 8th century A. D., there is a reference to the illustrious Māḷanūra (or Malanūra according to the Kannaḍa text), which probably stands for Mālanūra anvaya, and the teacher Ugrasēna who is associated with it, probably belonged to the Sēna gaṇa as his name-ending suggests. No systematic account of the Draviḍa (or Draviḷa) Saṁgha, which is said to have been founded at Madura[5] about the close of the 5th century A. D., has been known. The Mālanūra anvaya, as is clear from the details given in the present record, was integrally connected with the Draviḍa Saṁgha and appears to have originated from a place named Mālanūr. Consequently, if we are to attempt its identification, we shall have to search for it in the Draviḍa, i. e., Tamil country, and possibly roundabout Madura. There is an old village named Māṇūṛ, in the Paḷni taluk of the Madura District and it contains early inscriptions[6]. It is likely that this village represents the ancient Mālanūr, which might have been one of the early strongholds of Jainism in the Tamil country in olden times. Another

1 Bom. Gazett., Vol. I, pt. II, p. 449.

2 Vikramāditya VI had another queen named Jākalamahādēvī; vide above p. 191.

3 Ep. carn., Vol. I, Coorg (revised edition), Nos. 34 and 37; Vol. VI Kadur 69; Vol. VIII, Nagar 36; etc.

4 Ibid., Vol. II, No. 25.

5 Pravachanasāra; Introduction, p. 21.

6 An. Rep. on S. I. Epigraphy, 1909, Appendix B, Nos. 150-153.

possibility would be to connect Mālanūr of our record with the present-day Mālūr, the headquarters of the taluk of that name in the Kolar District, Mysore State, which also owned some importance.[1]

Turning to the literary aspect of the inscription, it makes an interesting reading as a piece of classical Kannaḍa literature. This piece of literary art, composed in the elegant champū style and balanced with prose and verse, embellished with the figures of speech, of words as well as of sense, such as alliteration, simile and metaphor, and echoing with pleasing sounds and melodious tunes, deserves to be placed by the side of good specimens of literature of the period.

The narration of the excellences of Jākaladēvī in prose in lines 5-13 and 17-19 and in verse in lines 13-17 is happy, though conventional. The composer has exercised striking restraint in verse 3 while extolling Jākaladēvī's devotion to the Jaina faith—a theme apparently dear to the poet's heart. A silver lining of poetry is harnessed to illuminate the description of even the commonplace details of the gift (verses 7-10). The poet who composed this record was Nāgārjuna Paṇḍita. He is not known previously. He calls himself the 'son of the Goddess of Learning' (Vāgvadhū-nandana), which may be an epithet or a title. He was a Jaina by persuasion.

The inscription contains verses in the following metres: Kanda: vv. 3, 7 and 8; Champakamālā: vv. 2 and 6; Utpalamālā: vv. 5 and 9; and Mattēbhavikrīḍita: vv. 4 and 10. The benedictory and imprecatory verses in Sanskrit (1 and 11-15) are as usual in the Anushṭubh and other familiar metres. Attention may be drawn to a few flaws in the metrical scheme. These would have crept in either through the negligence of the composer or ignorance of the scribe. For instance, the defective expression *kay-koḷvudū-* in the 4th pāda of the sixth verse; this may be rectified by reading it as *kay-koḷuvudū-*. In the eighth verse which is in the Kanda metre, the second pāda contains only 19 mātrās instead of 20. The expression, *-tiral = dīrgghāyumaṁ* (l. 50), should be read as *tire dīrgghāyushyamaṁ*, or the acquisition of length by the preceding *ra* may be avoided by a light pronunciation (śithilōchchāraṇa) of the following conjunct in *ldī*. Among the mistakes of wrong spelling, obviously resulting from the innocence of the engraver, a few may be pointed out; e. g., *tāldit-ī-* for *tāḷdit-ī-* (l. 22), *gurugaḷmenisida* for *gurugaḷum = enisida* (l. 30), and *kīrttivaṁ* for *kīrttiyaṁ* (l. 50). These and others have been corrected in the body of the text itself.

The inscription contains a few expressions of lexical and linguistic interest. The root *ēgoḷ* is used in two places (ll. 21 and 33) in its primitive as well as causal form. This is not usually met with in the Kannaḍa literature, and it seems to convey the sense of 'dislike'. But its connotation in the present context

1 Ep. Carn., Vol. X, Mālur, Nos. 80-81.

appears to be quite different, being that of 'approval or 'admiration'. It is possible etymologically to arrive at this sense of the expression from its two components, *ē* and *koḷ*. The particle *ē* yields the sense of confirmation (avadhāraṇa) or invitation (āmantraṇa) and the root *koḷ* means 'to receive'. Another expression is *nāḍāḍi* (ll. 25–26), which is also used in a peculiar and unfamiliar sense. According to the context the word seems to mean 'any land or country', almost synonymously with nāḍu; but it generally means 'a countryman or rustic'. *Ekkalāvana* (l. 17), made up of two Sanskrit words *ēka* + *lāvaṇa*, means 'a particle of salt', i. e., 'a trifle'. *Kāgiṇi* (l. 43) is identical with *kākiṇi*, denoting a very small coin. According to the Līlāvatī of Bhāskarāchārya, one *kākiṇi* is equal to twenty cowries and four *kākiṇis* make one *paṇa*. This coin appears to have been in currency in the monitary transactions of the period. The word *vinēya* in the compound *vinēya-nikāya* (l. 23) may be derived from the root *vi-nī* to mean 'to be initiated (into the creed)'. The expression is used here in the general sense of 'followers of the Jaina faith' or 'Jaina community'. The phonetic transformation of *ḷ* into *r* in the abstract nouns, *negartte* and *pogartte* (l. 19), derived from the roots *negaḻ* and *pogaḻ* respectively, and also in the word *artti* (l. 32) may be noted. Fleet has tried to explain the significance of the fiscal term Tribhōg-ābhyantara-siddhi (l. 13); but it does not seem to fit in the present context. The expression, according to Fleet, means 'joint tenure enjoyed by a private person, a god or gods and Brāhmaṇas'.[1] The word 'mūligar' occurring in line 49 is met with also in other inscriptions of Karnāṭaka. It seems to mean the 'elders' or the local representatives indicating the democratic structure of the village unit. These 'mūligas, may probably be compared with the Mūlaparishat of the Tamil epigraphs,' which is a village assembly. The next word 'prabhu's seems to denote the hereditary headmen or officials responsible for the village administration.

The term Mahumāṇikyadēva met with for the first time in line 20 of this record is of peculiar interest and calls for explanation. It refers to the image of the Jina installed by Jākaladēvī. The same word occurs again with a slight variation in a verse at another place (l. 31) wherein it assumes the form *Mahu-māṇi-jinēśvara*. As both these expressions must have been identical and since their proper form might be picked up in a prose passage only wherein the writer is not exercised by the exigencies of metrical composition, we may confine our attention to the form Mahumāṇikya. This word is capable of interpretation in two ways; one based on the literal sense of its components and the other on its figurative sense. In either case we have to make some allowance in

1 Ind. Ant., Vol. XIX, p. 271.

favour of the above form of the word which, apparently, is not constituted according to the strict rules of grammar. The first part of the expression, *mahu*, seems to be an unknown word and still, it may be connected with the Sanskrit word, either *mahat* meaning 'great' or *mahas* meaning 'lustre'. In the former alternative the proper form in the compound should have been *mahā-* and in the latter *mahō-*. The word *māṇikya* means 'a ruby'. Here we are confronted with two possibilities. Firstly, the image might have been made of ruby; but this may not be quite definite. Secondly, it might refer to the ruby, i. e., the red colour of the original Tīrthakara. According to the Abhidhānachintāmaṇi of Hēmachandra the bodies of two Tīrthakaras, Padmaprabha and Vāsupūjya, were of red colour (verse 49). Either of these Tīrthakaras might have been intended here if we accept this interpretation.

But I am inclined to think that the expression is used in the present passage in a figurative sense. *Mahā-māṇikya* means a great ruby or a great jewel in general, taking *māṇikya* to be an equivalent of *ratna*. Such a jewel or the best among the Tīrthakaras might be Mahāvīra, the last and the greatest exponent of the Jaina Law.[1]

A large number of names bearing geographical significance is met with in the inscription and happily all of them can be identified with their modern survivals in the Gulbarga Dt. The *rājadhānī* Kalyāṇapura (l. 4) is modern Kalyāṇa. The district of Aṟal Three Hundred mentioned in l. 12 must have taken its denomination from a village named Aṟalūru which evidently was its headquarters. This village is independently referred to in l. 38. It is to be identified with modern Allūru near Handarki. Inguṇige (ll. 12–13) is the village Ingaḷgi, the provenance of the record. There must have been in existence an 'old settlement' of this village, which is referred to as Paḷey-Inguṇige in l. 36. This takes the early history of the village into still earlier times. Mālagārti (l. 36) and Pallakaraṭe (l. 40), which figure in the description of boundaries of the gift land, are identical with the present-day villages, Mālagitti and Halkaraṭi, not far away from Ingaḷgi. The river Kāgiṇā, on whose bank the village Ingaḷgi is situated, is referred to as 'tor̤e' (river) and Kāgiṇi (ll. 36 and 43). It is peculiarly interesting to note that the well, referred to in l. 40 as Dānavana Bāvi, still retains practically the same ancient name and is known as Dānavvana Bāvi, after a lapse of nine and a half centuries. Line 38 contains a reference to the Pandēśvara of Aṟalūru, which seems to denote a particular deity of the name. A survival of the appellation may be detected in the name of the village Handarki situated near Allūru.

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1 I am indebted to Sri. Govind Pai of Manjeshwar, for his kind suggestions in the interpretation of this rather obscure expression. For further observations on this subject, see above p. 191.

The administrative procedure required that the endowment was duly recognised and confirmed by the feudatory chief in whose jurisdiction the village Ingunige lay. This detail is introduced in verse 9 of the record. It is stated herein that Ānega who bore the title Birundanka Bhīma, exempted the endowed land from all kinds of impositions and made arrangements for its perpetual maintenance. This Ānega belonged to a family of chiefs who were ruling over the territory roughly covered by the modern tāluks of Sēḍam and Chitāpur in the Gulbarga Dt. They claimed their descent in the lineage of the Haihayas and styled themselves 'the lords of Māhishmatīpura'. The genealogical account and family history of these local chiefs is available in details from the inscriptions at Handarki.[1]

The names of the taxes that were exempted from the gift land are mentioned in the same verse. They are, *manneya kāṇke*, *śēshe*, *kaṭṭuṁbaṇa*, *āya* and *dāya*. The precise nature of these is not known.

TEXT

1 Śrīmat-parama-gaṁbhīra-Syād-vād-āmōgha-lāñchhanaṁ jīyāt-trailō-kya-nāthasya śāsanaṁ Jina-śā-

2 sanaṁ ‖ [1 *] Svasti [। *] Samasta-bhuvan-āśraya Śrī-Pṛithvī-valla-bha Mahārājādhirāja Paramēśvara Pa-

3 rama-bhaṭṭārakaṁ Satyāśraya-kuḷa-tiḷakaṁ **Chāḷuky-ābharaṇaṁ** Śrīmat-**Tribhuvanamalladēvara** vijaya-

4 rājyam = uttar-ōttar-ābhivṛiddhi-pravarddhamānam = ā-chandr-ārkka-tāraṁ-baraṁ rājadhānī-Kalyāṇapurada

5 nela(le)vīḍinoḷ sukha-saṁkathā-vinōdadiṁ rājyaṁ-geyuttam = ire ‖ Svasty = anavarata-parama-kalyā-

6 ṇ-ābhyudaya-sahasra-phaḷa-bhōga-bhāgini । sakaḷa-dīn-ānātha-manas-santarppaṇ-ōdyōgini ।

7 samast-āntaḥpura-nitaṁbinī-kadaṁba-chūḍāmaṇi [। *] chaturvvidha-dāna-chiṁtāmaṇi [। *] Raṁbhā-viḷās-ōpa-

8 hasita-lasan-mūrtti [। *] dig-vaḷaya-viḷasit-ōjvaḷa-kīrtti [। *] Kali-kāla-Pārvvati [। *] Abhinava-Sarasvati [। *] Rāya-

9 chētō-vaśīkaraṇa-karaṇa-Vidyādhari [। *] sakaḷa-kaḷādhari [। *] Sīt-ādyanēka-mahā-satī-jana-pati-brat-āchāra-

10 śīḷ-ōdāra-varṇnana-kathā-prasaṁge [। *] Jina-gandh-ōdaka-pavitrī-krit-ōttamāṁge [। *] Śrīmad-Arhat-paramēśvara

1 These inscriptions are unpublished and they form part of my private collection. One of the published inscriptions of Nāgāi contains a genealogical account of these Haihaya chiefs of the Gulbarga District; Hyderabad Archaeological Series No. 8; Inscriptions of Nagai, p. 26.

11 chāru-charaṇ-ārchchana-vinōde [। *] mṛigamad-āmōde [। *] sahaja-beḍaṁgi [। *] Tikkan = aṇuṁgi [। *] Śrīmat-Tribhuvanama-
12 lla-dēva-viśāḷa-vaksha-sthaḷa-nivāsiniyar = appa Śrīmaj-**Jākaladēviyar** = Aṟal-muṁnūṟar = oḷagaṇ = Iṁ-
13 guṇigeyaṁ tri-bhōg-ābhyaṁtara-siddhiyiṁd = āḷuttam = ire ॥ Janakajeyaṁte sajjana-jana-stute Pārvvatiyaṁ-
14 te jīvit-ēśanoḷ = a-vikaḷpa-bhāve dhareyaṁte dhṛita-kshame Raṁbeyaṁte rūpina nele peṁpuvett = amara-dhē-
15 nuvinaṁt = animitta-dāni Kāmana saralaṁtir = ayda(de) paribhāvise Jākaladēvi dhātriyoḷ ॥ [2 *] Bra-
16 tamaṁ Chāḷukya-kshitipati kiḍisuven = eṁdu pūṇḍadaṁ kiḍisadadaṁ pratipāḷisid = oṁdu mah-ōṁnati Jākaladēvi
17 g = ekkalāvaṇam = alte ॥ [3 *] Aṁtu Jina-śāsana-paripāḷana-samayadoḷ = śāsana-Lakshmiyuṁ Chāḷukya-cha-
18 krēśvarana digvijaya-samayadoḷ = Kīrtti-Lakshmiyuṁ madavad-ari-rāya-mada-marddana-samayadoḷ = Vija-
19 ya-Lakshmiyum = enisi negarttegaṁ pogarttegaṁ neleyāgi varttisuttam = iral = oṁdu puṇya-dinadoḷ = ā-pu-
20 ṇyavatiya puṇy-ōdayadin = orvvaṁ vyavahāri Mahumāṇikya-dēvaraṁ taṁd = avasaraṁ baḍed = ōlagisuvu-
21 dum = ā-Jinēśvaranaṁ Chaḷuky-ēśvaraṁ kaṁḍu manad = ēgoṇḍu manadaṁnaḷ = appa Śrīmaj-Jākaladēviyara moga-
22 maṁ nōḍi ॥ Jina-biṁbaṁ pratibiṁbam = ill = enipa chelvaṁ tāḷ-(ḷ) dit = ī-deyvamuṁ ninag = eṁtuṁ kula-deyvam = ī-
23 pratimeyaṁ niṁn = āḷkey = ūroḷ = vinēya-nikāyaṁ bage-goḷvinaṁ nilis = enal = Chāḷukya-chakrēśa-
24 śāsanadiṁ taj-Jina-biṁbamaṁ nilisidaḷ = taṁn = oḷpu nilpaṁnegaṁ ॥ [4 *] Aṁtu nilisi ॥ Māḍisidappev = iṁ
25 Jina-gṛihaṁgaḷan = eṁbavar = ī-prakāradiṁ māḍipud = iṁt = id = alte paḍichaṁdam = iḷā-vaḷayakk = enalke nā-
26 ḍāḍig = aḷuṁbam = appa pariśōbhege tāy-maney-āge bhaktiyiṁ māḍisidaḷ = viyat-taḷaman = o-
27 ttarip-antu Jinēṁdra-gēhamaṁ ॥ [5 *] Antu māḍisi Śrīmad-Draviḷa-saṁgha-vana-vasanta-sama-
28 yaruṁ Sēna-gaṇa-bhagaṇa-nāyakaruṁ Mālanūr-ānvaya-śirās-śēkhararum = enisi-
29 da Śrīman-Mallishēṇa-bhaṭṭārakara priy-agra-śishyaruṁ taṁn = aṇvaya-gu-
30 rugaḷ-me(ḷum = e)nisida Śrīmad = **Iṁdrasēna-bhaṭṭārakargge vinayadiṁ kara-kamaḷaṁgalaṁ mugidu** ॥

31 Esevinegaṁ samantu Mahumāṇi-Jinēśvara-biṁbamaṁ pratishṭhisiden = id = aty = apūrvvam = ene

32 taj-Jina-gēhaman = arttiyiṁde māḍisiden = adakke takka taḷa-vṛittiyumaṁ samakaṭṭideṁ prasā-

33 disi manam-oldu kay-koḷvu(ḷuvu)d = ūrjjitam = āgire māḷpud = int = idaṁ ॥ [6 *] Endu tan-munīṁdraran = ēgoḷisi

34 Śrīmach = Chāḷukya-Vikrama-kālada 18neya Śrīmukha-saṁvatsarada Phālguṇa śuddha 10

35 Sōmavārad-aṁdu Śrīmad-Iṁdrasēna-bhaṭṭārakara kālaṁ karchchi dhārā-pūrvvakaṁ māḍiy = ūrindaṁ baḍa-

36 galu toṟeyindaṁ mūḍalu Mālagārttiya pola-vēreyiṁ teṁkalu Paḷey-Iṁguṇigeya

37 Mālagārttiya per-bbaṭṭeyiṁ paḍuvalu śatra-śāleya keyyiṁ baḍagal = iṁtu chatur-āghāṭa-

38 śuddhiyaṁ siddhaṁ māḍi Aṟalūra Pandēśvarada gaḍiṁbada Gaṇḍarādityana piriya kālalu sa-

39 rvva-namaśyamāgi biṭṭa mattar = irppattondu 21 [।*] Ā-piriya mattar 1 rkkaṁ kālaḍiya ma-

40 ttar 18 ra lekkad = anitarkkaṁ kāla mattar 80 [।*] Pallakaraṭeya baṭṭeya Dānavana bāviyiṁ

41 mūḍalu tōṁṭaṁ mattar [1 *] Basadiyin = teṁkaṇa piriya kēriy = int = ī-keyyuman = ī-tōṁ-

42 ṭamuman = ī-kēriyuman = ī-Jinēndra-maṁdiramumaṁ kaṁḍu ॥ Praṇu(ṇa)ta-śirar-āgi

43 kaṇgaḷ = taṇivinegaṁ nōḍi pōgad = ī-sthaḷadoḷ = kāgiṇig = āse-geydavaṁ Kāgiṇiyoḷ = nīr-uṁḍa gō-

44 kuḷaṁgaḷan = aḷi(ḷi)daṁ ॥ [7 *] Idan = aṟid = ī-dharmmaman = ōvade kiḍisidavaṁ gō-guru-dvija-nikuruṁbada gōṇaṁ Gaṁ-

45 gā-tīradoḷ = arid = arid = appa pātakaṁ samanisuguṁ ॥ [8 *] Muṁ bigidirdda karmma-nigaḷaṁ gaḍav = eyde kaḷaldu

46 pōge hast-āṁbuja-yugmamaṁ mugivud = allade maṁneya-gāṇke śēshe kaṭṭuṁ-baṇam = āya-

47 dāyam = ivu sallavu sarvva-namāsyam = eṁdu biṭṭaṁ Birudaṁka-Bhīman = osed = Ānegan = A-

48 yyaṇa-vaṁśav-uḷḷinaṁ ॥ [9 *] Niyataṁ chakriya kayyoḷ = āḷke-vaḍed = ā-sāmantaruṁ nāḍa maṁneya-

49 ruṁ grāmada mūligar = prabhugaḷ = iṁt = ī-dharmmamaṁ saṁd = atipriyadiṁ rakshisutikke rakshisu-

50 tiral = dīrggh-āyu [shya *] maṁ puṇya-vṛiddhiyumaṁ nirmmaḷakīrttivaṁ (yaṁ) paḷevar = ā-Chandrārkka-tāraṁ-baraṁ ॥ [10 *]

51 Sāmānyō = yaṁ dharmma-sētur = nṛipāṇāṁ kālō kālē pālanīyō bhavadbhiḥ sarvvān = ētān

52 bhāginaḥ pārtthivēṁdrān bhūyō bhūyō yāchatō Rāmachaṁdraḥ ॥ [11 *] Vasudhā bahu-

53 bhir = ddattā rājabhiḥ Sagar-ādibhiḥ yasya yasya yadā bhūmis = tasya tasya tadā phaḷaṁ ॥ [12 *]

54 Mad-vaṁśajā = ṛpara-mahīpati-vaṁśajā vā yē pāḷayaṁti mama dharmmam = idaṁ[1] samastaṁ pāpād = apē-

55 ta-manasō bhuvi bhāvi-bhūpāḥ tēshāṁ mayā virachitō = ṁjaḷir = ēsha mūrdhni ॥ [13 *] Sva-dattāṁ para-dattāṁ

56 vā yō harēta vasuṁdharāṁ shashṭir = vvarsha-sahasrāṇi vishṭhā-yāṁ jāyatē kṛimiḥ ॥ [14 *] Vindhy-āṭavī-

57 shv-atōyāsu śushka-kōṭara śāyinaḥ kṛishṇa-sarppā hi jāyaṁtē dēva-bhōg-āpahā-

58 riṇaḥ ॥ [15 *] Vāg-vadhū-nandanaṁ Jinaṁ(na)-pād-āṁbhōja-bhṛi-ṁgaṁ Nāgārjuna-paṇḍitaṁ baredaṁ [। *] Maṁgaḷa-mahā-Śrī [॥ *]

ABSTRACT OF CONTENTS

Verse 1. May the doctrine of Lord Jina be victorious—the doctrine which is the commandment of the overlord of the three worlds and which bears the glorious and supremely profound Syād-vāda (theory of May-be) as its infallible characteristic mark.

Lines 2-5. Hail! The illustrious monarch *Tribhuvamalladēva* (Vikramāditya VI) who is an ornament of the *Chālukya* race and bears the titles, Samastabhuvanāśraya (Asylum of the Whole Earth), Śrī-Pṛithvī-vallabha (Consort of the Goddess of Fortune and Earth), etc., is carrying on his victorious rule over the kingdom from his capital Kalyāṇapura.

Lines 5-13. Hail! *Jākaladēvī*, his beloved queen, is administering the township of Inguṇige, situated in the district of Aṛal Three Hundred, with tribhōgābhyantarasiddhi. Chaste and charming, the crest-jewel of the circle of ladies of the royal palace, the veritable Pārvatī of the Kali Age, the Goddess of Learning in a novel the form, the queen of Fairies captivating the heart of her master, and well-versed in arts, she is generous and charitably disposed towards the poor and the needy–the wish-fulfilling jewel as it were in bestowing the fourfold gifts.[2] She, whose head is purified by the perfumed water laving the holy feet of Lord Jina, entertains herself in adoring the lovely feet of the Supreme Lord Arhat. Her own lovely form is a gift of Nature. She is the daughter of Tikka.

1 We may note here the use of the word 'dharma' in the neuter gender, which is rare.

2 According to Jainism gift is fourfold: namely, āhāra, i. e., food; abhaya, i. e., freedom from fear; bhēshaja, i. e., medicine; śāstra, i. e., sacred lore.

Verse 2. Praise of Jākaladēvī: she is pure, faithful and virtuous like Sītā and Pārvatī, and fascinating like the arrow of Cupid.

Verse 3. The Chālukya sovereign took a solemn oath that he would divert her from her vow (observance of the Jaina practices); but lo, he failed. Was it not a trifle to her, even this crowning achievemet of preserving her faith? Such is Jākaladēvī.

Lines 17–19. Thus she is the Guardian Angel, as it were, of the Jaina Doctrine by virtue of her shielding the Jaina tenets, the Fairy of Fame in the campaigns of the Chālukya Emperor and the Goddess of Victory in subduing the pride of the overbearing hostile kings.

Lines 19–22. One auspicious day when it so chanced through her good fortune that a certain trader brought an image of Lord Mahu-Māṇikya and was paying his compliments in her presence, the Chālukya Emperor made his appearance on the scene. Impressed by the sight, he looked at her face and said:

Verse 4. "This image of the Jina is peerless in beauty. He is the traditional tutelary deity of your house. Do you install this image in the township of your authority. It will ever be a source of inspiration to the followers of your faith!"

Thus instructed by the Chālukya overlord she installed the image—a monument of her virtues.

Lines 24–33. She caused to be constructed over it a magnificent temple, a model for others to imitate. Then she prayed her family teacher, *Indrasēna Bhaṭṭāraka*, the favourite and foremost disciple of Mallishēṇa Bhaṭṭāraka, of the Draviḷa Saṁgha, Sēna gaṇa and Mālanūra anvaya, to receive an endowment duly assigned by her for its maintenance.

Lines 33–35. *On Monday, Phālguna su. 10 of the S'rīmukha saṁvatsara and the 18th year of the Chālukya Vikrama Kāla* she entrusted the gift into the hands of the teacher after laving his feet with due ceremony.

Lines 35–45. The endowment consists of 21 big mattars of cultivable land, *a garden upon and a houses near the Jaina temple.*

Lines 42–50. *This charity* is to be scrupulously protected and properly maintained by the local officials and the higher authorities of the state. No taxes or levies are to be imposed upon and collected from it.

Lines 51–58. Exhortation to the future rulers to preserve the dharma. Imprecation on the violaters. Nāgārjuna Paṇḍita, a source of delight to the Goddess of Learning and a bee in the lotus feet of Lord Jina, composed this record. May auspiciousness and glory attend this!

INSCRIPTION No. 2

(*Found in a Temple at Huṇasi-Haḍagali*)

The stone slab containing this inscription was kept in the verandah of a Jaina temple at Huṇasi-Haḍagali. It measures 46 inches in length and 31 inches in breadth. Except in a few places the epigraph is on the whole well-preserved and runs to 67 lines. The following figures are carved in the space at the upper end of the stone above the writing. The effigy of the seated Jina with the triple umbrella stands in the centre. On its two sides are depicted in a symmetrical manner the figures of an upright dagger and a cow with a calf, characteristic symbols of a religious gift issued under the authority of the ruling power. A little above these on either side are the representations of the sun and the moon, eternal luminaries of the heaven witnessing the law of the dharma in mortal transactions.

The epigraph is incised in the old Kannaḍa script of the 11th century A. D. and the characters are normal for the period. The punctuations are sometimes denoted with spirals. The orthographical conventions of the times, such as reduplication of the consonant in a conjunct after *r*, the peculiar mode of expressing the upadhmānīya (e. g., aṁtaṟpura in l. 13), etc., are generally followed. A few traits, however, in regard to the doubling of consonant, which are not confined to this inscription alone, but are of common occurrence in the epigraphical writings of this age including the present collection, may be noted here. The *ṇ* after *r* is followed not by the same member of the lingual class, but by its dental counterpart; e. g., *karṇnike* in l. 2, *Pūrṇnachandra* in l. 23. Under similar circumstances the aspirate gh, th and dh are combined not with the same aspirate syllables, but with their unaspirate counterparts, which usually precede them; e. g., Argghyatīrtha in l. 58, parārttha in l. 39 and Varddhamāna in l. 25. In two instances the *kuḷa* is wrongly replaced by the Dravidian *ṟaḷa*, obviously due to scribal indiscrimination, e. g., pāḷaka in l. 7 and āḷdu in l. 15.

But this tendency is noticeable in greater measure in some epigraphs of this period, i. e., about the 12th century A. D., collected by me in this area. The reason for this confusion and promiscuity seems to be that the ordinary people had by this time begun to lose the sense of understanding the subtle and technical difference between these consonants.[1] The epigraph also contains other instances of incorrect writing. These have been corrected in the body of the text itself or in the footnotes. The language of the record

1 An appalling instance of this promiscuity may be cited in an epigraph found in the temple of Kāḷalinga at Martūr near Gulbarga, dated in the Chālukya Vikrama year 48. In this inscription even such familiar and well-known words as jalaja, dharātala, etc., are spelt as jaḷaja, dharātaḷa, etc.

is Kannaḍa, and the composition prose and verse, with the exception of the following passages in Sanskrit: the benedictory verse in the beginning, verse 14 describing Rākshasa, the donor, and five imprecatory verses at the end.

The inscription opens with an invocation to the commandment of Lord Jina. After a brief statement, in the Puranic fashion, of the cosmographical set-up of the Bharatakshētra (i. e., India), it recounts the genealogy of the later line of the Western Chālukya kings of Kalyāṇa, who ruled the country. The narration stops with the king Tribhuvanamalla (Vikramāditya VI) in whose reign the charter was drafted.

Next we are introduced to his senior queen Chandaladēvī who was administering several villages allotted to her in the province of Alande After this figures a feudatory chief named Bibbarasa who was holding charge of a portion of the region comprising 120 villages of Gonka. A small unit of a few villages in this tract was under the jurisdiction of a local officer named Chaudhare Rakkasayya. He was Jaina by persuasion and a lay disciple of Bāḷachandra Siddhāntadēva. He constructed a temple of Pārśvanātha Tīrthakara in his village Haḍangile and made suitable provision for conducting the daily worship and other rituals of the deity, and also of Śāntinātha in the adjacent shrine, throughout the year.

An establishment was set up to fulfil the said purpose; and it was to be maintained out of the income derived from the land and other property donated by Rakkasayya. The gift property was handed over to the care of the teacher mentioned above. It was further stipulated that the teacher and the successive disciples of this line were responsible for its proper management.

Royal consent was necessary before the property could be finally alienated to the charitable institution. Accordingly a petition to the effect was filed through Bhīvaṇayya who was the Superintendent of Home Affairs and Commissioner of Records. The king was at that time camping in the sacred place called Kōṭitīrtha on the bank of the river Narmadā (wrongly mentioned as Gōdāvarī in the record), on his way back from his victorious campaign against Dhārā and was making propitiatory gifts after performing the Tulāpurusha ceremony (weighing oneself against gold).

The epigraph mentions the following date: Chāḷukya-Vikrama Varsha 23, Bahudhānya saṁvatsara, Jyēshṭha amāvāsyā, solar eclipse. The details given here are irregular and so it is difficult to ascertain the correct date of the record. The date is not verifiable as it contains no week-day. But the mention of solar eclipse offers some clue for verification. In the cyclic year Bahudhānya falling within the regnal period of the king there was no solar eclipse on the new-moon day of the month of Jyēshṭha. In fact, no solar

eclipse occurred in any other month of the year, although there was a lunar eclipse on Pushya paurṇimā, Saturday. In this anomalous position, however, a suggestion regarding the probable date is happily forthcoming from an unpublished inscription of my collection at Nimbargi, a village situated at a distance of a few miles from Huṇasi-Haḍagali. The Nimbargi epigraph belongs to the reign of the same king as of the present record, and records a gift made under identical circumstances. We are told in the Nimbargi inscription that in the 23rd regnal year and Bahudhānya saṁvatsara, the king was on the bank of the river Narmadā and had performed the Tulāpurusha ceremony on the occasion of the solar eclipse on the new-moon day of Pushya. It looks imporbable that the king stayed in the camp on the bank of the Narmadā issuing gifts for over seven months from Jyēshṭha to Pushya, as we shall have to assume, if the dates of both these records are believed to be correct. For this reason we have to accept one and reject the other. We have seen above how the date of the Huṇasi-Haḍagali record is unsatisfactory. So we would leave it out of consideration for the time being.

Now let us concentrate on the date of the Nimbargi record and examine it in some detail. In the cyclic year Bahudhānya no solar eclipse occurred on the Pushya amāvāsyā; but in the two previous years Dhātṛi and Īśvara solar eclipses did occur on the specified tithi. Setting aside the case of the year Dhātṛi in our present investigation as it would be farther from our point, we shall confine ourselves with the solar eclipse in the year Īśvara. The discrepancy of the week-day is still there in this case also as the eclipse occurred on Tuesday and not on Thursday as stated in the Nimbargi record. But this may be ignored.

An important aspect of the transaction deserves to be noticed at this juncture. It was a momentous occasion when the king must have accorded his consent to several religious gifts of varied nature. The benefactions which were thus formally sanctioned on the bank of the Narmadā were subsequently given effect to and recorded in their respective places on stone with proper procedure and due ceremony. These events must necessarily have entailed some lapse of time in their execution. The interval of time and space and the complications of the administrative procedure appear to have been therefore responsible for the failure in noting correctly the details of the original date of the grants on the part of the local officials. Taking these factors into consideration the real position appears to be like this. The king was on the bank of the Narmadā in the month of Pushya in the cyclic year Īśvara. On the occasion of the solar eclipse which occurred on the new-moon day of the month, he performed the Tulāpurusha ceremony and sanctioned grants to various religious institutions in his kingdom. These charities were

later on committed to writing in their respective areas. In the meanwhile the cyclic year Īśvara had rolled away and Bahudhānya had commenced. The local authorities who handled these affairs at the lower end, had no clear memory of the original date. So they mentioned the Bahudhānya year which was current at that time and connected it with the solar eclipse which was the original occasion of the gift in the previous year.

As a result of the above discussion we should do well to reject the date of the Huṇasi-Haḍagali record. The correct date on which the grant was originally sanctioned by the king therefore appears to be Pushya amāvāsyā of the 22nd Chālukya-Vikrama year and Īśvara saṁvatsara. The corresponding English date would be A. D. 1098, January 5, Tuesday. It may however be conceded that the document might have been recorded on stone at some later date.

The information incidentally furnished regarding the king's military campaign on Dhārā, while mentioning the date, by this epigraph, is historically important; and it would be worth while to consider it in detail. We may observe in the first instance that it was a major expedition directed against the kingdom of Mālwā, whose capital was Dhārā. The relations that subsisted between the kings of Karnāṭaka and the Paramāra rulers of Mālwā, ever since the times of the Rāshṭrakūṭas, were other than friendly.

Recrudescence of this hostility took a serious turn against the Paramāra kings in the reign of the Chālukya monarch Sōmēśvara I, father of Vikramāditya VI, who dealt a staggering blow to the Mālwā power by routing its ruler Bhōja.[1] After some time Bhōja was succeeded by his brother Udayāditya who restored the lost fortunes of his family to some extent. Soon after his accession, Vikramāditya VI seems to have launched an offensive against Mālwā in A. D. 1077.[2] Udayāditya had a younger son named Jagaddēva. He was brave and enterprising. Though nominated by his father as his successor, he renounced his claim to the kingdom in favour of his elder brother and went to the court of Vikramāditya VI, who loved and trusted him as his own dear son[3].

The sovereignty of Mālwā was further undermined during the weak rule of Lakshmadēva and Naravarman, two sons of Udayāditya, who reigned after him in succession. Towards the close of Udayāditya's reign, Vikramāditya VI seems to have led his arms against Mālwā, a second time in A. D. 1087.[4] The campaign referred to in the present record must therefore have been subsequent to the above and the third of the series directed by the Karnāṭaka ruler during his regime.

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1 D. C. Ganguli: History of Paramara Dynasty, p. 94.
2 Ep. Carn., Vol. VII, Sk. No. 124.
3 Dongargaon Stone Inscription of Jagaddēva; Ep. Ind., Vol. XXVI, pp. 177 ff.
4 Bombay Gazetteer, Vol. I, pt. ii, p. 452; Ep Ind., Vol. XXVI, p. 182.

In the light of the above discussion on the date of the present record, we are able reasonably to fix the approximate date of this expedition. It was probably undertaken about A. D. 1097 and accomplished by the end of that year, any way before 5th January 1098 A. D. We can also find out from the contemporary history of Mālwā that the king who was ruling that country at this juncture was in all probability Naravarman, who is known to have succeeded his brother Lakshmadēva in A. D. 1094.[1]

Basing his remarks on the evidence of an inscription in the Īśvara temple at Nimbargi, the text of which he was able to consult in the volume of Elliot's Carnat Desa Inscriptions, the late Sir John Fleet states in his account of the reign of Vikramāditya VI, that the king was present in the northern part of his kingdom in A. D. 1098.[2] The Nimbargi record referred to by Fleet is apparently identical with the Nimbargi epigraph I have utilised in the above discussion of the date. A comparison of the Nimbargi epigraph with the present inscription from Huṇasi-Haḍagali shows that both of them speak of one and the same expedition led by the king against Mālwā in A. D. 1097. As shown above, since the northern expedition of the king must have come to an end by the end of A. D. 1097, the above statement of Fleet needs slight revision.

The present inscription further informs us that after destroying Dhārā, Vikramāditya VI met Jajjugi Jagadēva, son of Udayi. This Udayi is to be indentified with the Paramāra ruler Udayāditya, the younger brother of king Bhōja, mentioned above. It is interesting to note that he is similarly referred to as Udayi, which is evidently a short form of Udayāditya, in the inscriptions of North India.[3] Jagadēva is obviously identical with Jagaddēva, the junior and favourite son of Udayāditya. The epigraph is silent regarding the part played by Jagadēva in the present expedition. It is well known, however, from other sources that he had great attachment for Vikramāditya VI and took an active part in the military campaigns of the Chālukya Emperor[4].

The significance of the epithet Jajjugi applied to Jagadēva in the present record cannot be explained properly. Jajjugi seems to stand for Jēja- or Jējaka-bhukti, which was an ancient name of modern Bundelkhand. The expression probably indicates, in some manner, Jagadēva's connection with this tract or its rulers. Or, it may be due to the confusion on the part of the composer of the record who had no clear notion pertaining to Mālwā or its adjacent territory of Jējaka-bhukti. It may however be noted in this connection that the Chandella power was eclipsed for some time on account of the severe

1 History of Paramara Dynasty, p. 158.
2 Bombay Gazetteer, Vol. I, pt. ii, p. 452.
3 History of Paramara Dynasty, pp. 141 and 157.
4 Ep. Ind., Vol. XXVI, p. 182.

blows inflicted upon it by its adversaries, namely, the Chālukyas of Karnāṭaka and of Gujarat and the Paramāras of Mālwā, prior to the date of our record.[1] Under these circumstances it is not unlikely that Jējakabhukti which was the territory of the Chandellas, was captured and placed under the governance of Jagadēva by his father Udayāditya. In this manner we can explain the association of the title Jajjugi with Jagadēva.

The next item of historical information supplied by our epigraph is in respect of Chandaladēvī, one of the senior queens of Vikramāditya VI. She was a princess of the Śilāhāra family of Karāḍ, who wooed the Chālukya king in a svayaṁvara as described by his court-poet Vidyāpati Bilhaṇa in the historical poem, Vikramāṅkadēvacharitam.[2] Chandaladēvī is known from a large number of epigraphs. But her connection with the province of Alande is disclosed for the first time by two inscriptions of this area, discovered by me. One of them is the Aḷand inscription of Yuvarāja Mallikārjuna.[3] The other is the present record which speaks of her administration over several bhatta-grāmas of the Alande Nāḍu.

We may here make an attempt to ascertain the connotation of the term bhatta-grāma mentioned above. Bhatta is derived from the Sanskrit word *bhakta*, which comes from the root *bhaj*, meaning 'to share, enjoy'. Hence we can interpret the expression *bhatta-grāma* as a 'village intended for one's own enjoyment or private maintenance'.

Chandaladēvī is usually referred to by the epithets, Nṛitya-Vidhādharī and Abhinava-Sarasvatī or Abhinava-Śāradā. From what information is available regarding the attainments of this lady, it may be surmised that these expressions were not merely formal. She appears to have been well-educated and accomplished in music, dancing and other fine arts.

We may note here with interest how Rakkasayya, the donor of the present epigraph, assigns the merit of his gift in favour of this distinguished lady (Chandaladēviyara dharmavāgi, l. 47), who was to a certain extent associated with the administration of the territory. This was evidently intended to place on record his sense of respect to the great lady by the donor and to enlist her sympathy for the benefaction.

Now we proceed to make acquaintance with Bibbarasa. He was a feudatory chief who bore, among others, the titles, Kopaṇapuravarādhīśvara and Alandeveḍaṅga. No more historical details are available about him in the present record. But this deficiency can fortunately be made good with the help of another unpublished record in my private collection. It is an

1 Compare H. C. Ray: Dynastic History of Northern India, Vol. II, pp. 696-99.

2 Canto 8.

3 Ep. Ind., Vol. XXVIII, No. 5.

inscription on stone set up in the Rāmalinga temple at Hoḍal in the Gulbarga District. The epigraph is dated in A. D. 1180 and narrates the genealogical account of a family of chiefs who claimed their descent in the lineage of Nābhirāja. The record further points out that they were lords of the excellent town of Kopaṇa (modern Kopbal, Hyderabad State). Their hereditary fief comprised a unit of Sixty Villages in the region of One Hundred and Twenty Villages of Gonka. This account is substantiated by another unpublished inscription from Harasūr in my private collection. It is dated in A. D. 1172 and contains a reference to the authority of two members of this family over the tract.

The name Gonka appears among the ancestors of this family in the Hoḍal inscription. After him a chief named Bibba is mentioned. He is followed by two more generations. The title Alandeveḍaṅga (ornament of Alande) is met with in the praśasti of these chiefs in the same epigraph. These details supported by the contemporaneity of the two namesakes go to prove that Bibbarasa of the present epigraph is identical with Bibba of the Hoḍal record. The epithet 'Padmāvatīdēvīlabdhavaraprasāda', applied to Bibbarasa in our record, indicates that he was a follower of the Jaina faith.

Chaudhare Rakkasayya appears to have been a subordinate and petty officer under Bibbarasa as the context shows. It is not possible to determine the powers and functions attached to his office as Chaudhare. Being a staunch adherent of the Jaina faith he zealously practised its teachings. He was a lay disciple of the great teacher Bāḷachandra Siddhāntadēva. This teacher was a constituent of the Mūla Saṁgha, Dēsiga gaṇa, Pustaka gachchha and Piriya samudāya (senior section).

The pedigree of the teachers to which Bāḷachandra belonged is set forth at some length in the inscription. It commences with Koṇḍakundāchārya, the pioneer of Jaina church in South India, and gives the following names in succession in the line of his spiritual disciples: 1 Koṇḍakunda, 2 Gṛidhrapiñchhāchārya,[1] 3 Balākapiñchhāchārya, 4 Guṇanandi, 5 Dēvēndra, 6 Vasunandi, 7 Ravichandra, 8 Pūrṇachandra, 9 Dāmanandi, 10 Śrīdharadēva, 11 Maladhāri, 12 Chandrakīrti, 13 Nayanandi, 14 Vardhamāna, 15 Divākaranandi—Traividya, the senior, 16 Jinachandra—Mahāmantravādi (note the epithet), 17 Sarvanandi, 18 Bāḷachandra, 19 Maladhāri, 20 Kalyāṇakīrti, 21 Arhanandi—alias Beṭṭada Dēva, 22 Bāḷachandra Siddhāntadēva.[2]

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1 He was also known as Umāsvāti according to other sources. Inscriptions from Śravaṇa Beḷgoḷa and later Jaina writers from the 14th century onwards, speak of Gṛidhrapiñchhāchārya as another name of Koṇḍakunda. But our record clearly states that the former was the successor of the latter. See Pravachanasāra, Introduction, pp. 4–5.

2 The relationship between this teacher and his predecessor in the above list is not quite explicit. About fifty years later there flourished a teacher named Arhanandi Beṭṭadadēva, of the same monastic affiliation, in the Bijāpur region. Vide above pp. 189–90.

A scrutiny will show that this list is not complete. The succession of teachers as in some other similar cases does not seem to represent an unbroken chain and many a gap is conceivable particularly in tha earlier stages of the pedigree. Some inscriptions at Śravaṇa Beḷgoḷa contain genealogical accounts of different lines of Jaina pontiffs who belonged to the Dēsi gaṇa of the Mūla Saṁgha. References to the Jaina teachers who were constituents of the Dēsi gaṇa and Pustaka gachchha could be traced in a large number of inscriptions discovered in various parts of Karnāṭaka, including Mysore. But barrring the identity of a few names here and there, most of the teachers enumerated in the above list appear to be new and so far unknown. Considering the fact that the gift was left in charge of the teacher Bāḷachandra Siddhāntadēva who was to supervise its proper management, it may be assumed that he lived either at Haḍangile itself (identified with modern Huṇasi-Haḍagali) or some place not far away in that area.

The high official who was instrumental in securing the king's approval for the gift was Bhīvaṇayya. His designation stated in full is as follows: Mahāpradhāna (Chief Minister), Manevergaḍe (Superintendent of Home Affairs), Sahavāsigaḷ-adhishṭhāyaka (Leader of the Sahavāsis), Pattaḷe-karaṇa (Commissioner of Records), Manneyar-adhyaksha (Head of the Subordinate Chiefs) and Daṇḍanāyaka (Commander of the Forces). In different official capacities and with some variations of titles he figures in other records of about the same period.[1]

The inscription mentions the following names of geographical interest. Alande Sāsira or Alande One Thousand is mentioned in lines 15 and 47; the same is referred to as Alande Nāḍu in l. 18. We come across references to this territorial division in the epigraphs of this area. This tract is alluded to in a passing manner in an inscription from Chinna-Tumbaḷam, Adoni taluk, Bellary District.[2]

This region consisting of one thousand villages, included roughly a large portion of the modern Gulbarga District and a part of the Usmānābād District. Its headquaters must have been at Alande from which it took the name. This place is identical with modern Aḷand, a fairly big town about 27 miles to the northwest of Gulbarga. An inscription discovered at Aḷand itself speaks of the place as 'the chief village of the province of Alande One Thousand'.[3] The same epigraph again refers to the place as Alandāpura, adding that it owed its sanctity to the presence of the god Sōmēśvara. It is thus

1 An. Rep. on S.I. Epigraphy, 1928-29, Appendix E, No. 90; Bombay Gazetteer, Vol. I, pt. ii, p. 451, etc.

2 South Indian Inscriptions, Vol. IX, pt. i, No. 161, l. 43.

3 Ep. Ind., Vol. XXVIII, p. 33.

beyond all doubt that it is this same Alande, which, according to an inscription from Ablūr, was the native place of Ēkāntada Rāmayya who championed the Śaivite movement with great zeal in the latter part of the 12th century A. D.[1]

A small area within the Alande province was known as Gonka's One Hundred and Twenty. This tract included 120 villages and apparently derived its name from Goṅka, an early ancestor of the chiefs who claimed their descent in the lineage of Nābhirāja as shown above. The region of Goṅka is met with in lines 19 and 47. A subdivision of this region comprising nearly half of it and containing 60 villages was being governed separately by Mahāmaṇḍalēśvara Bibbarasa who, as seen above, was a descendent of Goṅka. This territorial unit situated as it was in the province of Alande is referred to as its *kampaṇa*, i. e., subdivision in l. 47.

The following seven villages situated in the subdivision of Sixty seem to have been under the direct control of Chaudhare Rakkasayya. They are Haḍangile, two Meḷakundes, Maṇali, Koḷanūru, Beḷaguppa aud Mūlavaḷḷi (l. 48). Of these Haḍangile is identical with modern Huṇasi-Haḍagali, the provenance of the present epigraph. The two Meḷakundes are represented by the present-day Hire (i. e., big) Meḷakundi and Chikka (i. e., small) Meḷakundi, Maṇali by Maḷḷi, Koḷanūru by Koḷḷūru, Beḷaguppa by Beḷaguppi and Mūlavaḷḷi by Munaḷḷi. The villages Piriya Meḷakunde, Ālūru, Nīlanūru and Hattikunde which are mentioned while defining the boundaries of the gift land (ll. 52–53) may easily be identified with modern Hire Meḷakundi, Ālūru, Nīlūru and Hattakundi respectively. All these villages are situated within a radius of about twelve miles from Huṇasi-Haḍagali, some of them being quite closeby. The measurement of the gift land is stated to have been made according to the local standard specified as that of Kaluṁbarage (l. 51). This place is to be identified with modern Gulbarga, the headquarters of the district. This is mentioned as Kalabarage in later records. It may be noted in this connection that the earlier and more familiar name of the town still used persistently in common parlance by the people is Kalbargi. This name has evidently been Persianised into Gulbarga during the Mohammadan regime.

Reverting to the names outside Karnāṭaka, Dhārā (l. 44) is identical with the present-day Dhār in Mālwā. Jajjugi (l. 44) which seems to denote Jēja-bhukti or Jējaka-bhukti, is Bundelkhand. Kōṭitīrtha (l. 45), according to the Matsyapurāṇa (Chapter 101), was a sacred place situated on the bank of the river Narmadā. How it derived this name is explained by the following story. Near this place, we are told, took place a great battle between the Dēvas and the Dānavas (gods and demons), in which a crore of the latter were killed. Subsequently, the gods installed the god Śiva under the name

1 Ep. Ind., Vol. V, p. 246.

Kōṭiśvara (kōṭi = crore) on the site. The place was thereafter known as Kōṭiśvara or Kōṭitīrtha.

The other holy places, Kurukshētra, Vārāṇasi, Gaṅge, Prayāge, etc., mentioned in the imprecatory context (ll. 57-58), are well-known. Of the remaining Yamnādēvī is the river Yamunā and Tāvī, the river Tāpī. Payōshṇī was the name used to denote either Pain-Gangā, a branch of the river Wardhā in Madhya Pradesh; or Pūrṇā, a tributary of the Tāpī. There is no indication to say which is meant here.

Arghyatīrtha (l 58) which figures frequently in the inscriptions of this period, is rather difficult to identify. No such name could be traced among the places which have been considered sacred according to the conventions either of the Brahmanical or the Jaina faith. But we may reasonably conjecture that it was probably a mistake for Arka-kshētra on account of the phonetic affinity between the expressions, Arka and Arghya. In that case, it may be identified with Kōṇārka (arka = sun) or Black Pagoda, about 20 miles northwest of Puri in Orissa, sanctified by the temple dedicated to the Sun god, called Kōṇāditya. It is also called Padmakshētra or Sūryakshētra[1].

The epigraph is not without its literary and linguistic merit. Save a few verses in Sanskrit, the record is drafted in the champū style, so common to the age, being an admixture of Kannaḍa prose and verse. The composition on the whole does not rise to the high classical level; still some of the descriptive passages are endowed with poetic merit which calls for appreciation. In spite of the faulty language and halting expression, the imagery underlying the description of the ascetic eminence of the teachers Koṇḍakunda and Maladhāri in verses 7 and 10, is not ill-conceived. Furthermore, the poetic fancy exhibited in verse 11 dwelling upon the austerities of the sage Arhanandi is a fine achievement of literary art, consummated with pleasing effects of sound and sense. The arrangement of verses composed in different metres is as follows: Kanda: vv. 2, 3, 4, 6, 8, 9, 12, 13, 15, 17, 19, 20, 21, 22; Champakamālā: v. 10; Utpalamālā: vv. 16, 18; Mahāsragdharā: vv. 5, 11. The benedictory verse in the beginning (No. 1) is in Sanskrit and its metre is Āryāgīti. Verse 14 devoted to the praise of Rakkasayya is also in Sanskrit and its metre is Upajāti. Verses 23 to 29 are imprecatory. Of these 23 to 27 are in Sanskrit and the remaining two in Kannaḍa. Verse 28 is in the Kanda metre and 29 in the Mattēbhavikrīḍita.

Metrical defects have crept in some places. For example, the 4th syllable of the 3rd pāda of verse 5 is short, whereas it should have been long. This flaw may be rectified by readiug *gra* as *śrī*. In the 3rd pāda of verse 16

1 Geographical Dictionary of Ancient and Mediaeval India. p. 11.

six syllables, viz., *peṁpina chaudhare* are superfluous and they should be omitted to avoid the metrical anomaly. The 4th pāda of the same verse is again faulty and it may be set right if we read *guṇaṁ-golgum* as *guṇaṁ-goḷugum*. In the next verse (17) there is a hitch about the termination proper. This can be overcome if we read the last word as *manujar* (ending in consonant) instead of *manujaru* (ending in vowel).

The epigraph contains a large number of words and expressions which offer an interesting study in social history and language. A noteworthy feature of phonetic transformation wherein the consonant *r* is changed to ḷ may be traced in the following few instances. They are *mikk-iḷda* in l. 37, *Tulāpurusham-iḷdu* in l. 45 and *paḍuvaluv-iḷda* in l. 52. In these expressions the second component is *iḷdau*, being past participle of the root *ir*. Such instances however are not peculiar to this record alone. They are more or less common and found in inscriptions from the 7th to the 12th century A. D.

It is not easy to derive or explain the etymological significance of the term Chaudhare which denotes either a title or a designation of Rakkasayya, occurring in lines 36 and 47. This word is met with elsewhere in the Kannaḍa inscriptions of this period. Its other variants are Chaudore, Saudore, etc. Subsequently, the expression is found more commonly used in North India, in the form of *Chaudharī* which means 'a headman of a trade or caste, a village chief, an officer of a royal guard', etc. The expression 'Sahavāsi' occurring in this record and in other inscriptions of Karnāṭaka, denotes a class or community. Bhīvaṇayya of the present epigraph was a Sahavāsi as gleaned from his epithet, Sahavāsigaḷ-adhishṭhāyaka. According to an inscription from Lakshmēśvar he also bore the epithet Kāśmīravishayamukhamaṇḍana.[1] This is reminiscent of his connection with Kāśmīra. From this and other epigraphical allusions to the effect, it becomes clear that the Sahavāsis hailed from Kāśmīra.[2] Two authors in Kannaḍa, Ranganātha and Niranjanāvadhūta, who lived circa in the 17th century A. D., claim their descent in the Sahavāsi community.[3]

Tulāpurusha is a gift of gold or valuables to an amount equivalent to the weight of the donor and it is reckoned foremost among the sixteen Mahādānas of Brahmanical traditions. The expression 'tushṭidāna' or propitiatory gift, used in this connection, is not familiarly known from other sources.

The word *beḷḷavāsa* in l. 31 appears to convey the sense of 'naked ness'.[4] Beḷḷa usually means 'white' and in its extended application it may further

1 Ep. Ind., Vol. XVI, p. 33.

2 Compare Kannaḍa Sāhitya Parishat Patrike, Vol. XXVI, No. 1, pp. 76 ff. In this article the origin of the Sahavāsis is discussed in details.

3 Karṇāṭaka Kavicharite, Vol. II, pp. 490 and 541.

4 It is interesting to note that the expression *beḷḷavāsa* is met with in the sense of 'nakedness' in the Dharmāmṛita of Nayasēna (p. 107). This shows that it was current in the language at one time.

mean 'innocent or uncovered'. The probable connotation of the expression *bhattagrāma* (l. 15) has been discussed above. Attention may be drawn to the form *pattaḷe* derivd from Sanskrit *patrikā* in the expression *Pattaḷe-karaṇaṁ* (l. 46). *Putt-aḍarda* in l. 29 is used in the sense of 'heavily encrusted'. *Neraṁbārade* in l. 36 means 'unaided or single handed'. *Kattaḷa* in l. 29 seems to denote 'black solid mass'. The expression *karma-vichchhitti* in l. 20 seems to refer to the Jaina conception of severance of karma from the soul, technically known as *nirjarā*. The epithet Traividya qualifying the teacher Divākaranandi in l. 25 is of common occurrence among the Jaina monastic orders. It signifies 'one well-versed in the three sciences, viz., grammar, logic and philosophy'. The term *rishayarkaḷa* (l. 50) needs comment. The correct form should be *rishiyarkaḷa* or *rishigaḷa*; for the original word is *rishi*, derived from Sanskrit *ṛishi*. We have to observe in this connection that the Jaina ascetics are invariably referred to as *rishis* in inscriptions.

TEXT

1 Svasti [ı*] samasta-surāsura-mastaka-makuṭ-āṁśu-jāḷa-jaḷa-dhauta-padaṁ(da-)prastuta-Jinēṁdra-śāsanam = astu chiraṁ bhadram = ama-

2 ḷa-bhavya-janānāṁ ıı [1*] Dharey = eṁb = aṁbujam = irppudu sa-(śa)radhi-sarōvarada naḍuve karṇnikevōl = Maṁdarav = irppud = irppud = ā-Maṁdara-

3 giriyiṁdaṁ teṁkal = eseva Bharatakshētra ıı [2*] Ā-Bharatakshētradi **Chāḷukya**-chakrēśvarara vaṁśāvatārav = eṁt = eṁdoḍe ıı Kramadiṁ-

4 de Tailapaṁ Sattima-dēvaṁ Vikramāṁkan = Ayyaṇan = urvvīra-maṇaṁ Jayasiṁha-nṛipōttamaniṁ Traiḷōkyamallan = Āhavamalla ıı [3*]

5 Tad-anaṁtaraṁ Bhuvanaikamalladēvariṁ baḷiya ıı Salladu tējaṁ ripunṛipa-mallaṁg = allade peṟaṁge mūṟuṁ jagadoḷ = vallidar = āruṁ-

6 Tribhuvanamallaṁg = ene Bappan = aṁkakāṟaṁ negaḷdaṁ ıı [4*] Vṛi ıı Ninag = ēkachchhatram = akk = ī-bhuvana-bhavanam = ī-lōkad = āyushyam = ellaṁ nina-

7 g = akk = any-āvanī-pāḷa(ḷa)kar = atibhayadiṁ tamma sarvasvamaṁ tettu nija-gra[1](śrī)-pāda-padmakk = eṟaguge piriduṁ prītiyiṁ viśva-dhātrī-taḷa-

8 maṁ **Chāḷukya-Rāma**-kshitipati dayeyiṁ rakshis = ā-chandra-tāraṁ ıı [5*] Svasti [ı*] Samasta-bhuvan-āśraya Śrī-Pṛi(Pṛi)thvī-vallabha Mahārājādhi-

9 rāja Paramēśvara Parama-bhaṭṭārakaṁ Satyāśraya-kuḷa-tiḷakaṁ Chāḷukyābharaṇaṁ [ı*] [2]Śrīma(mat)-**Tribhuvanamallan** = iḷāmahitaṁ Nahu-

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1 The metre is faulty here. This syllable should be long and not short. If *gra* is corrected to *śrī*, the metre as well as the sense would be allright.

2 With this begins a verse in the Kanda metre, though there is no indication to that effect in the text itself.

10 sha-Prithu-Bhagīratha-charitaṁ bhūmaṇḍaḷamaṁ sakaḷ-āśāmaṇḍaḷam = avadhiy-appinaṁ sādhisidaṁ @ [6 *] Svasty = anavarata-parama-kalyāṇ-ā-

11 bhyudaya-sahasra-phaḷa-bhōga-bhāgini [ı *] Dvitīya-Lakshmī-samāne ı kala-haṁsa-yāne ı Rāya-jhaḷappa-kaḷpa (ḷpa)kuja-samāliṁgita-ka-

12 lpalate ı sāmaṁta - sīmaṁtinī - parivṛite ı dushṭa - darppishṭha-savatī-śirō-vajra-mushṭi ı dīn-ānātha-kathaka-vaitāḷika-suvarṇna-vṛishṭi ı vaṁdi-chiṁ-

13 tāmaṇi ı aṁtaṛpura-chūḍāmaṇi [ı *] Malapa-vīdyādhari [ı *] sakaḷa-kaḷādhari [1 *] Rāya-manōja-rāja-rati ı Aḍabaḷa Sarasvati ı

14 nṛitya-Vidhyādhari ı savatī-gaja-kēsari ı Kali-kāla-Sarasvati [ı *] Śrīma(mat)-Tribhuvanamalladēva-viśāḷa-vaksha-sthaḷa-nivāsiniyar = appa Śrīmat-Piri-

15 yarasi **Chandaladēviyaru** Alaṁde-sāsira-pramukhav-anēka-bhatta-grāmaṁgaḷumaṁ dushṭa-nigraha-śishṭa-pratipāḷanadiṁd = āḷ(ḷ)d = arasu-geyyu-ttam = ire ॥

16 Tat-pāda-padm-ōpajīvi [ı *] Samadhigata-paṁcha-mahā-śabda [ı *] Mahā-maṇḍaḷēśvara ı Kopaṇapuravar-ādhīśvaraṁ ı Alaṁde-veḍaṁgaṁ [ı *] Manneya-siṁgaṁ [ı *] Satya-yu-

17 dhishṭhiraṁ ı bhaya-lōbha-nishṭhuraṁ ı saṁgrāma-Shaṇmukhaṁ ı parivāra-śrīmukhaṁ ı baṁdara bhāvaṁ ı maṟevuge kāvaṁ ı dēva-guru-dvija-pādārādhakaṁ ı vairi-

18 baḷa-sādhakaṁ [ı *] dāḍiga-bēṁṭekāṟaṁ [ı *] rājan-aṁkakāṟaṁ ı Padmāvatīdēvī-labdha-vara-prasādaṁ [ı *] dāna-vinōdaṁ [ı *] Śrīman-mahāmaṇḍaḷēśvaraṁ Bibbarasaṁ Alaṁde-nā-

19 ḍa Goṁkana nūṟ-ippatt-aruvattu bāḍav = app = ātmīya-maṇḍaḷaman = akhaṇḍa-pratāpadiṁ niddā(nir-ddā)yādyam = māḍiy = arasu-geyyu-ttam = ire @ @ Śrī-chā-

20 ritra-samṛiddhi mikka vijaya-śrī karmma-vichchhitti pūrvv-āchāry-ōktame rājanītiy = enisutt = irdd = ī-tapō-rājyadiṁ bhū-cha-

21 kraṁ besakeyye saṁda munibṛiṁd-ādhīśvarar = kKoṇḍakuṁdā-chāryyar dhṛita-dhairyyar = āryateyin = ēn = āchāryyaroḷ = varyyarō ॥ [7*]

22 Avara śishya-praśishyaru [ı*] Gṛiddhrapiṁchhāchāryaru ı Baḷā-kapiṁchhāchāryyaru ı Guṇanaṁdi-paṁḍita-dēvaru ı

23 Dēvēṁdra-siddhānta-dēvaru [ı*] Vasunaṁdi-bhaṭṭārakaru ı Ravi-chaṁdra-bhaṭṭārakaru ı Pūrṇnachaṁdra-siddhāṁta-dēvaru [ı*] Dāmanaṁdi-siddhāṁta-dēvaru ı Śrī-

24 dhara-dēvaru ı Maladhāri-dēvaru ı Chaṁdrakīrtti-bhaṭṭārakaru ı Nayanaṁdi-dēvaru ॥ Suranadiya tārahārada suradaṁtiya Rajatagiriya

25 chaṁdrana beḷpiṁ piridu vara-Varddhamānara parama-tapō-dhanara kī[rtti] mūṟuṁjagadoḷ ॥[1] [8 *] Traividyar = appa piriya Śrī-Divākara-naṁdi-siddhāṁ-

1 This verse is met with in Śravaṇa Beḷgoḷa, No. 71.

26 ta-dēvaru ı Mahā-maṁtravādi Jinachaṁdra-dēvaru ı Sarvvanaṁdi-siddhāṁta-dēvaru ı Rati-patiya jūju bhavyapratatiya kaṇḍeṟavi tapada

27 ....[1] satad = odavu Bāḷachaṁdra-bratipati Jina-samaya-mādhavī-madhu-samayaṁ ॥ [9 *] Baḷayutaraṁ baḷalchuva Latāṁ-

28 ta-śaraṁg = idirāgi tāgi saṁchaḷisi paḷaṁchi tūḷd = avanan = ōḍisi mey-vagey-āda dūsaṟim kaḷeyade niṁda karvvunada kaggina sippin = ama-

29 rkke-vetta kattaḷam = enisittu putt-aḍardda meyya malaṁ Maladhā-ri-dēvaraṁ ॥[2] [10 *] Kalyāṇakīrtti-dēvaru ॥ Ghana-jāḷaṁ dhūpa-dhūm-ōdga-mam = udaka-kaṇaṁ taṁ-

30 ḍuḷaṁ dīrggha-dhār-āṁbu-nipātaṁ māle vidyut-pratati soḍarggaḷ = abda-ś(s)vanaṁ ghaṁṭikā-niś(s)vanam = āgalu(l) vṛiksha-mūḷa-vrata-niyama-doḷ = irdd-Arhanaṁdi-vra-

31 tīṁdraṁge nitāṁtaṁ pāda-pīṭh-ārchchaneyan = esaguvaṁt = ādud = aṁbhōdakālaṁ ॥ [11 *] Iṁtu mara-modalu kal-nele beḷḷavāsadaluṁ dṛiḍhar = appa Śrīmad-Arhanandi

32 Beṭṭada-dēvar = avar = aṇugina guḍḍaṁ ॥ Puṭṭidan = anargghya-ratnaṁ puṭṭuva-volu Kōṭirāja-viprāgraṇigaṁ neṭṭane Tailabbegav = oḍa-vuṭṭe guṇaṁ **Rakkasayya**-

33 n = avanī-taḷadoḷ ॥ [12*] Ātrēya-gōtra-pavitraṁ Sutrāmaṁ Jaina-matada vibhu-bhavanakkaṁ nētraṁ vādi-kuḷakkaṁ dhātriyoḷ = ī-Rakkasaṁ payōrāsi-

34 varaṁ ॥ [13 *] Day-ānna-śāstr-aushadha-dāna-yuktō munīṁdra-pādāṁbuja-matta-bhṛiṁgaḥ jayaty = asau sūryya-sama-pratāpaś = chaṁdrārkka-tāraṁ bhuvī Rākshas-ākhyaḥ ॥ [14 *]

35 Paḍevaḍe Rakkasan-aṁtire paḍevudu purushārtthamaṁ mahā-purushan = avaṁ kuḍuva chaturvvidha-dānaṁ kuḍuguṁ svargg-āpavargga-sukha-saṁpadamaṁ ॥ [15 *] Dhāriṇiyaṁ Sur-ā-

36 ri raseg = uydoḍe Vishṇu Varāha rūpadiṁ-bērade pōgi taṁda teṟadiṁde nij-ānvaya-vṛittiyaṁ neraṁ-bārade koṇḍu baṁdu tanag = āgire māḍida[3] peṁpina Chaudhare Rakka-

37 sayyan = ant = āro chalakke bal-kaṇi gaḍ = eṁdu guṇaṁ-goḷ(ḷu)-guṁ jagaj-janaṁ ॥ [16 *] Takkarige naṁṭar = ishṭarig = akkariga-janakke goṭṭa karuṇā-rasadiṁ mikkiḷda śāṁtan = eṁdo-

38 [ḍe] Rakkasan = eṁd = ēke nuḍiyut = irpparo manujaru ॥ [17 *] Tat-satī ॥ Mānava-māninī-janadoḷ = ēṁ dorey = eṁbude pātra-dānad = uddānige dēva-pūjeya vibhū-

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1 Eight mātrās in the second line of this verse in the Kanda metre are lost here.

2 This verse occurs in Śravaṇa Beḷgoḷa No. 117.

3 The third line of this verse in the Utpalamālā metre is faulty here on account of the excess of six syllables, viz., *peṁpina chaudhare*. If this expression is dropped, the metrical flaw would be rectified.

39 tige śīḷada saṁpadakke tatv-ānuguṇa-vrat-ācharaṇa-līlege sākshara-rakshaṇa-ksham-ānūna-parārttha-vṛittige mahā-sati-ratnaman = Akkaṇabbeyaṁ । [18 *] Aṟiv = ārppu

40 satya-śauchada neṟev = anupama-puṇya-mūrtti kāṁtā-ratnaṁ meṟedu pati-vrata-guṇadoḷ = neṟed-idd = īy = Akkaṇabbe pati-hitey = enipaḷ ॥ [19 *] Āy = irvva-

41 ra magaṁge ॥ Jina-nāthan = ishṭa-deyvaṁ munināthaṁ Bāḷa-chaṁdra-dēvaṁ guru bhavya-nikāyaṁ bāṁdhava-janam = ene jagadoḷ Śāṁtan = aṁtu nōṁtavar = oḷare ॥ [20 *] Inajan = ene

42 chāgi kāṁtege manasijana-vol = opput = irppan = Arhana baṁṭaṁ munivaṁge kāḷa-sarppanum = enisidan = ī-Śāṁtivarmman = anvita-dharmma ॥ [21 *] Ātana sati viśada-guṇa-vrāt-ānvite dharmma-

43 mūrtti pati-bhaktiyoḷ = ā-Sīteg = Aruṁdhatige Kubhi(bhṛi)-jjātege dore Malliyakkan = eṁbaḷ = pesariṁ @ [22 *] @ Svasti [। *] Śrīma [t *]-**Tribhuvanamalla-dēvar niravadhi-pratāpadiṁd = e-**

44 **tti Dhāreyaṁ nirādhāraṁ māḍiy = alliy = Udayiya makkaḷ Jajjugi Jagadēvanaṁ** kāṇisikoṇḍu baruttuṁ **Chāḷukya-Vikrama-varśa-(sha)da 23 neya Bahudhānya saṁvatsarada**

45 **Jē(Jyē)shṭhad = amāvāsyeya sūryya-grahaṇadaṁdu** [1]Gōdā-varī-tīrada Kōṭitīrtthadali Tulā-purusham = iḍu purāṇ-ōktiyiṁd = anēka-tushṭi-dānaṁgaḷaṁ kuḍuv-alliya

46 dān-ōchita-kāladal = Mahāpradhānaṁ mane-verggaḍe Sahavāsigaḷ = adhishṭhāyakaṁ Pattaḷe-karaṇaṁ Manneyar = adhyakshaṁ daṇḍanāyakaṁ Bhīvaṇayyaṁgaḷa binna-

47 padiṁ Nṛitya-Vidyādhari Chaṁdaladēviyara dharmmavāgiy = Alaṁde-sāsirada Chaudhare Rakkasayya-nāyakar = ā-nāḍa kaṁpaṇaṁ Goṁkana-nūṟippatta-ṟu-

48 vattaṁ(ttuṁ) bāḍada baḷiya tamma prabhutvad = ūrggaḷ Haḍaṁ-gile । eraḍu Meḷakuṁde । Maṇali । Koḷanūru । Beḷaguppa । Mūlavaḷḷi yiṁt = ivaroḷ = ā-Haḍaṁgile-

49 yal = tāvu māḍisida kal-vesada basadiya Pārśvanātha-dēvar-ggav = alliya kelada paṭṭasāleya Śāṁtinātha-dēvarggaṁ saṁtataṁ māḍuv = abhi-shēkakkam = ashṭavidh-ārchchanegaṁ Jī-

50 vaday-āshṭami modalāgiy = anēka-parvva-mahā-pūjegaḷgaṁ risha (i)-yarkkaḷ = āhāra-dānakkaṁ = ā-yeraḍu basadiya khaṇḍa-sphuṭita-jīrṇṇ-ōddhārada be-

51 sakkav = ā Haḍaṁgileya vāyavyada holadal = Kaluṁbaragеyal = Nuḍidaṁte-gaṁḍana gaḍiṁbadalu biṭṭa kariya nelaṁ mattaru hanneraḍu matta kālaḍiyal = oṁdu

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1 This name is a mistake for Narmadā. See the introductory discussion.

52 mattaruvare tōṁṭav=oṁdu gāṇam=ā-basadiyiṁ teṁkaluṁ paḍu-valuv=i̤da hattu manegaḷma (ḷuma)n=ā-keyge mūḍalu Piriya-Meḷakuṁdeyiṁd =Ālūrige pōda baṭṭe ।

53 teṁka neṭṭa kal । paḍuva Nīlanūra vola-vēre । baḍaga Hattikuṁ-deya hola-vēre yivu chatussīme । Yiṁt=ī-vṛittig=ella maru-vaṇav=eraḍu gadyāṇa poṅnaṁ tettu

54 tamma gurukulaṁ Śri-Mūla-saṁghada Dēsiga-gaṇada Pustaka-gachchada Piriya-samudāyaṁ Śrī-Bāḷachaṁdra-siddhāṁta-dēvara śishya-praśishya-saṁtatiya naishṭhika-

55 tapōdhanar=idd=ī-dharmmamaṁ yatnadiṁ pratipāḷisuvaṁt.āgi Rakkasayya-nāyakar=kkoṭṭar=iṁt=ivu modalāgiy=anēka-dāna-dharmma-parō-pakāraṁgaḷiṁ purushārttha-

56 maṁ saphaḷa māḍi tamma putra-pautrādigaḷuv=arasugaḷ(ḷu)m=i-kramadiṁ naḍeyisuvaṁt-āgi śāsanamaṁ māḍi puṇya-kīrtti-śāsanaman=āchaṁdr-ārkka-

57 sthāyiy-āgi nilisidaru । nela nilvinegaṁ bhadraṁ śubhaṁ maṁga-ḷaṁ ◎ Ī-dharmmavan=ār-orvvar=ī-vṛitti-sahitaṁ rakshisida mahā-purusharu Kurukshētra । Vāraṇā-

58 si । Gaṁge । Prayāge । Argghyatīrttha । Payōshṇi । Gaye । Yamnā-dēvi । Narmmadā-dēvi । Tāvi । Gōdāvari । Tuṁgabhadrā yiṁt=ī-puṇya-nadigaḷaluṁ pāpa-kshyam=eni-

59 suva mahā-tīrtthagaḷalum=ubhaya-mukhi kōṭi kavileya kōḍuṁ koḷagumaṁ ponnaluṁ paṁcha-ratnadaluṁ kaṭṭisi chatur-vvēda-pāragar=appa asaṁkhyā-

60 ta Brāhmaṇarggaṁ mahā-tapōdhanarggaṁ dānamaṁ koṭṭant=appa phalavan=eydi svargadal=ananta-kālaṁ sukham-irpparu ◎ Mad-vaṁśajā̤ṟ=para-mahīpati-vaṁśajā

61 vā pāpād=apēta-manasō bhuvi bhāvi-bhūpā yē pālayanti mama dharmmam=imaṁ samastaṁ tēshāṁ mayā virachitō=ṁjaḷir=ēsha mūrdhni ॥ [23 *] Sāmā-

62 nyō=yaṁ dharmma-sētur=nri(nṛi)pāṇāṁ kālē kālē pālanīyō :bha-vadbhiḥ sarvvān=ētān=bhāvinaṟ=pārtthivēndrān=bhūyō bhūyō yāchatē Rāma-chaṁdraḥ ॥ [24 *]

63 Vasudhā bahubhir=dattā rājabhiḥ sagarādibhiḥ yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ ॥ [25 *] Sva-datta(ā)ṁ para-datta(ā)ṁ vā yō harēta va-

64 suṁdharāṁ shashṭir=vvarsha-sahasrāṇi vishṭhāyāṁ jāyatē krimihi (ḥ) ॥ [26 *] Na vishaṁ visham=ity=āhu(hur=)dēvasvaṁ visham=uchyatē vishaṁ=ēkākinaṁ

65 [1]haṁti dēvasvaṁ putra-pautrakaṁ ॥ [27 *] Śāsanam = idāvud = elliya śāsanam = ār = ittar = ēke salisuven = ān = ī-śāsanaman = eṁba pātakan = ā-sakaḷaṁ Rauravakke

66 gaḷagaḷan = iḷigum ॥ [28 *] Priyadiṁd = int = idan = eyde kāva pur(ru)shaṁg = āyuṁ mahā-śrīyum = akkum = idaṁ kāyada pātakaṁge palavuṁ tīrtthaṁgaḷoḷ

67 Vāraṇāsiyoḷuya(ḷ = ē)ḷ-kōji(ṭi) munīṁdraraṁ paśugaḷaṁ Vēd-āḍhyaraṁ koṁda mikk = ayaśaṁ pordugum = eṁdu sā ṟ(r)idapud = ī-śaiḷ-āksharaṁ brāji(dhātri)yoḷ ◎ [29 *]

Abstract of Contents

Verse 1. Invocation to the commandment of Lord Jina.

Verse 2. In the midst of the lake which are the oceans, rests the earth like a lotus. The mountain Mandara resembles its pericarp. To the south of the Mandara lies the illustrious Bharatakshētra.

Lines 3-6. Genealogical account of the Chālukya sovereigns, who ruled successively in the Bharatakshētra, from Tailapa (II) to Tribhuvanamalla (Vikramāditya VI).[2]

Lines 6-10. May the Chālukya Rāma (i. e., Vikramāditya VI) protect the earth in peace and prosperity for a long time.

Hail! The illustrious monarch, *Tribhuvanamalla,* who is an ornament of the Chālukya race, bears the titles, Samastabhuvanāśraya (Asylum of the Entire Earth), etc., and equals Nahusha, Pṛithu and Bhagīratha in his career, has brought the expansive earth under his sway.

Lines 10-15. Hail! His senior queen Chandaladēvī, who is a personification as it were of the Goddess of Fortune (Lakshmī), the very Goddess of Learning (Sarasvatī) in human form, the veritable Queen of Fairies (Vidyādharī) in the art of dancing, skilled in all lores, a liberal donor to the needy and the helpless as well as to the bards and the entertainers, is administering several important villages in the province of Alande Thousand, which were alienated for her own use.

Lines 16-19. Their subordinate Mahāmaṇḍaḷēśvara Bibbarasa who bears the epithets, Kopaṇapuravarādhīśvara (Supreme lord of the eminent town of Kopaṇa), Alandeveḍanga (Ornament of Alande), Padmāvatī-dēvī-labdhavaraprasāda (who had won the favour of a boon from the goddess Padmāvatī), etc., is exercising unrivalled authority over his tract of Sixty (Villages) amongst the One Hundred and Twenty of Gonka in the Alande province.

1 This and the following two lines were not quite legible on the stone; but I have reconstructed them here fully as they are familiar and of common occurrence.

2 For the genealogical account see p. 211 above.

Lines 20–21. Ah! how supreme among the ascetics is that great teacher Koṇḍakunda to whom the whole earth became subservient while he was ruling over the kingdom of austerities, fortified by the decisive victory which was his sublime character and the diplomatic code which was his severance of the karma!

Lines 22–29. The teachers who followed him as his spiritual disciples in succession, are as follows: Gṛidhrapiñchhāchārya, Balākapiñchhāchārya, Guṇanandi–Paṇḍitadēva, Dēvēndra–Siddhāntadēva, Vasunandi–Bhaṭṭāraka, Ravichandra–Bhaṭṭāraka, Pūrṇachandra–Siddhāntadēva, Dāmanandi–Siddhāntadēva, Śrīdharadēva, Maladhāridēva, Chandrakīrti–Bhaṭṭāraka, Nayanandidēva, Vardhamānadēva who was far-famed, the senior Divākaranandi–Siddhāntadēva who was a Traividya, Mahāmantravādi Jinachandradēva, Sarvanandi–Siddhāntadēva, Bāḷachandra, Maladhāridēva who preserved as a trophy of his victory over the mighty Cupid, the accumulated dust on his body hardened into a thick crust; Kalyāṇakīrtidēva.

Verse 11. After him Arhanandi. When he was practising the Vow of Trunk-of-a-tree (Vṛikshamūḷavrata), it appeared, the Rainy Season offered worship at his feet, with the circle of clouds for the fuming incense, the drops of rain for the rice-grains, the long and ceaseless showers for the wreaths of flowers, the flashes of lightning for the lights and the thunders for the sounding of bells.

Lines 32–43. A lay disciple of the spiritual son (i. e., disciple) of this Arhanandi, alias Beṭṭada-Dēva (Ascetic of the Mount), is Rakkasayya. He is born of Kōṭirāja, the foremost among the Vipras and Tailabbe. He belongs to the Ātreyagōtra and is the guardian of the Jaina doctrine. He indulges in bestowing the four-fold gifts, viz., mercy, food, holy doctrine and medicine.

People admire the great quality of determination in this Chaudhare Rakkasayya, which was exhibited when he restored the lost fortunes of his ancestors. He is kind and courteous to all and exceedingly tranquil. Despite this all, it passes one's comprehension why people should call him Rakkasa i. e., Evil Spirit. His faithful and pious wife is Akkaṇabbe. Their son is Śānta or Śāntivarma. He is fortunate in having Lord Jina for his favourite deity and the teacher Bāḷachandra for his guru. His wife is Malliyakka.

Lines 43–47. Hail! In the *Chālukya-Vikrama year 23rd and the cyclic year Bahudhānya*, on the occasion of the *solar eclipse* on the new-moon day of the month Jyēshṭha, when Tribhuvanamalladēva was (in his camp) at the Kōṭitīrtha on the river Gōdāvarī[1] and having performed the Tulāpurusha

1 Gōdāvarī is a mistake for Narmadā; see the introductory discussion.

ceremony was making several propitiatory gifts according to the injunctions of the Purāṇas, on the way back from his expedition against the city of Dhārā which he reduced to a helpless state, and after an interview with Jajjugi Jagadēva, son of Udayi, a petition was submitted to the king at the opportune moment by Bhīvaṇayya, Chief Minister (Mahāpradhāna), Superintendent of Home Affairs (Manevergaḍe), Commissioner of Records (Pattaḷekaraṇa) and Commander of Forces (Daṇḍanāyaka); and it was granted.

Lines 47-57. Accordingly, for the merit of Nṛitya-Vidyādharī Chandaladēvī, Chaudhare Rakkasayya Nāyaka bestowed land, garden, oil-mill and houses for performing the daily ablutions and eight-fold worship of the two deities, for conducting special rituals on Jīvadayāshṭamī and other ceremonial occasions, for feeding the ascetics and for executing the repairs in the temple of Pārśvanātha and also of Śāntinātha in the adjoining hall, constructed by him at Haḍaṅgile which along with six other villages was under his jurisdiction. These villages were situated in the kaṁpaṇa of Sixty Villages among the Hundred and Twenty of Gonka in the province of Alande Thousand. The gift was entrusted into the hands of his teacher Bāḷachandra who belonged to the senior section (*piriya samudāya*) of the Mūla Saṁgha, Dēsiga gaṇa and Pustaka gachcha. The endowed property was to be maintained with scrupulous care and piety by the successive pupils of the teacher. Rakkasayya Nāyaka set up this inscribed tablet so that the succeeding descendants of his family and the future rulers might preserve this charity in perpetuity with the sun and the moon. May good fortune and auspiciousness attend this as long as this earth endures.

Lines 57-67. Benediction on the preservers of the religious charity and imprecation against its transgressors.

INSCRIPTION No. 3

(Found in a Deserted Temple at Sēḍam)

This inscription was found incised on a pilaster on the right of the entrance in the verandah of a deserted Jaina temple at Sēḍam.[1] The temple is situated in the locality known as Seṭṭiyara Ōṇi, i. e., Seṭṭis' Quarters. This name is significant, as it denotes that this locality was once inhabited mainly by the members of the merchant class, who, possibly, were Jaina by persuasion. The precincts of the temple were grossly misappropriated by the tenants of the nighbouring houses, who had stacked its interior with cattle fodder and used its verandah for storing large quantities of cowdung meant for preparing fuel cakes.

The inscribed portion of the pilaster measures 46 .5 inches in length and 12 .3 inches in breadth. At the top of it are carved the familiar representa-

1 Bare texts in Kannaḍa script of this and the following inscription have been published in the South Indian Inscriptions, Vol. VII, Nos. 723-24.

tions of a gift-deed, viz., the figure of a Jaina ascetic, a cow with a calf, the moon and the sun, etc. The epigraph contains 58 lines of writing which is in a good state of preservation.

The characters are of the old Kannaḍa variety commonly met with in the inscriptions of the 12th century A. D. They own no peculiar features deserving special attention. The use of spirals instead of strokes for marking the punctuation, as in the previous inscription, may be noted in some places. The orthographical traditions of the age, such as the doubling of the consonant in a conjunct after *r*, are generally maintained except in such cases as *varsha*, l. 34. The word *priya* is written as *pṛiya* in lines 19 and 54. With the exception of such rare instances the composition on the whole is free from errors, clerical or otherwise. The language is, as a rule, Kannaḍa in prose and verse, save two Sanskrit verses in the body of the record. It may also be noted that one benedictory verse in the beginning, and another imprecatory verse at the end, are both as usual in Sanskrit.

The charter commences with the praise of the Commandment of Lord Jina. Next it refers to the victorious reign of the illustrious king Tribhuvanamalladēva of the Western Chālukya dynasty, who was at this time residing in the town of Jayantīpura. This is followed by the description of a distinguished Jaina teacher named Prabhāchandra Traividya Bhaṭṭāraka, who was superintendent of a holy place named Vīrapura and belonged to the Ma[ḍu]va gaṇa. At this stage we are introduced to a succession of teachers to which Prabhāchandra Bhaṭṭāraka was related. Then comes a lengthy account of the Three Hundred Mahājanas of the agrahāra town of Sēḍiṁba. We are told thereafter that these three hundred representatives of the town constructed a temple in honour of the deity Śāntinātha Tīrthankara and made suitable gifts for its upkeep and for conducting daily worship and other rituals therein. The temple was named Brahmajinālaya.

The inscription is dated the Chālukya-Vikrama year 48, Śōbhakṛit saṁvatsara, Māgha śu. 10, Monday. The date is regular. The corresponding Śaka year was 1045 and the English equivalent of the date would be A. D. 1124, January 28, Monday.

The record furnishes some new information regarding the Jaina teachers who flourished here during the period. Though not specifically stated to that effect, it may be gleaned from the context that the temple and its property were entrusted to the supervision of the renowned pontiff Prabhāchandra Traividya Bhaṭṭāraka who occupies a prominent place in the circumstantial account of the gift. He was the Principal of the Vīrapura Tīrtha which must have been a sacred place. Vīrapura appears to have

been a place of some distinction for the followers of the Jaina faith. The place was, in all probability, situated somewhere in this region; but I have not succeeded in its identification. The full details of the line of pontiffs to which Prabhāchandra belonged are also not known. In such contexts the Saṁgha, gaṇa and gachchha of the monastic order of the teacher are usually mentioned; but this epigraph is almost silent on this point. It may, however, be noted that it does contain a reference to the Ma[ḍu]va gaṇa. Existence of this gaṇa[1] in the Jaina monastic order is disclosed for the first time by the present inscription. It is of interest to note the description of Prabhāchandra as a great Mantravādi, i. e., one versed in occult lore.

The teacher Prabhāchandra is praised in two verses (2 and 3). It would be reasonable to identify Prabhāchandrayati of the first verse with Traividya Prabhēndu Bhaṭṭāraka of the next verse, who was a disciple of Traividya Rāmachandra Muni. This would give us only two generations of teachers, Rāmachandra and his disciple Prabhāchandra, though it is possible to think of another teacher of the name Prabhāchandra as the guru of Rāmachandra from the manner of the description, which is rather ambiguous and confusing.

A glance at the description of the Mahājanas of Sēḍiṁba who were responsible for the creation of the Jaina temple and evinced such active interest in fostering that faith, discloses certain interesting features of the religious conditions prevailing in those days. It may be gathered from references to their proficiency in the Vedic studies and devotion to the god Nārāyaṇa, that not all of them at least were followers of the Jaina doctrine. Nevertheless, it redounds to their credit and the marvellous spirit of religious tolerance that ran so high in that age, that they extended their co-operation, one and all, to the fullest measure, in establishing the religious institution of Jaina persuasion in the midst of their own agrahāra town.

It is further stated regarding these Mahājanas that they performed the Abhichāra Hōmas (exorcising rites) that split asunder the fortified gates of Kānchīpura and that they were able to induce the presence of the deity, Jvālinī of golden ear-rings, evidently by virtue of a similar rite. These statements testify to the belief entertained by the people in those times in the rites of the Śākta and Tantric cults. It would be again interesting to note that indulgence in such practices on the part of the City Fathers did in no way conflict with their cherishing devotion to the Vedic god Nārāyaṇa or paying homage to the Jaina Tīrthankaras. We shall discuss the significance of the deity Jvālinī in a later context.

Allusion to Kānchīpura in the present record has not much historical value as contemporary evidence; for the city which was once the seat of Pallava

1 This appears to been a Yāpanyla gaṇa; see pp. 198–99 above.

sovereignty had lost its importance by this time. We may, however, trace therein an echo of the long-drawn hostilities that subsisted between the Pallavas of Kānchī on the one hand and the earlier line of Chālukya rulers of Karnāṭaka on the other, during the 7th and 8th centuries A. D.

Three places of geographical interest are mentioned in the record. Two of these, viz., Jayantīpura (l. 6) and Sēḍiṁba (ll. 29, 33, 36, 43), are respectively identical with the present-day Banavāsi in the North Kanara District and Sēḍam or Seram, the headquarters of the taluk of the name, where the inscription was found. The third Vīrapura has been noticed before. In verse 4 there is a reference to the following three places of mythological fame; viz., Khāṇḍava (forest), Lankā (the island of Ceylon) and Traipura (three aerial cities built by a demon).

The epigraph merits some attention as a piece of literary composition. A major part of the record is written in good prose embellished with figures of speech and poetic descriptions bearing on the Jaina teacher Prabhāchandra and the Three Hundred Mahājanas of Sēḍiṁba. The inscription contains one verse (No. 4) in the Mattēbhavikrīḍita metre, which is devoted to the praise of the strong and well-fortified town of Sēḍiṁba. Though overdrawn on the conventional model of the age, still the imagery conceived in the verse, is pleasing and presents a charming picture of the theme. The closing verse in Kannaḍa dealing with the imprecation is also in the above metre. The two Sanskrit verses of benediction and imprecation are in the Anushṭubh metre. The two Sanskrit verses (2-3), inserted in the body of the record to describe the Jaina teachers, are in the Āryā metre. Their composition, however, is not quite up to the mark.

A few words of lexical interest may be noted here. The phrase *nirvāṇav-āgi* in l. 37 is used in the sense of consummation. It is derived from the Sanskrit word *nirvahaṇa* and its usage in such a context deserves attention. The expression *paḍisalisi mārpantāgi* in ll. 42-43 refers to the alterations necessitated in the repairing process of the temple and conveys the sense of 'reconstructing on the same original model, retaining its appearance', so that the harmony and symmetry of the structure might not be disturbed. The word *pratipatti* in the expression *vritti-pratipatti* in l. 48 means 'solemn undertaking'. This expression is met with in a similar context in an inscription from Hosur in the Gadag taluk, Dharwar Dt.[1]

1 Bomb. Karn. Inscriptions, Vol. I, pt. ii, p. 190, l. 18.

TEXT

1 Śrīmat-parama-gaṁbhīra-Syād-vād-āmōgha-lāṁchhanaṁ
2 jīyā [t*] = trailōkyanāthasya śāsanaṁ Jina-śāsanaṁ ‖ [1*]
3 Svasti [।*] Samasta-bhuvanāśraya Śri-Pṛithvī-
4 vallabha Mahārājādhirāja Paramēśvara Pa-
5 ramabhaṭṭārakaṁ Satyāśraya-kuḷa-tiḷakaṁ **Chāḷuky-ābha-**
6 **raṇaṁ** Śrīma [t*]-**Tribhuvanamalla-dēvaru** Jayaṁtī-pu-
7 rada nelevīḍinoḷu sukha-saṁkathā-vinōdadiṁ rā-
8 jyaṁ-geyyuttam = ire @ Svasti [।*] Samasta-śāstr-āmṛita-
9 pārāvāra-pāragaruṁ । tad-ukta-tapō-nushṭhāna-nishṭhi-
10 taruṁ । sakaḷ-ēḷāpāḷa-mauḷi-lāḷita-chāru-charaṇ-ā-
11 raviṁda-dvaṁdvaruṁ । nirasta-dvaṁdvaruṁ । tushāra-hāra-Hara-hās-ā
12 bhāsa-kīrttigaḷuṁ । jñāna-nidhāna-dīpavarttigaḷuṁ [।*] Maṁtravādi-
13 Makara-dhvajaruṁ [।*] paravādi-gaja-mṛigarājaruṁ [।*] Ma[ḍu]va-
14 gaṇ-āṁbara-bhānugaḷuṁ [।*] Śrī-**Vīrapura-Tīrth**-ādhipatigaḷu-
15 m = appa Śrīmat-**Prabhāchaṁdra-Traividya**-bhaṭṭāraka-dēvaś = chiraṁ jīyāt ‖
16 Jina-pati-mata-tattva-ruchir = nnaya-pramāṇa-pravīṇa-niśita-ma-
17 tiḥ । para-hita-charitra-pātrō babhau Prabhāchaṁdra-yati-
18 nāthaḥ ‖ [2*] Khyātas = Traividy-āpara-nāmā Śrī-Rāmachaṁdra-muni-
19 tiḷakaḥ । pri(ri)ya-śishyaḥ Traividya-Prabhēṁdu-bhaṭṭārakō lōkē @ [3*]
20 Svasti [।*] Yama-niyama-svādhyāya-dhyāna-dhāraṇa-maun-ā-
21 nushṭhāna-japa-samādhi-śīḷa-saṁpannaruṁ । nuḍidu matt-enna-
22 ruṁ । Kāṁchī-pura-dvāra-kavāṭa-puṭa-bhēdan-ābhichāra-hō-
23 ma-sādhakaruṁ । virōdhi-kuḷ-āraṇya = pāvakaruṁ [।*] Chatur-vvēda-
24 pārāvāra-pāragaruṁ । bahuvidha-vachana-rachanā-pra-
25 viṇaruṁ । Chavushashṭi-kaḷ-ānvita-vasumatī-gīrvvāṇaruṁ । hēma-
26 kuṁḍala-**Jvālinī**-dēvy-ākarshaṇaruṁ । samasta-vidyā-viśēshaṇa-
27 ruṁ । śaraṇ-āgata-vajra-paṁjararuṁ । vairi-dik-kuṁjararuṁ [।*] Śrī-
28 Nārāyaṇa-dēva-pāda-paṁkaja-bhramararum = appa Śrī-
29 mad-agrahāraṁ **Sēḍiṁbada** aśēsha-**Mahājana-Muṁnnū-**
30 **rvvaruṁ** sthiraṁ jīyāt @ Naranimd = aggada Khāṁḍavaṁ negaḷda
31 Laṁkā-dvīpam = aṁt = oṁdu vānaranim Traipuram = orvva tāpasana kiṁchin-mātra-
32 kōp-āgniyiṁ paribhaṁ-bettuvu dēva-nirmmita gaḍan = tām = eṁ-
33 du nichchaṁ nirākarisutt = irppudu perchchi tējad-odaviṁ Sēḍiṁba-
34 d = āḍaṁbaraṁ @ [4*] Svasti [।*] Śrīmach = Chāḷukya-Vikrama-varshada 48 ne-
35 ya Śōbhakṛit-saṁvatsarada Māgha-śuddha 10 Sōmavāradaṁdu
36 aśēsha Mahājanaṁ Mūnūrvvaruṁ Sēḍiṁbadaḷu basadiyaṁ

37 nirvvāṇav-āgi māḍisi Śāṁtinātha-dēvaraṁ pratishṭheyaṁ mā-
38 ḍi mahā-vibhūtiyiṁ suvarṇna-kaḷaś-ārōhaṇaṁ mā-
39 ḍi Brahma-jinālayam = eṁdu pesaran = iṭṭu mattam = ā-Śāṁtinā-
40 tha-dēvargge saṁtataṁ māḍuv = ashṭa-vidh-ārchchanegaṁ Jīvaday-āshṭami
41 Naṁdīśvarad-ashṭami saṁkramaṇa grahaṇa parvvada mahā-pūje-
42 gaḷu(i)gaṁ prāsādaṁ pala-kālaṁ-irppaṁt-āgi paḍisalisi mārppaṁ-
43 t-āgi khaṁḍa-sphuṭita -jīrṇn-ōddhārada besakkaṁ Sēḍiṁbada pa-
44 ḍuva voladalu Lōka-jinālayada keyi kālaḍi-
45 ya nālvattu mattariṁgav = oṁdō-sīmey-āgi haṭṭida teṁkaṇa de-
46 seyalu aśēsha Mahājanaṁ Mūṇūrvvarum = oḍaṁbaṭṭu koṭṭa
47 keyi kālaḍiya mattar = irppatta-nālku mattaṁ hū-dōṁṭav = oṁ-
48 du gāṇav = oṁdum = iṁt = ī-vṛitti-pratipattiyaṁ koṭṭ = ī-śāsana-maryyā-
49 deyaṁ tappal-īyade taṁ-tamma putra-pautr-ādigaḷum = a-
50 rasugaḷuṁ pratipāḷisuvaṁt = āgi śiḷā-lipt-āksharaṁgaḷ-āgi śā-
51 sanamaṁ māḍi puṇya-kīrtti-śāsanaman = āchaṁdr-ārkka-sthāyi-
52 y-āgi nilisidaru [।*] nelaṁ niluvinegaṁ Maṁgaḷa-mahā-Śrī Śrī [॥*]
53 @ Sva-dattāṁ para-dattāṁ vā yō harēta vasuṁdharāṁ shashṭir = vvarsha-saha-
54 srāṇi vishṭhāyāṁ jāyatē kṛi(ri)miḥ ॥ [5*] Pṛi(ri)yadiṁd = int = idan = eyde
55 kāva purushaṁg = āyuṁ jaya-śrīyum = akkum = idaṁ kā-
56 yade koyva pāpige kurukshētrāṁtadoḷu Vāraṇāsiyo-
57 ḷ = ēḷ-kōṭi munīṁdraraṁ kavileyaṁ Vēd-āḍhyaraṁ koṁdud = oṁd = aya-
58 saṁ sārddapud = eṁdu sāridapud = ī-śaiḷ-āksharaṁ dhātriyoḷ @ [6*]

Abstract of Contents

Verse 1. May the doctrine of Lord Jina be victorious—the doctrine which is the commandment of the overlord of the three worlds and which bears the glorious and supremely profound Syād-vāda (theory of May-be) as its infallible characteristic mark.

Lines 2–8. Hail! The illustrious monarch *Tribhuvanamalladēva*, who is an ornament of the *Chālukya* race and bears the titles, Samastabhuvanāśraya (Asylum of the Entire Earth), etc., is ruling the kingdom from his residence at Jayantīpura.

Lines 8–15. Hail! May he live long—His Holiness, the illustrious pontiff *Prabhāchandra Traividya Bhaṭṭārakadēva*, who has crossed the nectar-ocean of the scriptures, who is firmly rooted in practising the austerities as prescribed in them, whose charming feet are graced by the crests of kings, who has

overcome the duality of nature, whose fame is immaculate like the snow, a necklace of pearls and the lustre of Śiva's laughter, who is the wick of the light which is the treasure of knowledge, who is the Cupid as it were among the Mantravādis, who is a lion to the elephants in the form of adverse disputants, who is the sun in the firmament of the Ma[ḍu]va gaṇa and the superintendent of the illustrious Vīrapura Tīrtha.

Verse 2. Renowned is the great sage Prabhāchandra who owns profound interest in the tenets of Lord Jina, whose sharp intellect is adept in adducing proofs in favour of the Jaina system of philosophy and who is the fitting abode of the career devoted to the welfare of others.

Verse 3. Distinguished is the illustrious teacher Rāmachandra who bears the epithet Traividya, an ornament of the monks. His favourite disciple is Traividya Prabhēndu (i. e., Prabhāchandra) Bhaṭṭāraka.

Lines 20–30. Hail! May they live for ever—the *Three Hundred Mahājanas* of the eminent agrahāra of *Sēḍimba;* who possess the virtues of self-restraint, self-discipline, study of the scriptures, meditation, concentration, silence, performance of religious exercises, chanting the holy syllables and tranquillity of mind; who never go back on their words uttered once; who perform the exorcising ritual by pouring the oblations in the sacred fire for breaking open the doors of the city-gates of Kānchīpura; who are a conflagration to the forest of opposing clans; who have crossed the ocean of the four Vedas; who are well-versed in composing manifold forms of speech; who are the gods on earth endowed with sixty-four arts; who entice the deity *Jvālinī of golden ear-rings*; who have qualified themselves in all lores; who are an adamantine cage as it were to the refugees seeking protection; who are unassailable like the elephants of the quarters; and who are attached like bees to the lotus-feet of the illustrious god Nārāyaṇa.

Verse 4. In times of yore the extensive forest Khāṇḍava was destroyed by Nara (Arjuna, a man); the impregnable island of Laṅkā was consumed to flames by a Vānara (Hanumān, a monkey); the Three Cities (Traipura) were reduced to ashes by a spark of fire springing from an incensed ascetic (i. e., Śiva). But lo! unique is the glory of this *citadel of Sēḍimba,* which is waxing ever stronger with its over-bearing splendour, defying any assault—a creation of the immortal hand as it were!

Lines 34–52. Hail! In the *Chālukya-Vikrama year 48*, the cyclic year being *Śōbhakṛit, on Māgha śu. 10, Monday,* all the Three Hundred Mahājanas completed the construction of a *basadi* at Sēḍimba and installed the image of the god Śāntinātha therein. In great splendour they set up a golden pinnacle on it and named it *Brahma Jinālaya.* Then for performing the daily eight-fold

worship of the god Śāntinātha, for conducting special rituals on such ceremonial occasions as Jīvadayāshṭamī, Nandīśvara-ashṭamī, Saṁkramaṇa and eclipses, and for the preservation and maintenance of the repairs of the structure, all the Three Hundred Mahājanas by common agreement made a gift of 24 mattars of cultivable land, a flower-garden and an oil-mill. They also gave a solemn undertaking that they would safe-guard the interests of the endowment in all respects and that their successors also would duly maintain and preserve the charity. Accordingly, they caused to be incised this charter on stone so that it might endure as long as the sun and the moon—a monument to their righteous reputation. May auspiciousness and glory attend this as long as this earth lasts!

Lines 53–58. Blessings on the protectors of the charity. Imprecations against the transgressors.

INSCRIPTION NO. 4

(Found in a Deserted Temple at Sēḍam)

This inscription was found incised on a pilaster on the left of the entrance in the verandah of the same deserted Jaina temple at Sēḍam, wherein the previous inscription (No. 3) was discovered. The inscribed area of the pilaster measures 47 by 12 inches. The epigraph contains 65 lines of writing. It is on the whole in a good state of preservation, though slightly damaged and worn out in some places. The observations made on the characters, use of spirals for marking the punctuation and the orthographical conventions in respect of the previous inscription are applicable to this inscription also. In addition, the following points may be noted: The Dravidian ḷ̤ and Sanskrit ḷ have been used promiscuously in the following instances: *Chaḷ̤ukya* for *Chaḷukya* (l. 9), *iṁb-aḷi–* for *iṁb-aḷ̤i–* (l. 50). In the expressions, *iḷ̤dapudu* (l. 45) and *–iḷ̤da* (l. 50), the consonant *r* of the root *ir* has been changed to the Dravidian ḷ̤. The forms, *pṛiya* for *priya* (l. 26) and *munibṛinda* for *munivṛinda* (l. 31), may also be noted. Barring a few conjunctive expressions in prose such as *aṁtu* (l. 11), *tat-putraṁ* (l. 19) and *mattaṁ* (l. 40), the language of the record is Kannaḍa verse throughout, interspersed with three verses in Sanskrit.

The epigraph apparently begins with an invocation and ends with an imprecation in the usual manner of grant documents. But as revealed by its contents, its purpose is not to record any gift. So it may be classed as a sort of praśasti or formal eulogy, intended to commemorate certain distinguished personalities who were associated with the temple. This position is again confirmed by its failure to mention the king's reign and regnal year or other details of the date.

First among the personalities eulogised is the king himself. He is Bhūlōkamalla or Sōmēśvara III of the Western Chālukya house of Kalyāṇa. He was son of the illustrious monarch Vikramāditya VI. The names of the ancestors of his family are enumerated in a running genealogical account, which is further prefaced by the geographical description of Bharata-kshētra, the same as the one given in the Huṇasi-Haḍagali record (No. 2). This passage ends with a prayer for a long and prosperous rule of the king Bhūlōkamalla.

Next comes the illustrious teacher Traividya Prabhāchandra Bhaṭṭāraka. He was a disciple of Traividya Rāmachandra. He is followed by the chief Barmadēva, a distinguished citizen of the township and a staunch devotee of Śāntinātha Tīrthankara. Barmadēva appears to have been mainly responsible for the construction of the temple in the name of the deity at Sēḍiṁba on account of his personal interest in the god and also because he was probably the head of the Three Hundred representatives of the place, who as stated in the previous record, actively cooperated in establishing this religious institution in their township. The last part of the epigraph is devoted to the praise of the invulnerable citadel of Sēḍiṁba and its three hundred heroic guardians.

Even though the epigraph is undated, it is not difficult to assign an approximate date to it. It must have been composed during the reign of the king Bhūlōkamalla whom it eulogises. This king reigned from 1126 to 1138 A. D. Hence 1138 A. D. would be the outer limit for the date of the record. Thus we notice that the interval is not much between this and the previous record which is dated in 1124 A. D. Furthermore many of the events of the former inscription continue to figure herein. We may note in particular in this connection the construction of the Śāntinātha Jinālaya and the presence of the teacher Prabhāchandra Bhaṭṭāraka. So the position of this record in regard to the previous charter appears to be that of a supplementary document drafted on some subsequent suitable occasion; and this occasion was utilised by the poet for furnishing further details regarding the establishment of the Śāntinātha or Brahma Jinālaya and for lavishing compliments on the three hundred leading citizens of the town, their principal and the ecclesiastical head in charge of the religious institution, who were all responsible for its creation and maintenance.

From the description of the Jaina teacher Traividya Prabhāchandra, it may be gathered that he was very learned, well-versed in the Jaina system of philosophy and a successful disputant. Prabhāchandra and his *guru* Rāmachandra are praised in four verses, two of which (7-8) are identical with those in the previous inscription. But the order of these two verses in the present inscription is the reverse of what obtains in the preceding epigraph.

This alteration confirms the existence of only two generations of teachers and not three as it is suggested from the ambiguous manner of description in the foregoing charter.

Barmadēva who played a prominent rôle in the foundation of the Śāntināth temple, appears to have been the president or head of the assembly of three hundred representatives of the locality. He was a zealous adherent of the Jaina doctrine and advanced its cause by establishing the religious institution as seen from the present record.

The high-sounding and rather exorbitant claims made in favour of the invincible nature of the citadel of Sēḍiṁba and its heroic guardians seem to contain some truth about them. The fortifications, it is related, were lofty and surrounded by a ditch which was very deep and unfathomable. They ensured perfect safety and protection in time of distress to those who took shelter behind them. Unsurpassed in valour were the 'fifty-two chosen champions' of the town. One of the outstanding exploits attributed to their credit was the storming of the gates of Kāñchī. The number and reputation of this privileged body of warriors appear to have been conventionally maintained from generation to generation. As pointed out in a similar context while dealing with the foregoing record, the allusion to the storming of the gates of Kāñchī is an echo of the protracted hostilities between the ruling princes of Karnāṭaka and the Tamil country.

The 'fifty two warriors' referred to above are characteristically described as 'of primeval fame'. This praise does not seem to be formal or hyperbolic. For one will be interested to note a reference to these 'fifty-two warriors' in an earlier inscription and from a place far away from Sēdiṁba. The epigraph in question is from Dōṇi, Muṇḍargi Pēṭhā, Dharwar Dt.[1] It is dated in the Chālukya-Vikrama year 19, corresponding to A. D. 1094. While describing the 'three hundred members' of the guild of Ugura, the record states that in the great qualities of shielding the refugees and aggressively encountering the enemy, they stood comparison with the 'fifty-two warriors'. These 'fifty-two warriors' seem to be none else than the fifty-two heroic champions of Sēḍiṁba who were also reputed for the two virtues mentionad above as described in the epigraphs of the place. The Dōṇi record, it may be observed, is one generation earlier than the present inscription. This shows that the town was invested with heroic traditions which were zealously preserved and handed down for generations among its inhabitants. It was on account of this characteristic feature that the galaxy of warriors was remembered with interest and cited as an example even in places remotely situated.

1 An. Rep. on S. I. Epigraphy, 1927-28, Appendix E, No. 77.

We may now look at the inscription from the literary point of view. The verses describing Prabhāchandra, Barmadēva, and the citadel and councillors of Sēḍiṁba in particular, are happily conceived and fairly executed with joyous effects of sound and sense. The imagery detailed in verses 14 and 16 to emphasize the safety of Sēḍiṁba, inspite of its drawing upon familiar mythological illustrations, is appreciably poetic. Besides the opening benedictory verse which is identical with the same of the Huṇasi-Haḍagali record (No. 2), verses 7 to 9 are composed in Sanskrit. Verse 9 is in the Anushṭubh metre. Verses 7 and 8 which are identical with verses 3 and 2 respectively of the previous record are in the Āryā metre. The metrical arrangement of the remaining verses in Kannaḍa is as follows:

Kanda: Verses 2, 5, 15, 17; Champakamālā: Verses 3, 12; Utpalamālā: Verses 13, 14; Mattēbhavikrīḍita: Verses 4, 11, 16; Mahāsragdharā: Verses 6, 10, 18.

The second pāda of the 10th verse is metrically defective on account of the excess of two syllables and this defect may be rectified by deleting them as shown in the foot-note on the text.

The phrase *āṇey-ōley-uṇḍige sale* in l. 10 needs to be construed as a case of *sati saptamī* to yield proper sense. The first compound word in this phrase is not quite familiar in Kannaḍa literature and may be paraphrased as 'stamp of authority'. The word *mukurunda* in ll. 43–44 seems to have been used wrongly for *makaranda*, meaning 'nectar or honey', or *mukura*, meaning 'mirror'. The lengthy compound expression, *Kāñchī-puṭabhēdana-paṭutara-kavāṭa–puṭa-vighaṭanar* in ll. 53–54, is clumsily pedantic and does not easily convey due sense. The forms of the numerals *chavushashṭi* and *bāvanna* are No. 3 and here, denoting 'sixty-four' and 'fifty-two' are noteworthy, as they are more familiar to the students of Prākrit and allied vernacular languages. The root *tupp-en* in l. 56 is onomatopoetic and means 'to spit out'. It is interesting to note that its cognate is found in the modern Tamil language. The expression *aga̤itta* derived from the root *aga* (to dig) means 'a ditch'; *agaḻta* is its later day derivative.

TEXT

1 @ Svasti [1*] samasta-sur-āsura-mastaka-makuṭ-āṁ-

2 śu-jāḷa-jaḷa-dhauta-padaṁ (da-) prastuta-Jinēṁdra-śāsanam = astu-

3 chiraṁ bhadram = akhiḷa-bhavya-janānāṁ ॥ [1*] Dharey = eṁb-aṁbujam = irppu-

4 du sa(śa)radhi-sarōvarada naḍuve karṇnike-volu(l) Maṁdaram = i-

5 rppud = alli Maṁdara-giriyiṁdaṁ teṁkal = eseva **Bharata-kshē-**

6 **tra** ॥ [2*] Ā-Bharata-kshētradoḷu **Chāḷukya-chakrēśvarara vaṁś-ā-**

7 vatāradoḷ ॥ Age negevaṁdadiṁd = ogeda Rāshṭrakumā-
8 rakaraṁ poraḷchi koṁd = agaṇitav = āda permmege tavar-mma-
9 ney = āgi Chaḷ (ḷ)ukyar = anvayaṁ negaḷe negaḷteyaṁ taḷedu taṁ-
10 naya tējadoḷ = āṇey-ōley = uṁḍige sale sādhya-
11 v-āda nelanaṁ taḷedaṁ nṛipa-mēru Tailapaṁ ॥ [3*] Aṁtu । Janatā-saṁ-
12 stutan = āda Tailana magaṁ Satyāśrayaṁ taṁ(n)-nṛipāḷana
13 putraṁ vibhu Vikramaṁ tad-anujaṁ Śrīy = Ayyaṇ-ō-
14 rvvīśan = ātana taṁ(m)maṁ Jayasiṁhan = ātana magaṁ Trai-
15 ḷōkyamalla-kshitīśan = enipp = Āhavamallan = ātana ma-
16 gaṁ Sōmēśvar-ōrvvīśvaraṁ ॥ [4*] Tat-sahōdaraṁ ॥ Śrī-
17 ma [t*] Tribhuvanamallan = iḷā-mahitaṁ Nahusha-prithu-
18 Bhagīratha-charitaṁ bhū-maṇḍaḷamaṁ sakaḷ-āśā-
19 maṁḍaḷam = avadhiyappinaṁ sā lhisidaṁ ॥ [5*] Tat-putraṁ ॥
20 Ninag = ēka-chchhhatram = akk = ī-bhuvana-bhavanam = ī-lōkad = āyu-
21 shyam = ellaṁ ninag = akk = any-āvanī-pāḷakar = atibhayadiṁ tamma
22 sarvvasvamaṁ tettu nija-śrī-pāda-padmakk = era-
23 guge piriduṁ prītiyiṁ viśva-dhātrī-janamaṁ *Bhū-*
24 *lōkamalla*-kshitipati dayeyiṁ rakshis = ā-chaṁdra-tāraṁ @ [6*]
25 @ Khyātas = Traividy-āpara-nāmā Śrī-Rāmachaṁdra-muni-
26 tiḷakaḥ pri (ri) ya-śishyaḥ[1] Traividya-Prabhōṁdu-bhaṭṭārakō
27 lōkē ॥ [7*] Jina-pati-mata-ta [t*]tva-ruchir = nnaya-pramā-
28 ṇa-pravīṇa-niśita-matiḥ । para-hita-charitra-pātrō
29 babhau *Prabhāchaṁdra-yatināthaḥ* ॥ [8*] *Prabhāchaṁdra-*munīṁdrasya
30 mukha-chaṁdrasya chaṁdrikā । vidvaj-jana-manō-jātaḥ (ta-) khēda-
31 tāmasa-hāriṇī ॥ [9*] Muni-b(v)riṁd-ārādhyan = ī baṁdane ku-ma-
32 ta-mata-dhvaṁsan = ī baṁdan = ī baṁdane vād-ibh-ēṁdra-kaṁṭhī-ravan = akhi-
33 ḷa-[2]guṇa-gaṇ-ōddāman = ī baṁdan = ī baṁdane Chārvvāk-ādi-vādi-pra-
34 karam = ele manō-garvvamaṁ tōrad = ir = mmāṇ = enutuṁ Traivi-
35 dyan = ī baṁdane guṇa-gaṇa-dhāmaṁ Prabhāchaṁdra-dēvaṁ ॥ [10*]
36 Bhuvan-āścharyam = enalke māḍisidar = ī-lōkaṁ guṇaṁ-go-
37 ḷvinaṁ divij-ēṁdr-ārchchita-Śāṁtinātha-Jinapa-śrī-gēhamaṁ
38 dal mahōtsavadiṁ Mēru-nag-ēṁdra-chaitya-grihadiṁ mēl = eṁbi-
39 naṁ Śāṁtinātha-viśishṭ-āgraṇi *Barmmadēva*-vibhugaḷ = samya-
40 ktva-ratnākarar ॥ [11*] Mattaṁ ॥ Ninag = abhivṛiddhiy = akke śubham = akke

1 Read - *śishyas = Trai-*.

2 Read *guṇ-ōddāma*. The word *gaṇa* consisting of two syllables is superfluous as it is required neither by the sense nor by the metre which has become faulty on its account

41 śubh-ōdayam = akke puṇyam = akk = anupama-Lakshmiy = akke
42 jayam = akk = ajar-āmaram = akke puṇya-bhājana vara-Śāṁ-
43 tinātha-jina-pāda-payōruha-bhṛiṁga sajjan-ānana-muku-
44 ruṁda bhavyajana-bāṁdhava sa [d-*] dvija-vaṁśa-bhūshaṇa ॥ [12*] Aṁba-
45 ramaṁ paḷaṁch-alev(y)ut = iḷd‿pud = ikkida *kōṭe* Nāga-lōkaṁ-barav = eyde
46 muṭṭidud = agaḷ(ḷ)d = agaḷ(ḷ) itta diśā-diś-āntarāḷaṁ-baram = eyde pa-
47 rvvidudu tējada sājad = agurvv = enalke *Sēḍiṁbadoḷ* = etti kāduv = ada-
48 ṭargg = idu mastaka-śūlam = allade ॥ [13*] Aṁbudhi mēre-dappi kavid = ī-
49 dhareyaṁ koḷuvaṁdu Vishṇuv = Īśaṁ-beras = ī-jagat-trayamumaṁ
50 basiroḷ = nilis = iṭṭu kāvavōl = iṁbaḷ(ḷ)id = iḷda nāl-deseya nā-
51 ḍugaḷaṁ peṟag = ikki kāva *Sēḍiṁbada viprar* = oṁd = aḷavan = ē-vo-
52 gaḷveṁ Chaladaṁka-Rāmaraṁ ॥ [14*] Ē-doreyar = sSēḍiṁbad = anādiya
53 *bāvanna vīraroḷ* = machcharadiṁ kāduvar = ār = kKāṁchīpuṭa-bhēdana-pa-
54 ṭutara-kavāṭa-puṭa-vighaṭanaroḷ ॥ [15*] Suraruṁ Daitya-
55 rum = abdhiyaṁ kaḍeyut = irppaṁd = ugra-Śēsh-āhi bhīkara-kōp-āgra-
56 hi Kāḷakūṭa-visamaṁ tuppeṁdaḍ = ā-[1]Dēvaruṁ suraruṁ bhītiyi-
57 n = ōḍuvaṁdu Giriśaṁ kāvaṁdadiṁ kādar = ī-dhare keṭṭ = ōḍuva kāla-
58 daṁdu palaraṁ *Sēḍiṁba-durgg-ādhipar* ॥ [16*] Śaraṇ = eṁdu mūṟu
59 lōkaṁ bageyiṁ kaikoṁḍu kāva mahim-āspadaroḷ śa-
60 raṇ-āgata-pari-paṁjarar = Araviṁd-ōdarana doreyar = ī-
61 Mūnūrvvar ॥ [17*] Todaḷ = ēn = ī-dharmmamaṁ rakshisida narane dī-
62 rggh-āyur-ārōgyam = urvvī-vidita-prakhyāti vaṁś-ōnnati Ma-
63 dana-nibh-ākāram = avyākuḷaṁ Śrī-sudatī-nāthatvam = iṁt = ī-
64 bhavadoḷ = eseguv = alliṁ baḷikkaṁ Surēṁdr-āspadadoḷ = kūḍ = i-
65 ppar = attal = pogaḷal = aṟiyen = ān = eyde --⌣--[@ 18*]

Abstract of Contents

Verse 1. Hail! May it confer prosperity on all its faithful followers the profoundly admired commandment of Lord Jina whose feet are washed by the water which is the assemblage of rays shooting from the diadems on the crests of all the gods and the demons.

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1 *Dēvaruṁ* is a mistake, read *Daityaruṁ*.

Verse 2. In the midst of the lake which are the oceans, rests the earth like a lotus. The mountain Mandara resembles its pericarp. To the south of Mandara lies the shining Bharata-kshētra.

Verses 3–6. Genealogical account of the Chālukya sovereigns who ruled successively in the Bharata-kshētra, commencing with Tailapa (II) who restored the Chālukya sovereignty after over-throwing the Rāshṭrakumāras (i. e., Rāshṭrakūṭas), down to Bhūlōkamalla.[1] May the king Bhūlōkamalla protect the earth in peace and prosperity for a long time.

Verse 7. Renowned is the ornament of the ascetics, the illustrious teacher Rāmachandra who bears the epithet Traividya. His favourite disciple is Traividya Prabhēndu (i. e., Prabhāchandra) Bhaṭṭāraka.

Verse 8. Resplendent is the great sage Prabhāchandra who owns profound interest in the tenets of Lord Jina, whose sharp intellect is adept in adducing proofs in support of the Jaina system of philosophy and who has vindicated his career devoted to the welfare of others.

Verse 9. The lustre emanating from the moon-face of Prabhāchandra, the prince of the ascetics, dispels weariness and lethargy from the minds of the learned.

Verse 10. Lo! Here comes the most worshipful in the circle of monks; here moves the demolisher of the doctrines of false faiths; here marches the lion to the elephants, the reputed disputants; here walks the supreme abode of all good qualities, Traividya Prabhāchandradēva, announcing thus "Oh! You advocates of the doctrine of Chārvāka and other schools, do not display the ignorant pride of your heart, throw it away, down with it!"

Verse 11. The Chief Barmadēva, the mine of jewels which is the doctrine of Samyaktva, foremost among the chosen devotees of Lord Śāntinātha Jinēsvara adored by the great gods, caused to be completed with impressive ceremony this magnificent temple in His honour, an object of admiration to the whole world!

Verse 12. May all that is good, wealth, prosperity, fortune, success in life, great religious merit, eternal welfare, attend on you, Barmadēva!— you, a bee in the lotus-feet of the supreme Śāntinātha, a kinsman of the followers of the Jaina faith and an ornament of the lineage of the Twice-born.

Verse 13. With its fortifications butting against the heavens, the excavations of its ditch fathoming the nether-world and the eminence of its natural splendour pervading the quarters and their intermediate space, this *citadel of Sēḍiṁba* is indeed a source of headache to the aggressive adversary!

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1 See the genealogical account, p. 211 above.

Verse 14. How can I adequately describe the gallantry of the *Vipras of Sēḍiṁba*, firm in determination like Rāma, who protect the uprooted souls coming from the four quarters by offering them asylum, like the god Vishṇu protecting the three worlds along with the god Śaṁkara by accommodating them in his belly, when the surging ocean overflowing its bounds engulfs this earth at the time of deluge !

Verse 15. Who can stand on equal terms with the *fifty-two champions of Sēḍiṁba* by challenging them in a rival combat—the fifty-two eternal champions, who split asunder the massive gates while storming the city of Kānchī ?

Verse 16. Just as it was the god Giriśa (i. e., Śankara) who gave protection when the gods and the demons had taken to flight, stricken with fear at the sight of the Kāḷakūṭa poison spit out by the fierce and infuriated serpent Śēsha, on the occasion of the churning of the ocean, so did the master guardians of the citadel of Sēḍiṁba offer security to the people running amock in distress.

Verse 17. These *Three Hundred* deserve to be counted among those gallant souls who volunteer to offer asylum and protect the three worlds saying, 'Here is the shelter'. Perfect cage as it were to those seeking refuge, they are the compeers of the god with the lotus in his naval (i. e., Vishṇu).

Verse 18. Those who protect this religious institution will enjoy long life, renown and prosperity in all respects in this life and untold happiness afterwards in the heaven.

INSCRIPTION NO. 5

(Found in a Dilapidated Temple at Sēḍam)

This inscription was found incised on a slab set up at the entrance of a deserted and dilapidated Jaina temple at Sēḍam. The temple was noticed in a deplorable condition situated as it was in the Potters' Colony near the southern gate of the town. Its precincts had been encroached upon by the neighbouring houses, the occupants of which had taken full liberty in turning it into a busy workshop for conducting their multifarious activities, such as, soaking the lumps of clay, storing the powdered charcoal and airing their raw-products.

The slab measures roughly 48 by 16 inches. The epigraph comprises about 70 lines of writing; and inspite of the condition of neglect and filth in which it was placed, it was found in a fair state of preservation except for the last four lines which are damaged and worn-out. The characters are old Kannaḍa of the 12th century A. D. and call for no remarks from the palaeographical point of view. The orthographical conventions of the age, such as

the duplication of the consonant following *r* in a conjunct, are generally followed. The epigraph contains stray errors of grammar and spelling, apparently resulting from the ignorance of the scribe. These have been corrected in the body of the text itself. Leaving alone the benedictory and imprecatory verses in Sanskrit, the record is composed in old Kannaḍa, prose and verse. The prose portion of the record containing the praśasti of the Three Hundred Mahājanas of Sēḍiṁba and the verses dealing with the genealogical account of the Chālukya house, are almost identical with similar passages in the previous record. The verse 14 devoted to the praise of the Vipras of Sēḍiṁba in the foregoing record is repeated almost verbatim in the present record (verse 9).

The epigraph commences with a prayer to the Commandment of Lord Jina. After describing the cosmographical position of the Bharatakshētra (i. e., India) in the manner of the two previous records (Nos. 2 and 4), it proceeds to narrate the genealogical account of the later line of the Chālukya rulers of Kalyāṇa. This starts with Taila II and stops with Sōmēśvara III or Bhūlōkamalla, to whose reign the record belongs. Next we are introduced to two military officers who commanded the forces, Kālidāsa and his son-in-law, the general Bhīmarasa. This is followed by the praise of the heroic Brāhmaṇas of Sēḍiṁba and the eulogy (praśasti) of the Three Hundred Mahājanas of the place.

Then comes the gift item. On Thursday, the full-moon day of Māgha, in the 12th regnal year of the king Bhūlōkamalla, the cyclic year being Pingaḷa, the Mahājanas of Sēḍiṁba, under the leadership of the general Bhīmarasa, made a gift of cultivable land for the benefit of the temple of Ādi-Bhaṭṭāraka situated in the southern quarter of the town. Two more gifts were made presumably on the same date and to the same temple, one by the Mummuridaṇḍas of the Ubhaya Nānā Dēsis, led by the Mahājanas of the town, and the other by a merchant named Rāiseṭṭi. The first of these gifts consisted of certain shares in the incomes derived from the toll duties on various commodities.

The date is regular and its corresponding Christian equivalent would be Thursday, January 27, A. D. 1138. The Śaka year which is not cited in the record was 1059. It may however be noted that the full-moon day had commenced on the previous day, i. e., Māgha śu. 14, Wednesday, at .92.

The commander of the forces, Kālidāsa, is known from other records also. He may be identified with Kāḷiyarasa or Kāḷimarasa who figures in two inscriptions from Nāgāi[1] in the Gulbarga District, dated in A. D. 1087 and 1093 respectively in the reign of Vikramāditya VI. It is gathered from these

1 Hyderabad Archaeological Series, No. 8, Inscriptions of Nagai, pp. 33 and 43.

epigraphs that he belonged to the Vāṇasa family and bore the titles, Mahāpradhāna, Mahāprachaṇḍa–daṇḍanāyaka, Kaḍitavergaḍe (Superintendent of Records), Kannaḍa-sandhi-vigrahi (Minister for peace and war for the Kannaḍa country), Chāḷukya-rājya-samuddharaṇa (Upholder of the Chālukya sovereignty) and others. As the present charter is dated nearly half a century later than the two inscriptions mentioned above, we may reasonably assume that he was not living at the time of our record. We may seek further justification for this surmise in the cursory manner he is referred to in this record. His son-in-law, general Bhīmarasa, is introduced for the first time by the present epigraph.

The claims put forth for the courage and valour of the Three Hundred Mahājanas of Sēḍiṁba, through some of the epithets in their praśasti, seem to possess some bearing on facts as pointed out in the introductory remarks on the foregoing charters. These Mahājanas, it may be noted, are referred to as the Vipras or Brāhmaṇas in verse 9 of this and verse 14 of the previous record. This is substantially attested by their characteristic description in the praśasti, which contains more than one allusion to their leanings for the Brahmanic faith. Further, it is these Mahājanas or city fathers who are addressed as the guardians and masters of the citadel of Sēḍiṁba in verse 16 of the preceding document. It is interesting to note how this assembly of various representatives maintained its heroic traditions with due pride.

The deity Ādi-Bhaṭṭāraka in whose honour the gift was made is evidently Ādinātha or Ṛishabha, the first of the twenty-four Tīrthakaras of the Jaina pantheon. We might easily identify the temple in the southern quarter of the town, which was consecrated to this deity, with the dilapidated temple in the Potter's Colony where the epigraph was discovered. The present day condition of the temple has been described in the opening lines of this introduction.

As a major part of the record, particularly almost all the descriptive passages in prose and verse, is identical with its corresponding part of the previous inscription, not much material is left out for an independent literary appreciation. The expression 'Chaitra-Pavitra' occurring in line 54 conveys two festivals, the Chaitra festival and the Pavitra festival. Of these the first was celebrated in honour of the deity in the month of Chaitra. The second is the one known as the Pavitrōtsava or the festival of Pavitrārōpaṇa, when 'garlands of sacred thread made of cotton or silk are put on the necks and other parts of the body of the holy image'. This festival was celebrated in one of the months from Jyēshṭha or Āshāḍha to Kārtika.[1] The term Ubhaya Nānā Dēsis in l. 54

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1 See Ind. Ant., Vol. XXXVIII, pp. 52–53.

seems to denote the two-fold classes of the mercantile association carrying on their activities inside as well as outside the country.

Regarding the metrical scheme of the verses, the following points may be noted. Verses 1-5 are identical with verses 1-5 of the foregoing record. The sixth verse is in the Mattēbhavikrīḍita metre. Verses 7-8 are in the Kanda metre, whereas verse 9 is composed in the Utpalamālā metre.

TEXT

1 @ Svasti [1*] samasta-sur-āsura-mastaka-makuṭ-aṁśu-jāḷa-jaḷa-dhauta-padaṁ (da-)

2 prastuta-jin-ēṁdra-śāsanam = astu chiraṁ bhadram = akhiḷa-bhavya-janānāṁ ॥ [1*]

3 Dharey = eṁb = aṁbujam = irpudu sa(śa)radhi-sarōvarada naḍuve karṇṇike-

4 vōl = Maṁdaram = irppud = illi Maṁdara-giriyiṁdaṁ teṁkal = eseva **Bharata-**

5 **kshētraṁ** ॥ [2*] Ā-Bharata-kshētradoḷu **Chālukya-chakrēś-vara**-vaṁś-āvatā-

6 radoḷu ॥ Age negevaṁdadiṁd = ogeda Rāshṭrakumārakaraṁ po-

7 raḷchi koṁd = agaṇitav = āda permmege tavar-maney-āgi Chaḷukyar = a-

8 nvayaṁ negaḷe negaḷteyaṁ taḷedu taṁnaya tējadoḷ = āṇe-

9 y-ōley-uṁḍige sale sādhyav = āda nelanaṁ taḷedaṁ nṛipa-me-

10 ru Tailapaṁ ॥ [3*] Janatā-saṁstutan = āda Tailana magaṁ

11 Satyāśrayaṁ taṁ(n)-nṛipāḷana putraṁ vibhu Vikramaṁ tad-anujaṁ Śrī-

12 y-Ayyaṇ-ōrvvīśan = ātana tammaṁ Jayasiṁhan = ātana magaṁ Trai-

13 ḷōkyamalla-kshitīśan = enipp = Āhavamallan = ātana magaṁ Sōmē-

14 śvar-ōrvvīśvaraṁ ॥ [4*] Tat-sahōdaraṁ ॥ Śrīmat-Tribhuvanamalla-

15 n = iḷā-mahitaṁ Nahusha-Pṛithu-Bhagīratha-charitaṁ bhū-maṇḍaḷa-

16-17 maṁ sakaḷ-āśā-maṇḍaḷam = avadhiy-appinaṁ sādhisidaṁ ॥ [5*] Tad-apaty-ōttaman = atyudātta-mahimaṁ **Sōmēsvar-ōrvvīsvaraṁ** paduḷiṁ tā-

18 ḷda dharitriyaṁ nija-bhuja-prōddēśadoḷ = dēśadoḷ = vidit-ōtsāha-

19 m = agurvvu-vettiral = adēṁ kaikoṁḍanō vikram-āspadan = Iṁdra-

20 dvipa-tāra-hāra-Hara-hās-ōdyad-yaśō-Lakshmiyaṁ ॥ [6*] Svasti [1*] Sa-

21 mastabhuvanāśrayaṁ Śrī-Pṛithvī-vallabhaṁ Mahārājādhirājaṁ

22 Paramēśvaraṁ Paramabhaṭṭārakaṁ Satyāśraya-kuḷa-tiḷakaṁ Chāḷuky-ā-
23 bharaṇaṁ Śrīmad-**Bhūlokamalla-dēva**-vijaya-rājyam = uttar-ōtta-
24 r-ābhivṛiddhi-pravarddhamānam = ā-chaṁdr-ārkka-tāraṁ sal-uttam = ire
25 ‖ Tat-pāda-padm-ōpajīvi ‖ Daṁḍ-ādhīśa-śikhāmaṇi
26 daṁḍita-vidvishṭa-daṁḍa-nāyaka-nikaraṁ chaṁḍa-bhujaṁ ne-gaḷdaṁ bhū-
27 maṁḍaḷadoḷ = Kāḷidāsa-daṁḍ-ādhīśaṁ ‖ [7*] Ā-negaḷda Kāḷidāsa-
28 chamū-nāyakan = aḷiyan = akhiḷa-śīḷ-āvaḷiyaṁ tān = orvvane pa-
29 ḍedu guṇ-āṁbhōnidhiy = ene negaḷdan = eseye **Bhīma-chamūpaṁ**‖ [8*]
30 Aṁbudhi mēre-dappi kavid = ī-dhareyaṁ koḷuvalli Vishṇuv = īśaṁ-beras = ī-
31 jagat-trayamumaṁ basiṟoḷu (!) nilis = iṭṭu kāvavōl = iṁb = aḷ (!)-id = irdda
32 nāl-deseya nāḍugaḷaṁ peṟag = ikki kāva **Sēḍiṁbada viprar** = oṁd = aḷavan = ē-
33 vogaḷveṁ kadana-prachaṁḍara ‖ [9*] Svasti [।*] Yama-niyama-svādhyāya-dhyā-
34 na-dhāraṇa-maun-ānushṭhāna-japa-samādhi-śīḷa-saṁpannaruṁ [।*]
35 nuḍidu matt-ennaruṁ । Kāṁchīpura-dvāra-kavāṭa-puṭa-bhēdan-ā-
36 bhichāra-hōma-sādhakaruṁ । virōdhi-kuḷ-āraṇya-dāva-pāvakaruṁ ।
37 hēma-kuṁḍala-**Jvālinī**-dēvy-ākarshaṇaruṁ । samasta-vidyā-viśē-
38 sh-ōtkarshaṇaruṁ । chatur-vVēda-pārāvāra-pāragaruṁ । chatuḥ-shashṭī-kaḷ-ā-
39 nvita-vasumatī-gīrvvāṇaruṁ । aupāsan-āgnihōtra-dvija-guru-dēva-
40 pūjā-tatpararuṁ [।*] s(ś)arach-chaṁdr-ōjvaḷa-kīrttigaḷuṁ । Mukuṁda-mūrttiga-
41 ḷum = appa **Sēḍiṁbad = aśēsha-Mahājanaṁ Mū(u)nnūrvvaruṁ** sthiraṁ jīyāt ‖
42 ◎ Svasti [।*] Śrīmach = Chāḷukya-chakravartti **Bhūlōkamalla-**
43 **dēva-varshada 12 neya Piṁgaḷa-saṁvatsarada Māghada po-**
44 **rṇnamāsye Bṛihaspativāradaṁdu** Śrīman-Mahāpradhānaṁ Hiri-
45 ya-daṁḍa-nāyakaṁ Kāḷimayyaṁgaḷ = aḷiya Mahā-prachaṁ-
46 ḍa-daṁḍa-nāyaka Bhīmarasa-pramukham = aśēsha mahājanaṁga-ḷuṁ Śrīmat-Sē-
47 ḍiṁbada teṁkaṇa basadiya **Ādibhaṭṭāraka**-dēvaṁge saṁtataṁ māḷp = a-

48 shṭa-vidh-ārchchanegaṁ Jīvaday-āshṭami Naṁdīśvarad-ashṭami saṁkramaṇa-graha-
49 ṇ-ādi parvva-dinada mahā-pūjegaḷge(gaṁ) khaṁḍa-sphuṭita-jīrṇṇ-ō-
50 ddhārakkaṁ koṭṭa keyi paḍuva-volad = elavada hāḷa kāla-mattaru
51 nālvatt-aydu [।*] bhaṭṭa-gēriya dāriyiṁ paḍuvaṇa kēdage-tōṁṭa
52 kāla-mattaru 2 [।*] mattaṁ Mahājana-pramukhav-āgi-
53 y = Ubhaya-Nānādēsiya Mummuridaṁḍavuṁ Stha-
54 ḷa-mukhyav-āgi Chaitra-Pavitra-parvva-nimittav-āgi
55 ashṭavidh-ārchchaneya pūjege biṭṭa āya sī-
56 reya hasubege beḷḷiya hāga । allav-arisina
57 hēṟiṁge beḷḷiya hāga । bhattada hēṟiṁge sōḷa-
58 sa 2 [।*] ettu katte kōṇana hēriṁge meṇasu sō । a-
59 ḍake 10 [।*] eleya hēṟiṁge ele 25 [।*] aṁgaḍiya bha-
60 ttada sauṭu । gāṇadalu eṇneya sauṭu । int = i-
61 risa(sid = ā)yav = ā-chaṁdr-ārkka-sthāyi-varaṁ sthiraṁ jīyāt ◎
62 Sva-datta(ā)ṁ para-datta(ā)ṁ vā yō harēti vasuṁdharā[ṁ*] shashṭh(ṭ)i-
63 varsha-sahasrāṇi vishṭ(ṭh)āyāṁ jāyatē kṛi(ri)mi [ḥ*] ◎ [10*]
64 Svasti [।*] Samasta-pras(ś)asti-sahitaṁ Śrī-
65 matu Rāi-seṭṭiyu biṭṭa kei
66 matta svataḷadara tōṭadiṁ baḍa-
67 ga . . . .
68–70 damaged and worn out.

Abstract of Contents

Verse 1. Hail! May it confer prosperity on all its faithful followers—the highly praised Ordinance of Lord Jina whose feet are washed by the water which is the assemblage of rays shooting from the diadems on the crests of all the gods and demons.

Verse 2. In the midst of the lake which are the oceans, rests the earth like a lotus. The mountain Mandara resembles its pericarp. To the south of the Mandara lies the shining Bharatakshētra.

Verses 3–6. Genealogical account of the Chālukya monarchs who ruled successively in the Bharatakshētra, commencing with Tailapa (II) who restored the Chālukya sovereignty having overthrown the Rāshṭrakumāras (i. e., Rāshṭrakūṭas), down to Sōmēśvara (III).[1]

Lines 20–24. The illustrious monarch Bhūlōkamalladēva (i. e., Sōmēśvara III) who is an ornament of the Chālukya race and bears the

1 See the genealogical account on p. 211 above.

titles, Samastabhuvanāśraya (Asylum of the Entire Earth), etc., is having his victorious reign with ever increasing prosperity.

Verse 7. Renownd in the realm was the mighty-armed Kāḷidāsa, the crest-jewel among the commanders of the forces and the chastiser of the leaders of the hostile hordes.

Verse 8. His son-in-law is the illustrious general Bhīma, the ocean of all virtues.

Verse 9. How can I adequately describe the gallantry of the Vipras of Sēḍiṁba, formidable in war, who protect the uprooted souls coming from the four quarters by offering them asylum, like the god Vishṇu protecting the three worlds along with the god Śankara by accommodating them in his belly, when the surging ocean overflowing its bounds engulfs this earth at the time of the deluge?

Lines 33–41. May they live for ever—the Three Hundred Mahājans of Sēḍimba, who possess the virtues of self-restraint, self-discipline, study of scriptures, meditation, concentration, silence, performance of religious exercises, chanting the holy syllables and tranquillity of mind; who never go back on their words uttered once; who perform the exorcising ritual by throwing oblations in the sacred fire for breaking open the doors of the city-gates of Kāñchīpura; who are a conflagration to the forest of opposing clans; who entice the deity Jvālinī of golden ear-rings; who excel in all the lores; who have crossed the ocean of four Vedas; who are the terrestrial gods skilled in the sixty-four arts; who are diligent in worshipping the ceremonial sacred fire, the Brāhmaṇas and the preceptors; whose reputation is brilliant like the autumnal moon; and who are incarnations of the god Vishṇu as it were.

Lines 42–52. Hail! In the 12th regnal year of the illustrious sovereign Bhūlōkamalladēva of the Chālukya family and the cyclic year Pingaḷa, on the full-moon day of Māgha, Thursday, the Great Minister and Senior Commander, Kāḷimayya's son-in-law, the Great and Formidable General Bhīmarasa, in conjunction with all the Mahājanas, made a gift of 45 mattaras of cultivable land and a garden for performing the daily eight-fold worship, for conducting special rituals on such ceremonial occasions as Jīvadayāshṭamī, Nandīśvara-ashṭamī, Saṁkramaṇa and eclipses, etc. and for the preservation and maintenance of repairs in the temple of the god Ādi-Bhaṭṭāraka in the southern quarter of the illustrious Sēḍimba.

Lines 52–61. And again, under the leadership of the Mahājanas, the Nānā Dēsis of the two-fold categories and the Association of Mummuridaṇḍa, functioning through their local representatives made a gift of certain shares in the incomes derived from the toll duties on various commodities such as

females' garments, raw ginger, turmeric and paddy, etc., for conducting the eight-fold worship in the festivals of Chaitra and Pavitra.

Lines 62–63. Imprecation.

Lines 64–67. A supplementary gift of land made by Rāi-setti.

INSCRIPTION NO. 6

(Found in a Dilapidated Temple at Sēḍam)

This inscription was found incised on another slab set up on the other side of the entrance into the deserted and dilapidated Jaina temple in the Potters' Colony at Sēḍam, the condition of which has been described at length in the opening lines of the introduction to the previous inscription (No. 5). The slab measures about 44 by 13.8 inches. It contains 63 lines of writing and the epigraph, inspite of its badly negelcted condition, is on the whole in a good state of preservation. However a few letters in the beginning of lines 4 and 21–24 are damaged and worn-out.

The characters are old Kannaḍa of the 12th century A. D. and are similar to those of the previous record. The medial long ī is generally distinguished by a loop at the left end of the spiral on the top of the letter. Use of spirals for punctuation may be noted in a few places. The orthographical conventions of the period, such as the reduplication of the consonant after r in a conjunct letter, are generally observed. A few errors of spelling like the use of ś for s in l. 34, which might be attributed to the ignorance of the engraver, have been noticed and corrected in the body of the text itself. The language of the major portion of the record, i. e., lines 1–39, is Sanskrit and Kannaḍa verse; and of the remaining portion, i. e., lines 40–63, Kannaḍa prose with Sanskrit finish.

The epigraph does not, as usual, comprise a gift document. Its object appears to be to eulogise a Jaina pontiff, and this eulogy is prefaced by the genealogical account of the teachers that preceded him in the spiritual lineage. The familiar reference to the reigning king, the date and the circumstance of the gift are conspicuous by their absence.

The inscription commences with the praise of the Commandment of Lord Jina. Next we are introduced to the Mūla Saṁgha from which emanated the lineage of Koṇḍakunda. Krāṇūr gaṇa arose out of this lineage. Tintriṇīka gachchha was an off-shoot of this Krāṇur gaṇa. In this lineage hailed the preceptor Chaturmukha who bore the epithet Siddhāntadēva (i. e., master of philosophy). Many illustrious teachers succeeded him; and subsequently, in their line appeared the renowned ascetic Vīraṇandi. The pedigree of the preceptors thus narrated at some length may be shown as follows in a tabular statement.

After this comes in prose a lengthy descriptive passage containing the eulogy of the reputed divine Nēmichandra Paṇḍitadēva. The epigraph ends with a formal benediction to this pontiff.

There is no evidence in the record to determine its date. However considerations of palaeography would lead us to assign it approximately to the middle of the 12th century A. D. It is likely that it was composed nearabout the date of the previous record, i. e., A. D. 1138.

The occasion and purpose of the document also are nowhere stated. The record is also silent regarding the rôle played by the pontiff Nēmichandra Paṇḍitadēva in any transaction relating to the Jaina temple. But it would be reasonable to assume from the provenance of the inscription that he was intimately connected with the temple of Ādi-Bhaṭṭāraka in whose favour a gift was made in the previous epigraph. We may also presume that he was in charge of the religious institution and that the gift was entrusted into his hands. The occasion of the present inscription would thus appear to be the same as noted in the foregoing charter. It was a fitting opportunity therefore to place on record the sense of reverence and admiration cherished by the local officials and the councillors of the town of Sēḍiṁba for the great pontiff and his spiritual lineage; and this opportunity was utilised by setting up this inscription which is a sort of memorial and supplementary document, by the side of the other record. In this manner we can, not only explain, but even justify the characteristic omission of many an essential detail in the present document.

The inscription is important in as much as it reveals for the first time the existence in this area of a hitherto unknown line of pontiffs who belonged to the Mūla Saṁgha, Koṇḍakunda anvaya, Krāṇūr gaṇa and Tintriṇī gachcha. Although the pedigree of teachers narrated herein is brief and incomplete, still it serves its useful purpose to a great extent. From the inscriptions discovered in the Shimoga and Mysore districts of the Mysore State, we know of teachers who belonged to the Mūla Saṁgha, Koṇḍakunda anvaya, Krāṇur gaṇa and Tintriṇī gachchha and had settled in those parts.[1] Inscription No. 233 of Sorab taluk, Shimoga Dt. furnishes the names of three successive generations of teachers of this line.[2] They are Rāmanandi, Padmanandi and Munichandra. A glance at the above genealogical table will show that these names figure successively in the same order in the present epigraph, the name Rāvaṇandi being a variant of Rāmanandi. But we cannot establish the identity of the two lists on account of the disparity of their dates. Whereas the teachers mentioned in the epigraph of the Mysore state might have lived approximately by the end of the 11th and beginning of the 12th century A. D., their namesakes of the present record could be placed earlier by about a century at least. This may be ascertained by calculating the number of generations mentioned in our epigraph and also taking into account a few more generations which are indicated as having been left out.[3]

We may notice the importance of the inscription in yet another aspect also, in that it furnishes a glimpse of the religious and philosophical notions entertained by the Jaina followers of Karnāṭaka in the mediaeval century. It may be argued that these beliefs are inherent in the general tenets of the Jaina faith and there is nothing uncommon about them. But as the particular context and the local setting in which they are presented carry some significance, it would be worth while to review them here. We have to note the particular fact in this connection that these ideas are reflected incidentally in course of the description of the pontiff Nēmichandra.

In the first place we may observe the supremely unique position occupied by the Jina or the 'perfect, enlightened soul' in the system of Jaina philosophy. He is addressed as Arhat and characterised by the epithets,

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1 Ep. Carn., Vol. III, Malavaḷḷi, No. 31; Vol. VIII, Sorab, Nos. 233 and 262; etc.

2 Ibid., Vol. VIII.

3 Our epigraph mentions Tribhuvanachandra, the last of the line, who must have been living at the time of the record, i. e., A. D. 1138. Three generations are named between him and Arhaṇandi who was a contemporary of Rāvaṇandi. To these we should add a few more generations which are stated as having succeeded the former. Thus we see that about 7-8 generations or two hundred years approximately might have intervened between Tribhuvanachandra and Rāvaṇandi. The latter therefore would have lived approximately in the first part of the 10th century A. D.

Bhagavat, Paramēśvara and Parama-bhaṭṭāraka (l. 43), which indicate 'paramount supreme god-head'.

It would be interesting to examine how this view does not conflict with the main thesis of Jainism denying the Creator of the Universe. An allusion to this thesis is found in the phrase, 'nirastak-ēśvara-syād-vāda-samaya' in l. 54. The Jaina conception of the state of the liberated soul is contained in the expression, 'niravadhi-nirupamāna'-, etc. in lines 51–53. Here, in order to elucidate the point, the poet has drawn upon a very happy analogy which is familiar to the students of poetics. The experience of the final beatitude is compared to a sentiment (*rasa*) which commands a position of firmness (*sthāyi bhāva*). But this is not an ordinary sentiment like *śriṅgāra, vīra* or *karuṇa.* It is the supreme sense of harmony (*parama-samarasībhāva*) replete with unbounded, unequalled and eternal bliss. This state has therefore to be contrasted with all other mundane experiences which are devoid of harmony and susceptible to change (*vibhāva*). The expression 'shaḍ–anāyatana' in lines 46-47 seems to denote the six well-known systems of philosophy, Sānkhya, Nyāya, Vaiśēshika, etc. They are not recognised by the Jaina school. That is why they are criticised here as *anāyatanas,* which means 'unsupported or unfounded'. The epithet, 'chāturvarṇa-śravaṇa-saṁghādhārarum', in lines 59–60 contains a reference to the congregation of monks of the four classes, viz., Brāhmaṇa, Kshatriya, Vaiśya and Śūdra. Thus ordinarily understood, it might speak for the penetration of the Jaina faith to all the sections of the people and may be taken as one more testimony of its influence in the society. But the term *Chāturvarṇa-śramaṇa-saṁgha* (see Pravachanasāra III, 49 and Jayasēna's com. on it), means, according to Jaina tradition, the Jaina congregation or order consisting of *ṛishi, muni, yati* and *anagāra,* or householder, houselady, monk and nun.

Considered as a whole, the record does not rise to the high-water-mark of classical composition. But some portions of it are not devoid of poetic merit and call for appreciation as tolerable specimens of literary art of the period. Such are the descriptive passages dealing with the ascetics Pushpadanta, Śubhakīrti and Gōvardhana (verses 10–12). The latter portion of the record (lines 40–63) devoted to the eulogy of the pontiff Nēmichandra is a good instance of figurative prose invested with long compounds and ringing with alliterations after the conventional style of the age. The earlier part of the epigraph consisting entirely of verse, with the exception of a few conjunctive expressions, such as *tach-chhishyar* (l. 14), etc., contains 14 stanzas in various metres. Of these eight are in Sanskrit and the remaining six in Kannaḍa. The Sanskrit verses are distributed according to their metrical scheme as follows: Anushṭubh:

Verses 1 and 13, Indravajrā: Verses 2 and 10, Upajāti: Verses 3 and 12, Mālinī: Verse 11, Āryāgīti: Verse 14.

A slight defect may be detected in the first pāda of the second verse in the Indravajrā metre. It consists in the use of a short syllable instead of a long one for its ending. We may note with interest the alliterative arrangement of the second letter in three pādas of the 11th verse which is in Sanskrit. This is technically known as the *ādi-prāsa* or *dvitīy-ākshara-prāsa*. It is a peculiar feature of classical Kannaḍa poetry. Its introduction, therefore, in Sanskrit in this instance, which has its parallels elsewhere also, is noteworthy. This speaks for the influence of Kannaḍa on Sanskrit.

The metrical lay-out of the Kannaḍa verses is as follows: Kanda Verses 4–8, Mahāsragdharā: Verse 9.

TEXT

1 Śrīmat-parama-gaṁbhīraṁ (ra-) Syād-vād-āmōgha-lāṁchhanaṁ

2 jīyā [t*] trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ ॥ [1 *]

3 Śrī-**Mūla-saṁgh**-ōdita-**Koṁḍakuṁda**-nunn-ānvay-ōdanvati sa-

4 [1]nūta-**Krāṇūr-ggaṇō** = bhūd-guṇa-trana-rāśis = tasmiṁś = cha gach chhō = ja-

5 ni **Timtriṇīkaḥ** ॥ [2*] Tasy = ānvayē Śrī-nilayō = py = avēśmā bhū-

6 viśrutō viśruta-pāradṛiśvā chatuḥ-samudra-śrita-

7 śuddha-kīrttiḥ Siddhānta-dēvaḥ sa Chaturmmukh-ākhyaḥ ॥ [3*] Avariṁ-

8 d = anaṁtaraṁ bhū-bhuvana-prakhyātar = enibaruṁ negaḷda-baḷi-

9 kk = avadāta-kīrtti-Lakshmī-pravararṁ Śrī-Vīraṇaṁdi-yatipati

10 negaḷdaṁ ॥ [4*] Avar = agra-śishyar = ānata-bhuvana-Śrī-Rāvaṇaṁdi-

11 saidh(ddh)āṁtikaruṁ kavi - gamaki - vādi - vāgmi - pravarar = nnegḷd = A-

12 rhaṇaṁdi-saidh (ddh)āṁtikaruṁ ॥ [5*] Ā-Rāvaṇaṁdi-śishyar = tār-āchaḷa[2]-

13 vi[śa]da-kīrtti pasarise negaḷdar = mMēr-ūpamāna-dhairyya-Śrī-

14 ramaṇar = pPadmanaṁdi-saiddhāṁtēśaru [6 *] Tach = chhi-shyar ॥ Munichaṁdra-

15 munīṁdr - ōttamar = anupama - chāritra-chakravartti-vesarvve [tt- = a-]

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1 The letter worn out here might be *d-vi*.

2 The text appears to be faulty here. If the expression *tār-ācha.a* is emended as *tārāpada* for which there is some possibility, it may yield a better sense.

16 [1]neva[ḍiya]n = eḷdar = akhiḷ-āvaniyoḷ saiddhānta-chakravarttipra-
17 varar ‖ [7 *] Tad-aṁtēvāsigaḷ ‖ Daḷita-madana-drumaṁ kaṁdaḷi-
18 ta-mada-pratati-mūla-kuddāḷan = enalu Kulabhūshaṇanaṁ
19 Jina-muni-kuḷa-bhūshaṇanaṁ pogaḷvan = iṁn = ē-vogalvoṁ[2] ‖ [8 *] Tad-Arha-
20 ṇaṁdi-munīṁdra-śishya-praśishya-saṁtānadoḷu ‖ Dhareyoḷ = bē-[ṛoṁdu]
21 [3]samanisit = enal = atyuṁnati-Śrī manaṁ-goṁḍ = ire gaṁ-
22 [4][tva]v = aṁbhōnidhiyoḷ = aḍare śuṁbhat-tapaḥ-prēya-
23 [5]nirbbhara-harsham niṭṭe-vaṭṭ = opp = ire negaḷdan = iḷā-bhā-
24 [6][gadoḷu] bhavya-sēvy-ācharaṇaṁ Śrī-Pushpada-
25 [nta-] bratipati dhṛita-madhy-āhna-kalpa-drum-āṁkaṁ ‖ [9 *]
26 Kām-ēbha-kuṁbha-sthaḷa-bhēda-siṁhō mōh-ā-
27 dri-nirddāraṇa-vajra-daṁḍaḥ । bābhāti chāritra-pa-
28 vitra-gōtraḥ Śrī-Pushpadaṁtō Maladhāri-dēvaḥ ‖ [10 *]
29 Ajani janita-bōdhas = tasya śishyō vinēya-vra-
30 ja-kumuda-kuḷānāṁ Kaumudī-nātha-kalpaḥ ।
31 kunaya-kuja-kuṭhārō Bhāratī-karṇṇapūraḥ sa ja-
32 yati Śubhakīrttiḥ kīrtti-kāntā-manōjaḥ ‖ [11 *] Tadīya-śi-
33 shyō bhuvi bhavya-sēvyaḥ Siddhāṁta-ratnākara-varddhan-ēṁduḥ Gō-
34 vardhanō varddhita-Jaina-dharmmaḥ Śaśāṁka-ś(s)aṁ-
35 kāśa-yaśaḥ-prakāśaḥ ‖ [12 *] Tasy = ānujō Manōj-ā-
36 rir = ir(v) = ā-rāmā-ma [naḥ-kramaḥ] । Nēmichaṁdraḥ śarach-chaṁdra-
37 ruṁdra-kīrtti-Śriyaḥ patiḥ ‖ [13 *] Jayati jagatī-taḷ-ēśva-

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1 The text is corrupt here. As I am unable to make out the exact sense of the expression, I may suggest an emendation in the text thus: *anavadhiyin = ēḷdar*. This would mean, '(Munichandra) rose to unlimited eminence.' This emendation, it may be observed, is in keeping with the whole trend of poetic description. It may further be justified by reading the rather ambiguous syllables *-nevaḍiya-* as *navadhiyi-* and assuming that the substitution of *kuḷa* for *ḷaḷa* is a scribal slip.

2 The form *v (p)ogalvoṁ* is third person singular. Its ending in *voṁ*, which is more common in the earlier period, may be noted as a peculiarity.

3 Two long letters are lost here. They might possibly be *deyva*.

4 Two long letters are lost here. They might be *bhīra*.

5 One long syllable worn out here might be *sī*.

6 These three letters are reconstructed from the context. Only a portion of the akshara *ḷu* is legible.

38 [ra-] śirōmaṇi[1]-dyuti-śata-prachuṁbita-charaṇaḥ ।
39 Śrī-Gōvarddhana-śishyas = Tribhuvanachaṁdrō nirasta-dustara-taṁdraḥ ॥ [14 *]
40 @ Svasty = anavarata-nata-naranātha-nāgēṁdra-nāki-nāyaka-
41 nikāya-kamanīya-kanakamaya-makuṭa-taṭa-gha-
42 tita-haṭ (ṭh) ad-aruṇa-maṇi-gaṇa-kiraṇa-rāga-raṁjita-chara-
43 ṇa-sarasīruha-Bhagavad-Arhat-paramēśvara-parama-bhaṭṭāra-
44 ka-mukha-kamaḷa-vinirggata sad-asad-ādi-vastu-
45 svarūpa-nirūpaṇa-pravaṇa-rāddhāṁt-ādi-samasta-
46 śāstr-āmṛita-pārāvāra-pāradṛiśvaruṁ । shaḍ-anā[ya]-
47 tana-vitata-jīmūta-mātariśvaruṁ । dvādaśa-vi-
48 dha-virājamāna-tapō-rājādhirājaruṁ Krāṇūr-ggaṇa-bha-
49 gaṇa-tārā-rājaruṁ । chāru-chāritra-chaṁdan-ōdyāna-lī-
50 lā-vihāra-vidhvasta-dustara-duḥk(shk)armma-gharmmaruṁ । pa-ripā-
51 ḷita-parama-Jina-dharmmaruṁ । niravadhi-nirupamāna ni-
52 ty-ānaṁda-naṁdat-parama-samarasībhāva-samadhishṭhita-nishṭhā-ni-
53 rākṛita-nikhiḷa-vibhāvaruṁ । apratihata-prabhāvaruṁ ।
54 nirasta [k-ē(ś)vara-] Syādvāda-samaya-śāsana-śiḷā-paṭṭa-
55 ruṁ । sarasa-Sarasvatī-lalāṭa-paṭṭaruṁ । kshīra-nīrā-
56 kara-hāra-nīhāra-nirmmaḷa-yaśaḥ-prasara-su-
57 dhā-dhavaḷita-dig-aṁganā-niḷayaruṁ । prabaḷa-madana-
58 mada-praḷayaruṁ । saṁyama-śaradhi-samupajani-
59 ta-sakaḷa-guṇa-maṇi-gaṇ-āḷaṁkāraruṁ । chātur-vva-
60 rṇṇa-śravaṇa-saṁgh-ādhāraruṁ । Śrī-Śubhakīrtti-saiddhānta-
61 dēva-pād-ārādhakaruṁ । bhavya-prabōdhakaru-
62 m = appa Śrīman-**Nēmichaṁdra-paṁḍita-dēvas'** = chiraṁ jī-
63 yāt ॥ @ @ @

Abstract of Contents

Verse 1. May the doctrine of Lord Jina be victorious, the doctrine which is the ordinance of the overlord of the three worlds and which bears the glorious and supremely profound Syādvāda (theory of May-be) as its infallible characteristic mark.

Verse 2. In the Mūla Saṁgha arose the Koṇḍakunda anvaya. Out of this sprang the Krāṇūr gaṇa, and this gave birth to the Tintriṇika gachchha.

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1 Traces of some letters between this and the previous akshara are visible. The scribe seems to have attempted to inscribe this letter first in that space, but left it out on account of the rugged surface of the stone.

Verse 3. In this lineage hailed the eminent ascetic Chaturmukha alias Siddhāntadēva (Master of Philosophy) who was an abode of splendour and whose pure fame extended as far as the four oceans.

Verse 4. After many monks had distinguished themselves after him, Vīraṇandi of spotless fame, foremost among the ascetics made himself illustrious.

Verse 5. Prominent among his spiritual disciples were the revered preceptors, Rāvaṇandi Saiddhāntika and Arhaṇandi Saiddhāntika, a poet, a reciter, a disputant and an orator par excellence.

Verse 6. The preceptor Padmanandi Saiddhāntēśa of unsullied renown was the disciple of Rāvaṇandi.

Verse 7. His disciple was Munichandra of unimpeachable character, supreme among the ascetics and foremost among the great veterans of the Jaina philosophy.

Verse 8. His disciple was Kulabhūshaṇa, an ornament of the family of Lord Jina. He had exterminated the tree of cupid and was a spade as it were in digging out the sprouting roots of the mass of egotism.

Verse 9. In the line of disciples who succeeded Arhaṇandi, eminent was the sovereign ascetic Pushpadanta, a towering personality, supreme in austerities, whose exemplary conduct was an object of adoration to the followers of the Jaina faith.

Verse 10. Resplendent is the venerable Pushpadanta-Maladhāri who sanctified the lineage by his character. He was a veritable lion in splitting asunder the temples of the elephants of sensuality and a thunder-bolt in pulverizing the mountain of infatuation.

Verse 11. His disciple was Śubhakīrtti. He was knowledge personified, a veritable axe to the trees of evil doctrines, an earring of the Goddess of Learning, a consort of the Lady Fame; and the Lord of Moonlight as it were to the bed of blue lotuses which were the followers of the Jaina faith.

Verse 12. His disciple was Gōvardhana whose reputation was brilliant like the lustre of the moon. An object of worship among the faithful and the moon swelling the ocean of philosophy, he contributed to the prosperity of the Jaina religion.

Verse 13. His younger brother-disciple is Nēmichandra, lord of the Lady Fame shining like the autumnal moon, whose mind is averse to sensuality like the god Śankara.

Verse 14. Victorious is the ascetic Tribhuvanachandra, disciple of the illustrious Gōvardhana, who has cast away the insuperable sense of inertia

and whose feet are kissed by the flood of lustre radiating from the jewels in the diadems of ruling princes.

Lines 40-63. May he live for ever, the illustrious teacher Nēmichandra Paṇḍitadēva; who has seen across the nectar ocean of scriptures containing elucidation of the true nature of the existing and non-existing objects and other propositions, which have sprung from the lotus mouth of the revered and supreme lord, the great Master Arhat whose lotus feet are ever adorned by the rays of lustre emanating from the cluster of rubies studded in the charming golden diadems worn by the hosts of the sovereigns of men, the lords of serpents and the leaders of gods; who is a whirlwind to the mass of clouds, the six unestablished doctrines; who is consummate master in the performance of the eminent twelvefold austerities; who is the moon in the circle of stars of the Krāṇūr gaṇa; who has quenched the unbearable heat of evil actions by his sportive excursions in the sandalwood garden of righteous character; who has protected the religion of the great Lord Jina; who has brushed aside all transitory emotions by his well-established position in the supreme state of harmony, blissful with the unbounded, unequalled and perpetual bliss; whose prowess is never challenged; who is like an incised slab of stone bearing the inscription of the doctrine of May-be (Syādvāda) denying the existence of god-head; who is an ornamental plate, as it were, adorning the forehead of the graceful Goddess of Learning; who has brightened the abodes of the ladies of the quarters by the white paint of his pervading fame, immaculate like the milky ocean, a necklace of pearls or snow; who has annihilated the over-powering intoxication of the God of Love; who is bedecked with the jewels of several virtues sprung from the ocean of self-restraint; who is the support of the congregation of fourfold class of monks; who is worshipper of the feet of the illustrious teacher Śubhakīrti Saiddhāntadēva; and who imparts intensive knowledge to the followers of the Jaina doctrine.

INSCRIPTION NO. 7

(Found on a Pillar at Sēḍam)

This inscription was found incised on a square pillar of stone set up on a raised platform near the northern gate-way of Sēḍam. The pillar which was probably standing free originally was now partly covered by the wall of a building, evidently of later day construction. The epigraph is written on two sides of the pillar. The inscribed area on each side measures 50 inches in length and 12 inches in breadth approximately. The document consists of 140 lines, of which 72 are carved on one face and 68 on another.

The characters are old Kannaḍa prevailing in Karnāṭaka in the 12th century A. D. They are of a roundish mode and executed neatly. There are

few palaeographical peculiarities worthy of special attention. The use of spirals as a mark of punctuation in a majority of cases to denote the end of a passage in verse or prose may be noted. The outstanding orthographical convention of the age, viz., the doubling of the latter member of a conjunct consonant made up of *r*, is generally adhered to. With the exception of the opening verse in Sanskrit, the language of the record is Kannaḍa verse and prose. The writing is not free from clerical mistakes and these have been corrected in the body of the text itself.

Commencing with an invocation to the Boar-incarnation of Vishṇu, the charter proceeds to describe the geographical position of the Bharatakshētra as in Inscriptions 2 and 4. This is followed by the genealogical account of the Chālukya princes, who ruled in this country. The genealogy starts with Taila II, who founded the later line of the Western Chālukya Dynasty of Kalyāṇa and is brought down to the last ruler of the house, Tribhuvanamalla (Sōmēśvara IV). The record then states that he was ruling over the kingdom and that under his rule the Kuntala country was enjoying the fruits of peace and prosperity. The Kuntala country included a tract known as Aṟal Nāḍu or the district of Aṟal. This region presented a picturesque spectacle with its natural resources and thriving villages and towns. Sēḍimba was a notable town in the Aṟal district. It was distinguished by the large number of its temples. Its fortifications were strong and impregnable and its administrators, the Three Hundred Mahājanas, ensured security within its walls to persons seeking protection in times of distress. They had a leader named Chandirāja. He was a man of great ability and many sterling virtues. He claimed to be a devout adherent of the Jaina faith. He constructed a splendid gate-way with towering bastion, which was considered to be a fitting monument to his fair name and high reputation.

It may be seen from the above brief summary of the contents of the inscription that unlike the usual manner of inscriptions, this epigraph does not constitute a charter of gift. The main object of the document is to record the construction of the bastion. This occasion has been utilised to commemorate the event by a description of the circumstantial details. The opportunity has also been seized for paying a tribute to the councillors of the town and their chief who was primarily responsible for the construction.

But for the departure noted above, the inscription falls in line with the general conventions of epigraphical records. Reviewing the genealogical account contained in the epigraph we may notice one discrepancy. After describing Nūrmaḍi Kshitipa in verse 8, it proceeds to praise Tribhuvanamalladēva in the next verse. Any student who is familiar with the history of the Western Chālukya family of Kalyāṇa, will easily see that

Nūrmaḍi Kshitipa is identical with Trailōkyamalla or Taila III who bore the title Nūrmaḍi Taila. Similarly, we may at once identify Tribhuvanamalla with Sōmēśvara IV, the last ruling king of the dynasty. Now we know for certain from the testimony of numerous records that Tribhuvanamalla was the son of Nūrmaḍi Taila. But the present record states that the former was the younger brother (*anujāta*) of the latter. Here the expression *anujāta* appears to be a careless slip on the part of the composer for the word *tanujāta*. Or, one may defend the poet by interpreting the expression *anujāta* as 'one born after him in the family'.

There is yet another point in the historical portion of the record deserving consideration. The epigraph does not give all the details of the date but mentions only the third regnal year of the king and the cyclic year Vikrama. In the absence of details we are not in a position to verify the date. The next best thing in this connection would be to see how far the available details of the above date help us in finding out the probable correct date of the epigraph. Taking our stand on the year Vikrama and knowing the historical fact that the Chālukya hegemony came to a close by the end of the 12th century, we may permit for our examination two years, A. D. 1160 and 1220, which approximately correspond with the cyclic year. If we accept the former date it would yield A. D. 1157-58 as the first year of the reign of the king Tribhuvanamalla Sōmēśvara IV. A slight consideration will convince us that the latter date is inadmissible. For aught we know, Tribhuvanamalla Sōmēśvara IV ruled till the year A. D. 1189[1] and there are two inscriptions[2] which refer to his belated reign in A. D. 1198.[2]

So we might accept A. D. 1160 as the approximately correct date of our record. But obviously, there are some difficulties in accepting this view and we have to see our way to reconcile them. It is known historically that Trailōkyamalla Taila III succeeded his brother Jagadēkamalla II in A. D. 1151 and he continued to rule upto the year A. D. 1162.[3] This will mean that our record was brought into existence right within the reigning period of Trailōkyamalla Taila III and so its reference to his son Tribhuvanamalla Sōmēśvara IV as the reigning king and citing the regnal year for the latter, run counter to known facts.

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1 Bomb. Gaz., Vol. I, pt. II. p. 466.

2 Ep. Carn., Vol. XI, Cd. 36; Arch. Surv. An. Ref., 1936-37 pp. 99-100,

3 According to another view Taila III ruled till A. D. 1156 and his throne was usurped by Bijjala (Historical Inscriptions of Southern India, p. 110). But there is evidence to show that he ruled longer though his power must have been crippled by that year.

But a peep into the political conditions that prevailed at this period will show that there are other aspects of the problem which deserve serious consideration. We have to note in the first instance that this was the period when the Chālukya sovereignty was being challenged from more than one quarter, and it had lost its former strength and power of resistance. The greatest of all the forces that were working for its overthrow was from inside. It was the Kalachuri feudatory governor Bijjala II, who was aspiring for the Chālukya throne. Bijjala usurped the Chālukya kingdom finally in the year A. D. 1162. But there is enough evidence to indicate that he was planning for power since as early a date as A. D. 1152.[1] As shown by Fleet, his intentions were fully betrayed by A. D. 1156.[2] By the year of our record the process of usurpation had almost reached its culmination. It is not unlikely therefore that Trailōkyamalla Taila III, viewing with concern the growing menace to his kingdom, had appointed his son as his rightful successor and invested him with sovereign powers.[3] The above review of the situation will lead us to the conclusion that there is no room to doubt the veracity regarding the statement of date in our record. This statement on the contrary helps us read correctly into the troubled political picture of the times.

Now let us proceed to the next item of historical information in the record. It forms part of the local history of the region. This is in respect of the citadel of Sēḍimba and its dauntless leaders. There is much to be appreciated in the description of the stronghold as detailed herein; for such accounts are rarely met with in the mass of epigraphical literature. Obviously, the town must have been a well-fortified centre and noted for its efficient defensive arrangements. As noticed previously, it was an agrahāra and the number of its elected councillors or the Mahājanas remained the same, that is to say, Three Hundred, as it was during the reign of Vikramāditya VI (Ins. No. 3). Inspite of their general leanings for the orthodox practices of the so-called Brahmanism, such as the study of the four Vedas and devotion to the god Nārāyaṇa, they consistently maintained the attitude of religious eclecticism, which was characteristic of the age. This position, noticed formerly in an earlier instance, is confirmed once more by the present epigraph.

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1 An inscription at Chikkalgi, Jamkhandi taluk, speaks of Bijjala II as Mahābhujabaḷachakravarti and cites A. D. 1157 as his 5th regnal year; An. Rep. on S. I. Epigraphy, 1938–39, Appendix E, No. 50. I have discussed this topic in detail in my lectures on the Kalachuris of Karnāṭaka delivered at the Kannaḍa Research Institute, Dharwar, in 1951, and published in the Kannaḍa Sāhitya Parishat Patrike, Vols. XXXVI–VII.

2 Bomb. Gaz., Vol. I, pt. II p. 474.

3 History provides us with instances of joint rule of the princes of a royal family and of junior members associated in the administration of the senior ruling kings.

Not only did the Mahājanas entertain great regard for the faith of Lord Jina, but even directly contributed to the propagation of the faith by establishing and encouraging religious institutions of the persuasion in their township. We do not know whether it was a chance or a rule that the presidentship of the chosen representatives of the town was held by a follower of the Jaina faith. Any way, it was so in the two specific instances before us. One is Barmadēva of Inscription No. 4. The other is Chandirāja of the present epigraph. We may also reasonably assume that a substantially large number of the town assembly was directly included in the fold of the believers of the doctrine. All this speaks for the abundance of influnce wielded by the faith of Lord Jina among the residents of this important and distinguished township.

The epithet, 'hēma-kuṁḍala-jvālinī-dēvy-ākarshaṇaruṁ,' figuring in the passage comprising the eulogy of the councillors of Sēḍimba (l. 107), is of interest to the student of Jainism and hence it deserves to be examined closely. It is not for the first time that we meet with this epithet here in the present inscription. It occurs in similar passages in two earlier inscriptions from Sēḍam, Nos. 3 and 5 (lines 25 and 37). There (No. 3), while discussing the religious leanings of the councillors, it was suggested that the deity 'Jvālinī of golden earrings' might be connected with the ritualistic ceremony of the Tantric cult.

But a scrutiny of the sacredotal development of the Jaina pantheon and the conventions of the age as evidenced in similar instances, would lead us to the reasonable conclusion that the goddess might as well be associated with the ritualistic practices of the followers of the Jaina doctrine. We know, according to the pantheon of the Digambara School, that Chandraprabha, the eighth Tīrthankara had for his Yakshiṇī or Śāsanadēvatā a divinity named Jvālinī or Jvālāmālinī. This guardian goddess is known as Bhṛikuṭi in the terminology of the Śvētāmbara school.

Again, turning to another category of Jaina divinities known as Vidyādēvis, we come across the name Mahājvālā or Jvālāmālinī among them. This may be easily equated with Jvālinī of our record.

As we are primarily concerned here with the Digambara sect of Jainism, we would devote our attention, for a while, to the iconographical details of the Yakshiṇī Jvālinī or Jvālāmālinī and the Vidyādēvī Jvālāmālinī according to the scholastic conception. The Yakshiṇī Jvālinī is shiningly white in complexion, has a buffalo for vehicle and holds in her hands disc, arrow, noose, shield, trident, sword, bow, etc[1]. White in complexion,

1 B. C. Bhattacharya: Jaina Iconography, p. 128.

the Vidyādēvī Jvālāmālinī rides a buffalo and bears the weapons, a bow, shield, sword and disc.[1]

Probably what may be regarded as the only iconographical detail furnished by the present inscripton in regard to the goddess Jvālinī is that she bore the golden earrings. This characteristic feature of the deity worshipped by the councillors of Sēḍimba may favourably be compared with that part of the above canonical description of the two divinities, which specifically refers to the shiningly white complexion of their persons. It must however be admitted that the above iconographical details of the Yakshiṇī or the Vidyādēvī contain no direct allusion to the golden earrings, which, on the contrary, figure prominently in the epigraphical record under study.

The hypothesis regarding the identity of Jvālinī of our record with the Yakshiṇī in the Jaina pantheon, is happily supported by the authority of an epigraph from Jāvūr, Navalgund taluk, Dharwar Dt., which speaks of the existence of the basadi or temple of the goddess Jvālāmālinī at Navalgund.[2] This record thus unmistakably testifies to the prevalence of the worship of the deity of the Jaina pantheon among the followers of the faith in the Kannaḍa country and shows that even individual temples were erected in her name. In like manner, it seems likely that the town of Sēḍiṁba also contained a separate temple dedicated to the Jaina goddess Jvālinī who was adored by the members of the Jaina community in general and the unbiased representatives of the local assembly in particular.[3]

The following names of geographical interest deserve attention. Poṭṭaḷakeṟe which is said to have been the residence of the king (l. 45) has, as shown on page 212 in Part I, to be identified with Paṭṭancheruvu near Hyderabad.[4] This place appears to have been a fairly important Jaina centre.[5] The Kuntala country in ancient times seems to have comprised roughly the major portion of the northern Karnāṭaka, including the Kannaḍa districts of the Bombay and Madras States and later on, its northern limit extended as far as the river Gōdāvarī.[6] As shown previously, Aṟal Nāḍu (l. 59) or the district of Aṟal derived its designation from the headquarters of that name. This tract roughly included the area covered by the present day taluks of Sēḍam and Chitāpur in the Gulbarga Dt. The territory consisted of three hundred villages and it has been mentioned as Aṟal Three Hundred in the

1 Jaina Iconography, p. 173.

2 An. Rep. on S. I. Epigraphy, 1928-29, Appendix E, No. 228.

3 For more elaborate discussion on the cult of Jvālinī see above pp. 47-48, 143 and 172-73.

4 Contra. Ind. Ant., Vol. XIX, p. 162.

5 Bomb. Gaz., Vol. I, pt. II, p. 437, f. n. 5.

6 Annals of Bh. Or. Res. Institute, Vol. XXV, p. 40.

Ingalgi inscription (No. 1). Similar allusions to the region may be noted in the Inscriptions of Nāgāi, B, C and D.[1] The learned editor of these inscriptions has failed to identify the place, Araḷūru, which was the headquarters of the district. But it is beyond doubt that it is represented by the modern village Allūru which is situated in the Chitāpur taluk and contains ancient temples and inscriptions. We are further informed by the present record (verse 11) that this area was the home of the chiefs born in the Ahihaya lineage, who were ruling in this region. As pointed out in the introductory remarks on the Ingaḷgi epigraph (No. 1), there is a reference to a ruling chief of this family in that record. The genealogical account of the chiefs is found in an unpublished inscriptions at Handarki in my private collection. One of the published inscriptions form Nāgāi also contains the genealogy of these Ahihaya or Haihaya chiefs.[2]

We may now turn to the literary side of the inscription. Except for the invocatory verse in Sanskrit, the record is composed in Kannaḍa and the major portion of it is in verse. The only noteworthy passage in prose is the eulogy of the Three Hundred Mahājanas of Sēḍimba. But this is only a repetition of a similar passage found in the foregoing epigraphs of this collection (Nos. 3 and 5). Many of the verses dealing with the genealogical account of the Chālukya sovereigns and some of the stanzas extolling the citadel of Sēḍimba and its heroic custodians are already familiar to us on account of their occurrence in the previous inscriptions (Nos. 4 and 5). The remaining passages that are new and worth considering here are the geographical descriptions of the Kuntala country and the district of Araḷ, and verses devoted to the praise of the president of the town assembly and the bastion constructed by him.

It may be observed from the above analysis of its contents, that the task of the composer of this record has been like that of a renovator who builds a new edifice on an old framework. The skill of the renovator consists in seeing that his new construction fits in with the earlier piece of art. Judging on the whole, it has to be said to the credit of the poet-author of our epigraph that he has succeeded to a large extent in maintaining the reputation. We do not know who composed the descriptive verses on Sēḍimba met with in the preceding epigraphs which are dated about a generation earlier. We are equally in dark regarding the composer of the present inscription, whoever he be. Anyway, the old verses were there handed down from the predecessors. The present poet took them up, inserted them suitably in his new composition and presented the whole as a uniform piece of decent literary production.

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1 Hyderabad Archaeological Series, No. 8.

2 Ibid, p. 26.

The stanzas generally run on conventional lines without much novelty. Still, a fine idea here and a nice imagery there catch the eye of the reader. For instance, we may note with appreciation how the citadel of Sēḍimba is shown to be superior to Lankā in verse 18. Agreeable is the simile drawn elaborately in verse 23 between Chandirāja and Chandra (moon). The metaphor in verse 27 identifying the newly constructed bastion with the sparkling face of the lady, the town of Sēḍimba, is ingenious. But this happy impression is occasionally marred by laboured constructions, ill-assorted expressions and clumsy formations. Verse 24 is the worst instance to the point. The word *nirppu* in l. 68 seems to be a mistake for *nērppu*. The prefix *tiru* in the expression *tiru-parivarṇni-papa-*, is superfluous (l. 70). The phrases, *niṭṭevaṭṭa mahimāvashṭaṁbha* etc. in l. 120 and *vadhū-vadana-śauchāḍaṁbara-śrī* in l. 131 are clumsily pedantic. The poet is fond of substituting *b* for *v* in Kannaḍa as well as Sanskrit words; for instance, *braja* l. 57, *agurbbu* l. 79. The use of *kuḷa* for *rala* in *agaḷitta-* l. 77, *agaḷ* l. 87, *iṁb-aḷi*. l. 91 and *podaḷke* l. 114, is technically incorrect. Attention has already been drawn elsewhere to the occurrence of the augment *ḻ* in the past tense forms of the root *ir*; e. g., *irḻdano* l. 35.

Coming to the metres figuring in this inscription a new name is ushered in for the first time by our poet. It is the Kāmalatikā Vṛitta. This name is unfamiliar to the students of Sankrit or Kannaḍa literature. But an examination of the verses composed in this metre will show that except for the novelty in name, this metre is in no manner new to the Kannaḍa literature. It is the same as the metre Utpalamālā. The metrical analysis of the metres ocurring in this record is as follows: Champakamālā: Verses 3, 10, 14, 23; Kāmalatikā: Verses 8, 16; Kanda: Verses 2, 5, 6, , 9, 12, 13, 15, 21, 22, 26; Mahāsragdharā: Verses 11, 28; Mattēbhavikrīḍita: Verses 4, 17, 18, 20, 24, 25, 27; Utpalamālā: Verse 19.

TEXT

First Side

1 @ Jayaty = āvishkṛitaṁ Vishṇōr = vVārāhaṁ kshōbhit-ārṇnavaṁ
2 dakshiṇ-ōnnata-daṁshṭr-āgra-viśrānta-
3 bhuvanaṁ vapuḥ @ [1*] Jay-ābhivṛiddhir = astu @
4 Dharey = eṁb = aṁbujam = irppudu śaradhi-sarō-
5 varada naḍuve karṇnikevolu Maṁdaram = irppu-
6 d = alli Maṁdara-giriyiṁdaṁ teṁkal = eseva **Bhara-**
7 **ta-kshētraṁ** ॥ [2*] Ā-Bharata-kshētradoḷu **Chāḷukya-cha-**
8 **krēsvarara** vaṁśāvatāradoḷ @ @ . Age nege-
9 v = aṁdadiṁd = ogeda Rāshṭrakumārakaraṁ po-
10 raḷchi koṁd = agaṇitav-āda permmege tavarmmaney-ā-

11 gi Chaḷukyar = anvayaṁ negaḷe negaḷteyaṁ taḷedu taṁna-
12 ya tējadoḷ = āṇey-ōley-uṁḍige sale sā-
13 dhyav = āda nelanaṁ taḷedaṁ nṛipa-mēru Tailapaṁ @ [3*] @
Antu @
14 Janatā-saṁstutan = āda Tailana magaṁ Satyā-
15 śrayaṁ taṁ-nṛipāḷana putraṁ vibhu Vikramaṁ
16 tad-anujaṁ Śrīy = Ayyaṇ-ōrvvīśan = ātana taṁ (ta)-
17 mmaṁ Jayasiṁhan = ātana magaṁ Trailōkyama-
18 lla-kshitīśan = enipp = Āhavamallan = ātana ma-
19 gaṁ Sōmēśvar-ōrvvīśvaraṁ @ [4*] Tat-sahōdaraṁ @ Kaṁda @
20 Śrīma [t*-] Tribhuvanamallan = iḷā-mahi-
21 taṁ Nahusha-Pṛithu-Bhagīratha-charitaṁ bhūmaṁ-
22 ḍaḷamaṁ sakaḷ-āśā-maṁḍaḷam = avadhiy-appinaṁ
23 sādhisidaṁ @ [5*] Kaṁda @ Ātana sutan = akhiḷa-ka-
24 ḷ-ānvītaṁ Sōmēśvara-kshitīśvaran = udit-ōdyō-
25 tita-kīrtti-viḷāsaṁ bhūtaḷadoḷ = ta-
26 nna pesare pesar = ene negaḷdaṁ @ [6*] Kaṁda @ Ā-
27 tana tanujaṁ Danuja-brātaman = alev = Abjanā-
28 bhan = eṁd = ene ripu-saṁghātaman = aledaṁ nikhiḷa-khyā-
29 taṁ Jagadēkamallan = ari-nṛipa-mallaṁ @ [7*] Tad-anu-
30 jaṁ @ Kāmalatikā vṛittaṁ @ Māḷavanaṁ maraḷchi Ma-
31 gadh-ēśan = adhīśateyaṁ kaḷalchi Nēpāḷa-nṛi-
32 pāḷan-oṭṭaji (je) yan = aṭṭaman = ērisi Chōḷa-
33 naṁ bhujābhīḷa-kṛipāṇadiṁ tavisi Pāṁ-
34 ḍyanan = aṁḍaled = ā-Kaḷiṁganaṁ chāḷisi Nū-
35 rmmaḍi-kshitipan = ēn = esed = irḷdano bhūtaḷ-āgra-
36 doḷ @ [8*] Ātan = anujātan = upam-ā-
37 tītaṁ bhū-vallabha-kshamā-vallabhan = int = ītane Māṁ-
38 dhātan = enipp = ātata-mahimā-prasiddhiyaṁ
39 prakaṭisidaṁ @ [9*] Svasti [1*] Samasta-bhuvan-ā-
40 śraya Śrī-Pṛithvī-vallabha Mahārājādhi-
41 rājaṁ Paramēśvaram Parama-bhaṭṭārakaṁ
42 Satyāśraya-kuḷa-tiḷakaṁ Chāḷu-
43 ky-ābharaṇaṁ Śrīma [t*-] **Tribhuvanamalla-dēva-**
44 **ru mūṟe(a)neya Vikrama-saṁvatsarada-**
45 **lu Poṭṭaḷakeṟeya** nelevīḍinoḷ sukha-
46 saṁkha(ka)thā-vinōdadiṁ rājyaṁ geyyuttam = ire @ @
47 Champakamāle @ Bagegoḷe karbbaḍaṁ purav = a-
48 gurvvise rājise rājadhāni diṭṭige-vare pa-
49 ṭṭaṇaṁ pratidinaṁ pariśōbhise khēḍam = iṁ =
50 t = id = ēṁ sogayisut = irddudō tad-avanī-pati-

51 pāḷana-su-sthit-ā-sukha-sthagita-jana-pramō-
52 da-bhara-rājita-**Kuntaḷa**-dēśav = urvviyo-
53 ḷ @ [10*] Mahāsru(sra)gdhare @ Adaroḷ nady-a-
54 dri-nānā-naḷina-vana-taḍāg-ōtkar-ōdyāna-
55 tān-āspadav = ārām = ābhirāmaṁ dhana-ka-
56 naka-samṛiddha-praj-ākīrṇnav = urvvī-vidita-grā-
57 ma-braja-bhrājitav = **Ahiha-**
58 **ya**-vaṁś-ōdbhav-ōrvvīśa-rājy-ābhyudaya-Śrī-
59 janma-gēhaṁ satatav = esed = **Aṟal-nāḍu**
60 kaṇg = oppi tōrkkuṁ @ [11*] Antum = allade @ All-alli-
61 ge tīrtthaṁgaḷin = all-allige dibya-dēvatā-niḷa-
62 yadin = ant = all-allige pū-goḷadiṁd = elliyum = ā-
63 nāḍu nāḍeyuṁ sogayisuguṁ [12*] Bhōg-ōpa-
64 bhōgadiṁd = anurāgadin = anavadya-vṛittiyiṁ sukṛita-śat-ō-
65 dyōgadin = irppa janaṁgaḷin = āgaḷuv = ā-vishaya-
66 v = ēṁ manaṁ-goḷisidudo @ [13*] Vṛitta @ Birudina biṁ-
67 kav-illada negaḷte pogaḷtege sallad = ārppu bittarisa-
68 da nī(ē)rppu nityateyan = āṁt = amardd = oppada peṁpu
69 soṁpan = āvarisadar = ill = enippa mahi-
70 m-ōnnatiyaṁ paḍed = irddud = eṁdoḍaṁ tiruparíva-
71 rṇnipaṁt = aḷave tad-vishayaṁ jagatī-ta-ḷ-āgra-
72 doḷ @ [14*] Ā-vishay-āṁtarāḷadoḷu @ @

Second Side

73 @ **Sēḍiṁbam** = eṁba puram = adu nāḍāḍig = aḷuṁbav = enipa vibu-
74 dhālayadiṁ kūḍe sogayisuvud = adaṟim ṟōḍisuvu-
75 du divija-rāja-rājita-puramaṁ @ [15*] Kāmalatikā-vṛittaṁ @ @
76 Aṁbaramaṁ paḷaṁch-aleyut = irddapud = ikkida **kōṭe** Nāga-
77 lōkaṁ-baram = eyde muṭṭidud = agaḷ(ḷ)d = agaḷ(ḷ)itta diśā-diśā-
78 ntarāḷaṁ-baram = eyde parbbidudu tējada sāja-
79 d = agurbb = enalke Sēḍiṁbadoḷ = etti kāduv = adaṭaṁg = idu ma-
80 staka-śūlam = allade @ [16*] Mattēbhavikrīḍitaṁ @ @ Naraniṁd = a-
81 ggada Khāṁḍavaṁ negaḷda Laṁkā-dvīpam = aṁd = oṁdu vānara-niṁ Traipu-
82 ram = orbba tāpasana kiṁchin-mātra-kōp-āgniyiṁ
83 paribhaṁ-bettuvu dēva-nirmmita gaḍaṁ tām-eṁdu nichchaṁ ni-
84 rākarisutt = irppudu perchhi tējad = odaviṁ Sēḍiṁbad = āḍaṁba-
85 raṁ @ [17*] Taradiṁd = aṭṭaḷe mūṟu kōṭi vipuḷa-prākārav = ēḷ = eṁ-
86 ṭu gōpurav = eṇ-gōṭi niśācharar = ppratidinaṁ kād = irppar = aṁ-
87 bhōdhi-bhīkarav = āgird = agaḷ(ḷ) eṁba Laṁke paribhaṁ-bett = irdud = eṁd = a-

88 ndaḍaṁ dorey = eṁd = eṁbude balpinoḷ = jayavadhū-saṁraṁ-
89 bha Sēḍiṁbadoḷ @ [18*] Aṁbudhi mēre-dappi kavid = ī-dhareyaṁ
90 kiḍipaṁdu Vishṇuv = Īśaṁ-beras = ī-jagat-trayamumaṁ basiṟo-
91 ḷ = nilis = iṭṭu kāva-vol = iṁb = aḷ(ḷ)id = irdda nāl-deseya nāḍuga-
92 ḷaṁ peṟag = ikki kāva Sēḍiṁbada viprar = oṁd-aḷavan = ē-
93 vogaḷveṁ chalad-aṁka-Rāmaraṁ @ [19*] Surarum daityarum = a-
94 bdhiyaṁ kaḍeyutt (t) = irpp-aṁd = ugra-Śēsh-āhi bhīkara-kō-
95 p-āgrahi kāḷakūṭa-vishamaṁ tupp-eṁdoḍ = ā-Daitya-
96 ruṁ Suraruṁ bhītiyin = ōḍuvaṁdu Giriśaṁ kāv-aṁda-
97 diṁ kādar = ī-dhare keṭṭ = ōḍuva kālad-aṁdu palaraṁ Sēḍiṁba-durgg-ādhi-
98 par @ [20*] Śaraṇ = eṁd = ene kāva guṇaṁ śaranidhigaṁ tamagav- = alla-
99 d = ill = eṁd = akhiḷ-ōrvvare kūrtu kīrttisutt = ire dhareyoḷ Munnū-
100 rvvar = iṁtu negḷdavar = āḷdar @ [21*] Svasti [।*] Yama-niya-
101 ma-svādhyāya-dhyāna-dhāraṇa-maun-ānushṭhāna-parāyaṇa japa- taḷ
102 samādhi-śīḷa-guṇa-saṁpannaruṁ । nuḍidu matt-ennaruṁ । Kāṁchī-
103 pura-dvāra-kavāṭa-puṭa-bhēdan-ābhichāra-hōma-
104 sādhakaruṁ । virōdhi-kuḷ-āraṇya dāva pāvakaruṁ ।
105 chatur-vVēda-pārāvāra-pāragaruṁ । bahuvidha-vachana-ra-
106 chanā-pravīṇaruṁ । chatu[ḥ*]shashṭi-kaḷānvita-vasumatī-gīrvvāṇaruṁ ।
107 **hēma-kuṁḍaḷa-Jvāḷinī-dēvy-ākarshaṇaruṁ** । samasta-
108 vidyā-viśēshaṇaruṁ । śaraṇ-āgata-vajra-paṁjararuṁ ।
109 vairi-dikkuṁjararuṁ । Śrī-Nārāyaṇa-dēva-pāda-paṁkaja-bhrama-
110 rarum = appa Śrīmad-anādiy-agrahāraṁ **Sēḍiᵐbad = a-**
111 **śēsha Mahājanaṁ Mūnūrvvar** svāmigaḷ sthiraṁ jīyāt ॥
112 Avaroḷ = udāttaguṇaṁ bhū-bhuvana-prakhyātan = ātma-
113 gōtra-pavitraṁ divija-naga-dhairyan = Arhat-stavana-paraṁ Chaṁ-dirāja-
114 n = ūrjjita-tējaṁ ॥ [22*] Jasada podaḷ (ḷ) ke chaṁdrikeya sāṁdr-ateyaṁ
115 mige saumyatā-guṇaṁ pasarise saṁtataṁ kuvaḷayakk = anu-
116 rāgaman = ēḷge chelvan = ārjise paripūrṇa-Chaṁdran-ene varttisu-
117 vaṁ dvija-rājan = eṁba peṁp = esed = ire – ⏑ – ⏑ ⏑ ⏑
118 chaṁdran = apākṛita-taṁdratā-tamaṁ ॥ [23*] Sthiti-sāratvav = agu-rvvu-vett = a-
119 khiḷa-baṁdhu-brāta-saṁprītiyaṁ satataṁ pu-
120 ṭṭise niṭṭe-vaṭṭa mahim-āvashṭaṁbha-saṁraṁbha-saṁgati nērvva-
121 ṭṭ = aḷavaṭṭud = eṁd = enal = ad = ēṁ kaikoṁḍanō sat-ka-
122 vi-stuti-vistārita-kīrtti saṁbhavita-lōk-ā-

123 naṁdamaṁ Chaṁdramaṁ ॥ [24*] Jasad = oḷp = unnati heṁpu hermme hesa-
124 r = āchāraṁ brataṁ śīḷav = aṇm = esakaṁ śauchav = udātta-vṛitti baḷa-
125 v = āṭōpaṁ jaya-Śrī guṇa-prasaraṁ dharmma-guṇaṁ dayā-
126 vibhavav = aty-audāryyav = uddāmatā-vyasanaṁ tannav = enalk = ad = ēṁ me-
127 ṟedanō tann = aṁdamaṁ Chaṁdrama ॥ [25*] @ Kaṁ @ Māḍisidaṁ kīrtti-
128 Śrī-krīḍā-gṛiham = eṁbinaṁ dharitrī-chakraṁ Sēḍiṁba-purada bāgi-
129 l-māḍaman = ī-Chaṁdirājan = ūrjjita-tējaṁ ॥ [26*] Dharey = eṁb = abja-nivāsa-
130 doḷ = nelasi Sēḍiṁb-ābjinī-kāṁte bhāsurav = āgirddapaḷ = ā-va-
131 dhū-vadana-śauch-āḍaṁbara-śrīy = id = eṁbara māt = opp = i-
132 re Chaṁdirājan = olaviṁdaṁ tat-pur-ōdagra-**gōpuramaṁ**
133 māḍisi maime-vettan = itarar = ppēḷ = iṁnar = ār = eṁbinaṁ ॥ [27*]
134 Dig-adhīśa-brātav = uḷḷaṁnegav = akhiḷa-diśā-danti-santānav = u-
135 ḷḷannegav = urvvī-chakrav = uḷḷannegav = udanidhi-saṁdōhav = u-
136 ḷḷannegaṁ panne(a) ga-rāj-ā [dhī] s (ś) av = uḷḷannegav = Ina-Śaśi-biṁbaṁgaḷ = u-
137 ḷḷannegaṁ nilke gata-krūr-āri-varggaṁ samadhika-jaya-saṁsa-
138 rgga **sēḍiṁba-durggaṁ** ॥ [28*] Svasti [।*] Samasta-guṇa-saṁpannan = appa Māḍihā-
139 ḷa Mallōjana putraṁ saujanya-pātraṁ rūvāri-jana-mitraṁ
140 Rāmōja kaḍeda śiḷā-śāsanaṁ [।*] Maṁgaḷa-mahā-Śrī-Śrī-Śrī [॥*]

ABSTRACT OF CONTENTS

Verse 1. Victorious is the Boar incarnation of Vishṇu that has stirred up the oceans and held the earth resting on the tip of its lofty right trunk.

Verse 2. In the midst of the lake which are the oceans rests the earth like a lotus. The mountain Mandara is its pericarp. To the south of the Mandara mountain lies the shining Bharatakshētra.

Verses 3–9. Genealogical account of the *Chālukya monarchs* that ruled successively in the Bharatakshētra beginning with Tailapa (II) who reinstated the Chālukya sovereignty after overthrowing the Rāshṭrakumāras (i. e., Rāshṭrakūṭas) and ending with Tribhuvanamalladēva (Sōmēśvara IV).[1]

Lines 39–46. The illustrious king *Tribhuvanamalladēva*, who bears the titles, Samasta-bhuvanāśraya (Asylum of the Entire Earth), *Śrī-Prithvī-*

1 See the genealogical account on p. 211.

vallabha (favourite Lord of the Goddess of Fortune and the Earth), Chālukyā-bharaṇa (an ornament of the Chālukya race), etc., is ruling the kingdom from his residence at Poṭṭaḷakeṟe in the third year of his reign which was the cyclic year Vikrama.

Verse 10. How splendid is the appearance of the *Kuntala* country on the surface of the earth on account of the overflow of joy among the people endowed with abiding happiness resulting from the efficient administration of the king, with its pleasing hamlets, charming villages, prosperous towns and imposing cities!

Verse 11. In this country fascinating to the eyes is the district of *Aṟal*, delightful with its rivers, mountains, lakes, groves and gardens and be-decked with villages and towns inhabited by wealthy subjects. This tract is the native place of the Goddess of Prosperity presiding over the kingdom of the princes born in the *Ahihaya* lineage.

Verse 12. Furthermore, this region is exceedingly graced with sacred spots, magnificent temples dedicated to the deities and flower ponds situated at every stage.

Verse 13. How attractive is the region by virtue of its inhabitants indulging in all kinds of pleasures, assiduously pursuing respectable avocations and engaged in performing manifold meritorious acts!

Verse 14. One cannot adequately describe this region which has attained such a distinction by its eminence in the eyes of the world.

Verse 15. In this region stands the town of Sēḍiṁba fittingly graceful with its innumerable temples on account of which it is mocking as it were the city of the immortals.

Verse 16. With the fortifications rubbing against the heavens, the excavations of its ditch fathoming the nether world and the eminence of its natural splendour pervading the quarters and their intermediate space, the citadel of Sēḍiṁba is indeed a source of head-ache to the aggressive adversary!

Verse 17. In times of yore the extensive forest of Khāṇḍava was destroyed by Nara (Arjuna, a man); the impregnable island of Lankā was consumed to flames by a Vānara (Hanumān, a monkey); the Three Cities (Trai-pura) were reduced to ashes by a spark of fire springing from an incensed ascetic (i. e., Śiva). But lo! unique is the privilege of this citadel of Sēḍiṁba, which is waxing ever stronger with its over-bearing splendour, defying any assault, a creation of the immortal hand as it were!

Verse 18. It was built in three tiers one above the other; its massive ramparts were sevenfold; it had eight bastions; eight hundred millions of demons were guarding it day and night; the terrific ocean itself comprised its

encircling ditch; nevertheless it was captured—the impregnable island of Lankā! Can it therefore, in any manner, stand comparison with the migty fort of Sēḍiṁba, an object of pride to the Angel of Victory?

Verse 19. How can I adequately describe the gallantry of the Vipras of Sēḍiṁba, firm in determination like Rāma, who protect the uprooted souls coming from the four quarters by offering them asylum, like the god Vishṇu protecting the three worlds along with the god Śankara by accommodating them in his belly, when the surging ocean overflowing its bounds engulfs this earth at the time of deluge?

Verse 20. Just as it was the god Giriśa (i. e., Śankara) who ensured safety when the gods and the demons had taken to flight stricken with fear at the sight of the Kālakūṭa poison, spit out by the fierce and infuriated serpent Śēsha on the occasion of the churning of the ocean, so did the guardians of the citadel of Sēḍiṁba offer security to the people running amock in distress.

Verse 21. "The virtue of protecting those who say 'Please, grant us refuge!' is found in two places only, namely, the ocean and the city fathers of Sēḍiṁba." Recipients of such praise, thus do the Three Hundred (Mahājanas) administer.

Lines 100–111. May they live for ever—the entire body of the Three Hundred Mahājanas of the eminent agrahāra of Sēḍiṁba, who possess the virtues of self-restraint, self-discipline, study of the scriptures, meditation, concentration, silence, performance of religious exercises, chanting the holy syllables and tranquillity of mind; who never go back on their words, uttered once; who perform the exorcising ritual for breaking open the doors of the city gates of Kāñchīpura; who are conflagration to the forest of opposing clans; who have crossed the ocean of the four Vedas; who are well-versed in composing manifold forms of speech; who are the gods on earth endowed with the sixty-four arts; who entice the deity Jvālinī of golden ear-rings; who have qualified themselves in all lores; who are an adamantine cage as it were to the refugees seeking their asylum; who are unassailable like the elephants of the quarters and who are attached like bees to the lotus feet of the illustrious god Nārāyaṇa.

Verse 22. Foremost among them is the far-famed Chandirāja, an abode of great virtues. The mountain of the gods (Mēru) in courage, he has sanctified his family. He is devoted to the praise of Lord Arhat.

Verse 23. Not merely in name but in all other respects, this Chandra is identical with his heavenly namesake (the Moon). It is thus. The lustre of his reputation has spread like the moonlight; mildness is his great

virtue; he rouses the affections in the hearts of men; he is the lord of the twice-born; and he has driven away the night of inertia.

Verse 24. He is a source of joy to the world of men and ever so to the circle of kinsmen. His fame has been expanded by the praise of good poets.

Verse 25. Good name and renown, dignity of behaviour, exemplary conduct, religious observance, sound character, purity of heart, nobility of mind, successful career, piety, kindness and generosity—these are the qualities possessed by Chandra and displayed with the characteristic grace of his own.

Verse 26. This Chandirāja of surpassing eminence caused to be constructed the storeyed gateway of the Sēḍiṁba town, which was conceived by the people to be a sportive hall as it were for his Lady Fame.

Verse 27. Having erected with fervour the towering bastion of the town, Chandirāja attained glory and the people exclaimed, "Say, who else is like him." The bastion was fittingly praised as the spotless splendour resting in the face of the Lady Lotus of Sēḍiṁba.

Verse 28. May this last for ever, as long as the earth, the oceans, the sun and the moon, the guardians of the quarters and the lord of the serpents (Śēsha) survive—this citadel of Sēḍiṁba, baffling the onslaught of the relentless foe and incessantly united with waxing victory!

Lines 138–140. This epigraph was incised on stone by Rāmōja, son of Mallōja of Māḍihāḷ, a receptacle of goodness and a friend of the community of sculptors. May auspiciousness and glory attend this!

INSCRIPTION NO. 8

(Found in the Chikka Basadi at Sēḍam)

This inscription was discovered at Sēḍam. It was engraved on a pillar of the central hall in a dilapidated Jaina temple known as Chikka Basadi. The temple is situated in the Seṭṭiyara Ōṇi or Merchants' Quarter, not far away from the other Jaina temple wherein inscriptions Nos. 3 and 4 were discovered. The condition in which the other Jaina temple was found has been described in the introductory part of No. 3. But the state to which the present temple was reduced was simply horrible and cannot be adequately described. The temple must have been obviously dedicated to the Tīrthankara Pārśvanātha. I could trace the image which represented this deity. It was a fairly big sculpture nicely carved in the mediaeval fashion. I found this image roughly handled and thrown away in the backyard of the temple. It was lying in a mutilated and filthy condition. This back-yard as well as other parts of the temple were being used as a public latrine by the tenants of the neighbouring houses. The whole atmosphere was therefore stinking with foul and repulsive smell.

The inscription is very brief and consists of only two lines. It is written in Kannaḍa script of about the thirteenth century A. D. Its language is Kannaḍa. The object of the epigraph is to record a gift of land to the god Pārśva or Pārśvanātha Tīrthankara. It is not known who was the donor. This and the other details of the gift are not mentioned. In the absence of adequate information, it is not possible to determine the precise date of the inscription. It mentions merely the cyclic year Nandana. So we have to fall back on palaeographical consideration alone and assign the thirteenth century A. D. as its approximate date.

Looking to the size and other features of the temple, it appears to have owned considerable importance in the locality. So it may not be unreasonable to surmise that it might have contained one or two inscriptions giving many a detail relating to the history of the temple. But unfortunately, I could discover no other epigraphical record in the temple excepting the present one. It is not unlikely that in case such inscriptions had existed herein, they might have succumbed to the fatal hand of the vandal whose activities, as described above, had their full play in reducing this sanctuary to a mass of obnoxious ruins. Or who knows a careful search in the dilapidated debris may yet reveal their existence one day !

TEXT

1 Pārs(ś)va-dēvarige keyi mattaru 12
2 Naṁdana saṁvachha (tsa)ra [॥ *]

Translation

A gift of cultivable land measuring 12 mattarus was made to the god Pārśvanātha in the cyclic year Nandana.

INSCRIPTION NO. 9

(Found On A Stone Pillar At Āḍaki)

This inscription was found incised on a stone pillar set up in front of the temple of Hanumān inside the village Āḍaki. The deity is familiarly known as Pyāṭi (Market) Hanumān. The pillar is square in shape and the writing extends over three of its sides. The inscription under study is engraved on one of these sides, which may be referred to as the first side for the sake of convenience.

It is not known at which spot the pillar stood originally. At any rate, it is beyond all doubt that the pillar has nothing to do with the temple of Hanumān which, evidently, is a later day construction. Hence the proximity of the pillar to the Hanumān temple has to be considered as only an accident.

A peep into the contents of the inscriptions on the sides of the pillar discloses the revealing fact that all of them are mainly concerned with the activities of the followers of the Jaina faith. They testify to the existence of two Jaina temples in the locality and speak of the donations made in their favour. This was in the 12th century A. D. Subsequently, with the decline and disruption of the Jaina faith in the country the temples must have been dilapidated and ruined. At present the village contains no trace of any temple dedicated to Jina. But a few fragments of sculptures representing the Jaina deities are scattered over here and there. I saw some of these and also an image of Pārśvanātha lying in a forsaken condition in the vicinity of this stone pillar. So it seems likely that the two Jaina temples figuring in the inscriptions on the pillar were situated somewhere nearby.

The inscription consists of 57 lines. Though damaged in one or two places, the record is on the whole well preserved. It is written in old Kannaḍa script of the 12th century A. D. The characters are normal of the period and call for few remarks. The doubling of the consonant in a conjunct letter after *r* and other orthographical traditions of the age are generally maintained. The language of the record is Kannaḍa and the composition is prose and verse. The invocatory stanza in the beginning and another verse in the body of the text are in Sanskrit. Barring stray mistakes of spelling, the document is appreciably free from errors.

The charter opens with the familiar praise of the ordinance of Lord Jina and refers itself to the reign of the Western Chālukya sovereign Tribhuvanamalladēva or Vikramāditya VI. This is followed by an elaborate eulogy of the eminent pontiff and philosopher, Guṇavīra Siddhāntadēva, who was the disciple of Nēmichandra Siddhāntadēva and belonged to the Vandiyūr gaṇa. Next we are introduced to the feudatory chief Mahāmaṇḍalēśvara *Ēchabhūpa* who was administering the Miṟinte Nāḍu (district). He was born in the family of Ahihaya lineage, whose members bore the title, 'Supreme Lord of the foremost town of Māhishmatī'. Then comes the description of Koppadēva and two local merchants, Asiyakāla Mallisеṭṭi aud Sīreya Kāḷiseṭṭi. While describing the righteous and munificent nature of the two members of the trading community mention is made of the Jaina temple caused to be constructed by them. The record ends with the enumeration of names of the sons of the two merchants and other members of the mercantile class.

The inscription is rather peculiar, because it does not constitute a charter of gift in the usual manner of epigraphical records. Its immediate object and the occasion also are nowhere stated. But these can be easily inferred from the allusion to the construction of a Jaina temple by the two merchants though the statement to that effect is made in a cursory fashion.

It was to commemorate this very event that the record, in all probability, was composed and set up. Thus we may be justified in treating this epigraph as a sort of memorial document or eulogy (praśasti). Looking from this point of view, we can explain the nature of its contents in a satisfactory way. The two local merchants who were zealous adherents of the Jaina faith and charitably disposed, erected a temple in the midst of their flourishing town with the co-operation of their grown-up sons and other members of the community. This is the main theme of the inscription. In the circumstantial account of the subject we have to accommodate the reference to the ruling king and local officials of the region, whose active sympathy and benevolent patronage were essential for the establishment and well-being of such socio-religious institutions. Further, none the less important in this context is the part played by the ecclesiastical head of the community, who is ever a source of inspiration and a support of all noble aspirations and philanthropic works.

Mahāmaṇḍalēśvara Ēchabhūpa who was apparently responsible for the administration of the tract, belonged, as revealed from his characteristic epithets and titles, to the family of chiefs that bore the title, Māhishmatīpuravarādhīśvara (Supreme Lord of the foremost town of Māhishmatī), and claimed their descent in the Ahihaya or Haihaya lineage. The above title indicates that the original home of these chiefs was Māhishmatī which has been identified with Mahēśvar or Mahēsh on the right bank of the Narmadā, forty miles to the south of Indore.[1] It was the capital of the Haihaya country. Several families of chiefs who bore the dynastic designation, Haihaya or Kalachuri, ruled in the central and northern parts of India from the sixth century onwards. Ahihaya is the variant of the name Haihaya and the latter is more commonly met with in the inscriptions. We may thus observe that the Haihayas of Karnāṭaka who may be approximately dated from the 10th to the 12th century A. D., were an off-shoot of the main stock of Haihayas of Northern India, some of whose members appear to have migrated to and settled in the south.

As noticed on two former occasions,[2] these Haihaya chiefs of Karnāṭaka were ruling roughly over that area of the Gulbarga district, which is now covered by the Chitāpūr and Sēḍam taluks. The inscriptions, while describing their territorial jurisdiction, speak of their sway over the tracts of Aṟal Three Hundred and Miṟinte Three Hundred, each of which as denoted by the numerical

1 Nundo Lal Dey: Geographical Dictionary, p. 120. According to another view Māhishmatī is modern Māndhāta on the Narmadā, Nimar Dt., Madhya Pradesh; H. C. Ray: Dynastic History of Northern India, Vol. II, p. 738.

2 See the introductory discussion on inscriptions Nos. 1 and 7.

figures, comprised three hundred villages. One of the inscriptions from Nāgāi furnishes a genealogical account of a family of these chiefs.[1] An inscription from Handarki takes this account two generations forward.[2] In this genealogical account occurs the name Aicha, which appears to be a variant of Ēcha. But as Ēcha of the present epigraph is about two generations later than Aicha of the Nāgāi or Handarki inscriptions we are not well advised in identifying the two. This leads us to the surmise that Ēchabhūpa of our record was either a later member of the above family or belonged to a collateral branch of the same. The latter conjecture is supported by the fact that Ēchabhūpa is associated with the tract of Miṟinte only, whereas the other members of the family figuring in the Nāgāi and Handarki records are connected with the two tracts, Aṟal and Miṟinte. This distinction may be explained by assuming that the original family was split up subsequently and their territory also was divided.

Regarding Koppadēva who forms the subject of praise in the inscription, no details are furnished. But it is known from the following record that he was the chief of Āḍakki and held the responsible office of the commander of forces. We shall revert to him again while dealing with the next epigraph.

Adverting to the teacher Guṇavīra Siddhāntadēva, the record is not adequately communicative in regard to the historical details, such as his lineage, spiritual ancestry, monastic headquarters, etc. The only items of information we know about him are that he was a disciple of Nēmichandra Siddhāntadēva and belonged to the Vandiyūr gaṇa. The Vandiyūr gaṇa is not noticed previously and is introduced for the first time by the present record. This piece of information is further amplified by another inscription in the present collection (No. 15), which again refers to this gaṇa and associates it with the Yāpanīya Saṁgha. From the general description of Guṇavīra Siddhāntadēva, the following points may be gathered about him. He was a zealous advocate and a great supporter of the Jaina doctrine. Well-versed in the system of Jaina philosophy, he successfully refuted the tenets of the rival schools. Profound in knowledge and immersed in austerities, he wielded great influence among the followers of his faith.

Although no specific date is mentioned in the record, an attempt may be made to assign an approximate date to it. From the fact that the epigraph refers itself to the reign of Vikramāditya VI, who ruled from A. D. 1076 to 1126., we may, in the first instance, fix these years as the broad limits of our inscription. But these limits can be narrowed down on the following

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1 Hyderabad Archaeological Series, No. 8, p. 26.

2 My unpublished private collection.

considerations. The next inscription (No. 10) which is engraved on another side of the same pillar is dated in the 50th regnal year of this king corresponding to A. D. 1126. The teacher Guṇavīra Siddhāntadēva, the two merchants, Kāḷiseṭṭi and Malliseṭṭi and Koppadēva of the present record, figure in the next inscrip tion also. Hence, this record could not have been far removed from the date of the following epigraph, i. e., A. D. 1126. So allowing a reasonable period of about 10 years on the inner side of the above date we may roughly assign A. D. 1115 as the age of the present inscription.

The inscription contains the following names of geographical interest. Jayantīpura (l. 5), as already known, is Banavāsi. The identity of Māhishmatīpura (l. 35) has been noted previously. Mir̤inte Nāḍu (l. 40) is the same as Mir̤ita or Mir̤iti Three Hundred figuring in the Nāgāi and Handarki inscriptions. As this tract is mentioned in conjunction with Aṛal Three Hundred in those inscriptions it might have been contiguous with the latter. Mir̤inte Nāḍu or Mir̤iti Three Hundred, as is generally the case, must have derived its name from the seat of its headquarters, Mir̤iti or Mir̤inte. This place may, possibly be indentified with modern Martūr, a village about 8 miles to the south-east of Gulbarga on the Central Railway. As an alternative we may suggest the identity of Mir̤inte with Miriyāṇa, another village in the Gulbarga District.

As a piece of literary composition the record does not come quite up to the mark. The two prose passages in Kannaḍa describing the Jaina teacher and the chief Ēchabhūpa (ll. 6–28 and 32–41) are more or less formal and conform to the normal standard of similar compositions of the period. The Sanskrit verse (No. 2) inserted in the body of the record is devoted to the praise of the teacher Guṇavīra Sidhāntadēva. It is composed in the Śārdūlavikrīḍita metre and does not convey the sense properly on account of halting conception and faulty expression. The three Kannaḍa verses (3–5) dealing with Koppadēva and the two merchants are hackneyed. Besides, they are wanting in diction and defective in metre. They are set up in the Champakamālā metre. The third pāda of the third verse is an instance of metrical defect. We may also note in this context the hitch caused by the two expressions, *santatigaḷu* and *Jinēṁdranoḷu* occurring in the second and third pādas of the fifth verse. This hitch is the result of affixing the vowel *u* to the expressions which should properly speaking end in consonant, as *santatigaḷ* and *Jinēṁdranoḷ*. But we may observe here that this practice appears to have been a general tendency of the times when the poetic composition was passing through a state of transition.

The term *kāshāya* or *kashāya* in l. 14 denotes, according to the Jaina terminology, the four passions, to wit, anger (krōdha), pride (māna), deception (māyā) and greed (lōbha). The number seven in l. 9 seems to refer to the

Saptabhaṅgī Naya or the seven modes of looking at a thing through the phases of existence and non-existence, which is a characteristic feature of the Jaina philosophy.

TEXT

1 Śrīmat-parama-gaṁbhīra-syād-vād-āmōgha-lāṁchhanaṁ jīyā [t *]-trailō-
2 kya-nāthasya śāsanaṁ Jina-śāsanaṁ ॥ [1 *] Svasti [1 *] Samasta-bhuvanā-
3 śraya Śrī-Pṛithvī-vallabha Mahārājādhirāja Paramēśvara Paramabha-
4 ṭṭāraka Satyāśraya-kuḷa-tiḷakaṁ **Chāḷuky-ābharaṇaṁ** Śrīmat-**Tri-bhuvanama-**
5 **lla-dēvaru Jayantīpurada** nelevīḍinoḷ sukha-saṁkathā-vinōda-
6 diṁ rājyaṁ-geyyuttam = ire ॥ Svasti [। *] ....
7 .... maṇi-mayūkha-rēkhāḷaṁkṛita-charaṇa-
8 raśmi . . Bhagavad-Arhat-paramēśvara-paramabhaṭṭāraka ....
9 rggata-sad-asad-ādi-sapta . . . . samāliṁgita-rāddhāṁt-ādi-samasta . . .
10 dhigaḷuṁ Jinēṁdra-sūkt-āmṛita-rasāsvādigaḷuṁ Jina-sa-
11 maya-s(ś)aradhi-saṁvarddhana-s(ś)arat-samaya-samudita-
12 saṁpūrṇna-sudhā-marīchigaḷuṁ kumata-tama[s-tamaḥ-paṭa-]
13 ḷa-prabhēdana-prachaṇḍa-tigma-rōchigaḷuṁ Jina-samaya-
14 sarōjinī-virājamāna-rāja-marāḷaruṁ kāshāya-
15 kadaḷī-shaṇḍa-khanḍan-ōddaṇḍa-chaṇḍa-śuṇḍāḷaruṁ vāk-kā-
16 minī-pīn-ōnnata-payōdhara-dvay-āḷaṁkṛita-taraḷa-ma-
17 śak-ācharaṇaruṁ **Vaṁdiyūr-ggaṇa**-samuddharaṇaruṁ
18 tuhina-himakiraṇa-sura-sarit-phēna-saṁkāśa-viśad-ā-
19 ntaḥ-pataḷa-bahaḷa-dhavaḷīkṛita-sakaḷa-diku-chakraruṁ
20 vinata-vinēya-chakraruṁ bhavya-jana-mākanda-nandana-
21 vasantaruṁ sakaḷa-dōsha-ripu-kuḷa-kṛitāntaruṁ bhakta-
22 jana-sasya-samiti-saṁvarddhana-sudhā-prakarsharuṁ guṇa-
23 gaṇ-ōtukarusharuṁ Śrī-Nēmichandra-siddhānta-dēva-pād-āra-
24 vinda-saurabh-āsvādan-ōnmatta-śiḷimukharuṁ ......
25 śiḷimukharuṁ Jinēṁdra-kathita-vimaḷa-chāritra-para-
26 [mē] śvararuṁ muni-jan-ādhīśvararuṁ samasta-vastu . . .[1]
27 [jñā]na-dīpa-varttigaḷuṁ divya-tapō-murttigaḷu[m = a]-
28 ppa Śrīmad-**Guṇavīra-siddhānta-dēvas'** = chiraṁ jīyātu(t) ॥ Nṛi-
29 tyantī bhuvanē yatas = su-vimaḷā yat-kīrtti-haṁsī sadā
30 tasmād = ēva cha tan-nadī - dravaṇaka - kshīr - ābdhivad = vartatē Kāliṁdī-

1 The three aksharas lost here might be 'svarūpa'.

31 [pra] vavāha-phēna-nichayō Gaṁgā-taraṁgāyatē staumi
32 Śrī-Guṇavīra-nāma-munipaṁ kām-ēbha-kaṁṭhīravaṁ ‖ [2*] Svasty = anē-
33 ka-bhaṁgura-taraṁga-saṁghāta-vīchi-chchhāya-lavaṇ-ābdhi-vaḷa-
34 ya-vaḷayita-vēḷāvana-Gaṁgā-tīra ......[1] ma-
35 dhya-dēś-ādhīśvara Māhishmatīpuravar-ādhīśvara Ā [hiha]-
36 ya-vaṁśa-kuḷ-ōdbhava vivēka-Vanajōdbhava vandi-ja ......[2]
37 ḷpa-[vṛi]ksha dakshiṇa-bhuja-saṁbhava vīra-sāsana-'śiḷā . . daḷa [daṁ]-
38 kakāṟa gaṁḍa-Gōpāḷa malevara-gāḷa saṁgrāma-Rāma
39 satya-Rādhēya s(ś)auch-Āṁjanēya parabaḷa-sādhakaṁ Śrīman-
40 mahāmaṇḍaḷēśvaram Miṟiṁte-nāḍa Ēcha-bhūpa (ś = chi]raṁ jī-
41 yāt ‖ Jaḷadhi-gabhīra-dhīrateyan = ī-dharaṇīvaran = āda
42 [vī]ryyad = aggaḷikeyan = ante kaḷpa-taruv = ārppan = akhaṁḍita-satya-śau-
43 [ryya]d = oṁd = aḷavige Manu-muni-prabhri(bhṛi)tigaḷu paḍiy = all-= enale nanna-
44 nna[3] keyy = aḷavige Koppadēvana mahatva-guṇaṁga [ḷa]-
45 n = aṇṇa baṇṇisalu ‖ [3*] Esed = ire kīrttiv-ett = A[siyakāla] negaḷte-
46 ya Mallisetṭiyiṁ pesara negartteyaṁ paḍeda rūḍiya Sīre-
47 ya Kāḷisetṭiyiṁ dasaguṇav = āytu dharmmav = enal = aṁt = avar-irvva-
48 rin = eyde māḍid = ī-basadiyan = oṁdu nālageyoḷ = ē-vogaḷvaṁ
49 pogaḷvaṁ dharitriyoḷu (ḷ) ‖ [4*] Maṟaduv = asatyavaṁ nuḍiya bēḍi-
50 da vastuvan = ārggav = ill = enalk = aṟiyan = aśēsha-bhavya-janasaṁ-tatigaḷu
51 pogaḷvaṁna bhaktiyaṁ meṟeva Jinēṁdranoḷu para-hitārthame
52 meyy = enis = irppan = eṁdu hōraṟikeya dāniyaṁ pogaḷvud = ī-dha-[re]
53 Sīreya Kāḷisetṭiya ‖ [5*] Svasti [1*] Śrīmatu Sīreya Kāḷisetṭi-
54 ya putraru Dūchisetṭiyuṁ Chandisetṭiyuṁ Mallisetṭi-
55 yuṁ Nēmisetṭiyum Mallisetṭiya putraṁ Bāchisetṭi-
56 yuṁ Pāriśvasetṭiya putraṁ Jakkisetṭiyuṁ Śrī
57 Śrī Śrī ‖

Abstract of Contents

Verse 1. May the doctrine of Lord Jina be victorious—the doctrine which is the ordinance of the overlord of the three worlds and bears the

1 The three aksharas lost here might be 'paryanta-'.
2 The two syllables damaged here are obviously 'naka'.
3 The text appears to be faulty here.

supremely profound theory of Maybe (Syād-vāda) as its infallible characteristic mark!

Lines 2–6. Hail! The illustrious emperor Tribhuvanamalladēva who bears the titles, Samastabhuvanāśraya (Asylum of the Entire World), Chāḷukyābharaṇa (Ornament of the Chālukya lineage), etc., is ruling the kingdom from his residence at Jayantīpura.

Lines 6–28. Hail! May he live for ever—the illustrious teacher Guṇavīra Siddhāntadēva, who has seen through the ocean of scriptures containing elucidation of the sevenfold aspects of the existing and non-existing objects and other propositions, which have sprung from the revered and supreme lord, the great Master Arhat whose feet are decorated by the rays of jewels—; who indulges in tasting the nectar-juice of the excellent maxims of Lord Jina; who is the full moon of the autumn beaming with splendour, swelling the ocean of the doctrine of Jina; who is the fierce sun destroying the expanse of darkness of the evil doctrines; who is a royal swan shining in the lotus lake of Jaina philosophy; who is the wild and impetuous elephant crushing the multitude of plantain trees which are the *kashāyas* (passions); who is a fickle gnat gracefully dallying with the plump and protruding breasts of the Lady Speech; who is the upholder of the Vandiyūr gaṇa; who has brightened the quarters by the reflection of his mental orb, immaculate like the snow, the moon, and the foam of the heavenly river (Gangā); who is revered by the faithful followers; who is the spring season to the mango-grove of the believers of the Jaina tenets; who is the god of death to the hostile hordes of all evils; who surpasses the nectar divine in fostering the plantation of devotees; who excels in virtues; who is the intoxicated bee enjoying the fragrance in the lotus feet of the eminent teacher Nēmichandra Siddhāntadēva; who is the supreme master of spotless character as enjoined by Lord Jina; who is the paramount ruler among the circle of monks; who is the wick of the lamp of knowledge illuminating the nature of all objects; and who is the personification of sublime penance.

Verse 2. I praise the illustrious ascetic Guṇavīra, a lion to the elephant of passions. As the swan which is his spotless fame incessantly dances about all over the earth, the blue sea appears like the milky ocean and the dark mass of foam in the river Yamunā creates an impression of the waves of the river Gangā.

Lines 32–41. Hail! May he live long—the glorious Mahāmaṇḍaḷēśvara Ēchabhūpa of the Miṟinte Nāḍu, who bore the epithets, supreme ruler of the central region encircled by the salty ocean and extending as far as the bank of the river Gangā; overlord of the foremost town of Māhishmatī; born in the family of the Ahihaya lineage; the Lotus-born (Brahmā) in wisdom; the wish-giving tree to the minstrels; one who is born from the right hand of the creator, i. e.,

a Kshatriya;......the cowherd warrior (Krishṇa); ruin to the adversaries; Rāma in battle; Rādhēya in truth; Āñjanēya in purity of character; and vanquisher of the opposing forces.

Verse 3. How can I adequately describe the great qualities of the Governer Koppadēva who reminds one of the sea by his fortitude, is eminently valorous, and a very generous donor.

Verse 4. Renowned are the two great merchants, Asiyakāla Mallisetṭi and Sīreya Kāḷisetṭi. By virtue of their piety, righteousness became tenfold. Who can describe with one tongue this temple constructed by these two?

Verse 5. Never does he utter a lie even unconsciously. He never knows how to refuse whatever anybody asks of him. His devotion to Lord Jina is such as is praised by the faithful followers of the faith, one and all. He acts up to the belief that his very existence is for the good of others.

Such is the reputation of the great philanthropist, Sīreya Kāḷisetṭi.

Lines 53-57. Hail! The sons of the illustrious Kāḷisetṭi, Dūchisetṭi, Chandisetṭi, Mallisetṭi and Nēmisetṭi, Mallisetṭi's son Bāchisetṭi, and Pārśva-setṭi's son Jakkisetṭi. May it be thrice glorious!

INSCRIPTION NO. 10

(Found On A Stone Pillar At Āḍaki)

This inscription was seen incised on another (the second) side of the stone pillar at Āḍaki bearing the previous inscription (No. 9). The probable original position of the pillar and its contribution for understanding the history of the Jaina faith in its local setting have been discussed in detail in the introductory observations on the foregoing record. Since the epigraph conforms with the general standards of the age, it does not call for any special remarks from the palaeographical or orthographical points ef view.

The record comprises 47 lines of writing. It is on the whole fairly preserved except in a few places where some letters have been damaged and lost. The alphabet and the language are Kannaḍa and the composition is prose throughout with the sole exception of one imprecatory verse at the end, which is in Sanskrit. The writing is generally free from inaccuracies. The following solecisms, however, which may be attributed either to the clerical slip or phonetic corruption deserve to be noted; *yadus* for *yajus* in l. 6. *vriksha* for *vṛiksha* in l. 7, *Saras-chaṁdra* for *Śarach-chaṁdra* in l. 19 and *vitīpāta* for *vyatīpāta* in l. 33. Other minor corrections have been shown in the body of the text itself.

A word of explanation is necessary regarding the first two lines of the text, which have been indicated as cancelled by putting them in the rectangular

brackets. The engraver, it seems, started to incise the record on the pillar. But on account of some confusion and mistake either on the part of himself or the clerk who dictated it, he had to give it up. Then he began once more with the opening expression *Svasti* and carried it through. Instances of such freaks are sometimes, though rarely, met with in epigraphical documents.

The document is drafted in a businesslike manner. It does not, as usual, commence with the praśasti and the reference to the reign of the sovereign ruler who, as we know from its later portion, was the Western Chālukya king Vikramāditya VI. On the contrary it introduces rather abruptly an official of the state who was his subordinate. This was the commander of forces, Kopparasa, who is to be identified with Koppadēva of the previous record. Next come the seven members of the local mercantile community, whose names are specified. These, we are subsequently informed, took a leading part, by joining hands with the army officer Kopparasa, in erecting a temple dedicated to Lord Pārśvanātha at Aḍakki. The temple was named Koppa Jinālaya evidently after the military general. For the maintenance of this temple Kopparasa endowed landed property consisting of a garden and a shop. The merchant guild of the locality also made provision for burning perpetual lamps out of certain levies collected from each shop and business transactions. The inscription as usual ends with an imprecation.

The inscription is dated the Chālukya-Vikrama year 50, cyclic year Viśvāvasu, Phālguna śu. Thursday. There seems to be an omission of the *tithi*, which was either *tṛitīyā* or *daśamī*, preferably the latter. The Christian equivalent of this date would be A. D. 1126, January 29 or February 4, Thursday. It may be noted here that the Western Chālukya king Vikramāditya VI, in whose regnal year the record is dated, was alive and ruling at this time.

The general Kopparasa who is not known previously, is brought to light properly for the first time by this record, without of course overlooking the claim of the foregoing epigraph which barely mentions his name. He is styled 'the illustrious great minister'. He belonged to the Kāśyapa gōtra and was the chief of Āḍakki. He bore a string of titles and epithets some of which are more significant as they reflect a glimpse of the political and social life of the period. We may note in the first instance the following two titles which refer to one and the same context and need to be studied jointly. They are, 'the destroyer of the Chōḷa forces' and 'the protector of the Chālukya army'. We know from history that the Chālukya sovereign of the Kannaḍa country carried his arms against the Chōḷa rulers of the Tamil land in several battles. In one or more of these fronts Kopparasa appears to have distinguished himself by his military skill and valour.

The epithet 'chaturvēdapāraga' (l. 6) indicating the proficiency of Kopparasa in the four Vedas, appears to be conventional and need not be interpreted literally. But, in other respects, it is useful as it points to his family traditions which were Brahmanical in the orthodox sense. Nevertheless, it is interesting to observe how this dignitary takes a leading part not only in establishing a Jaina temple in his own village, but permitting his name to be associated with it permanently. It is not known whether Kopparasa was merely a distant admirer of the Jaina faith or was actually initiated into its fold. At any rate his example adds one more instance to the mass of evidence which proves that, in those days, our society was not divided into water-tight compartments based on religious or communal differences.

The seven members of the local mercantile community alluded to before were all Jaina by persuasion. They belonged to the Vaiśya class of the society. Devout followers of the Jaina doctrine, they took delight in bestowing the characteristic fourfold charities as prescribed in the religion, to wit, food, security, medicine and sacred lore. They were lay disciples of the illustrious teacher Guṇavīra Siddhāntadēva.

The record furnishes no details regarding this teacher. He is already known to us from the foregoing epigraph, which describes him at some length. Sīreya Kāḷiseṭṭi who is one of the seven merchants specified in the present record, also figures prominently in the previous inscription. While recording the supplementary gift made by the guild of local merchants, the epigraph mentions two Jaina temples. One of them, evidently, was the Koppa Jinālaya built by Kopparasa and the seven merchants as narrated in the present record. The other, in all probability, was the one constructed by Sīreya Kāḷiseṭṭi and Asiyakāla Malliseṭṭi as known from the foregoing inscription.

The only place name occurring in the epigraph is Āḍakki (ll. 10 and 27). This is identical with the present day Āḍaki, the provenance of the record.

The epithet, 'garbha-sārasvata', qualifying the general Kopparasa merits attention. The expression 'sārasvata' may be derived from Sarasvatī which may mean either the Goddess of Learning or the river of that name. In the former case, the epithet will mean 'one who was nurtured in learned traditions even from his very childhood'. In the latter case, it will denote his descent in that particular community which originally hailed from the region of the river Sarasvatī. The members of this community are still found in parts of Karnāṭaka and Mahārāshṭra and known as the Sārasvats.

The expression *daṇḍige-mōhi* occurring in l. 41 bears lexical interest. *Daṇḍige* is the rod of the weighing balance and *mōhi* may mean a load or weight. The Kannaḍa root *mōhu*, according to the lexicographer, means 'to place down';

and the noun *mōhi* may be derived from this root. So the whole expression will mean 'an operation or transaction of weighing an article'. We can arrive at a similar sense by another way also. This is to connect *mōhi* with the noun *mōpu* meaning 'a load'. The noun *mōpu* of Kannaḍa has its parallel in the Telugu root *mōpu* which means 'to load'. The above expression is not familiar to the students of Kannaḍa language and deserves to be noted.

TEXT

[1 Svasti [ı *]yakālavaṭṭa Sīreya Kāḷi Śrīmatu Guṇavī-
2 Mallisetṭiyaru ra-siddhānta-dēvaru]

1 Svasti [ı *] Samasta-praśasti-sahitaṁ Śrīman-Mahāpra-
2 dhānanuṁ Chōḷa-kaṭaka-sūṟekāṟanuṁ Chāḷukya-
3 kaṭaka-rakshā-pāḷakanuṁ lōk-āpavāda-niratiśa-
4 ya-satya-saṁpannanuṁ nuḍidu-matt-ennanuṁ pra-
5 tijñā-Parasu(śu)rāmanuṁ śisht-ēshṭa-kalpa-druma-
6 nuṁ Ri(Ṛi)g-Yadu(ju)s-Sām-Ātharvaṇa-chatur-vVēda-pāra-
7 ganuṁ āśrita-jana-kalpa-vri(vṛi)kshanuṁ Śrīmatu Kāśya-
8 pa-gōtra-pavitranuṁ garbha-Sārasvatanuṁ Śrīmatu
9 ...dēva-daṇḍanātha-suputranuṁ Chāḷukya-da-
10 [1]... tha-mukha-darppaṇanuv = enisida Āḍakkiya
11 prabhu **Koppa-d' ṇḍanāthaś** = chiraṁ jīyātu(t) ॥ Svasty = a-
12 nēka-guṇa gaṇ-āḷaṁkṛita satya-śauch-āchāra-chāru-
13 -chāritra-naya-vinaya-suśīḷa-saṁpannaruṁ(ru)m = āhā-
14 [r-ābha]ya-bhaishajya-śāstra-dāna-vinōdaruṁ Jina-
15 guṇ-ōdaka-pavitrīkṛitōttam-āṁgaruṁ paṁcha-viṁśa-
16 ti...[2]vyapēta Samyag-darśana-siddhānta-ra-
17 tarum......Śrīmad-**Guṇavīra-siddhāntadēva**-chara-
18 ṇa-sarasīruha-śiḷīmukharuṁ Vaiśya-ku-
19 ḷa-kumudinī-sa(śa)raś(ch)-chaṁdrarum = appa Śrīmatu Saṁka-
20 rasetṭiya putraṁ Sīreya Kāḷisetṭiyaruṁ A-
21 [si]yakāla Jakkisetṭiya putra Saṁkisetṭiyaruṁ
22 [Nēmi]setṭiyaruṁ Vaṭṭada Mallisetṭiyaruṁ Pā-
23 riśva-setṭiyaruṁ Varddhamāna-setṭiyaruṁ Kāḷise-
24 ṭṭiyaruṁ Svasti [ı *] Śrīmach-**Chāḷukya-Vikrama-varsha-**
25 **50 neya Viśvā[vasu] saṁvatsarada Phālguna su-**

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1 The two aksharas lost here obviously are 'ṇḍanā.'

2 Two or three syllables are lost here. They might be some word like *mala* or *dōsha*. Compare l. 48 of the Kārkaḷa Inscription wherein we meet with the expression, '*paṁch-aviṁśati-mala-vidūra-samyag-dṛishṭi*'-. (Ep. Ind., Vol. VIII, p. 133.)

26 **ddha** [10*] **Bṛihaspativāra**daṁdu Śrīmad-daṇḍanāyaka Ko-
27 pparasaru pramukhav-āgi Āḍakkiyalu basa-
28 diyam = māḍisi **Pārisva-dēvara** pratishṭheya mā-
29 ḍi mahā-vibhūtiyiṁ kaḷas-ārōhaṇaṁ māḍi
30 **Koppa-jinālayav** = eṁdu pesaran = iṭṭu mattam = ā-Pārśva-
31 dēvarige satataṁ māḍuva ashṭa-vidh-ārchanegaṁ Jī-
32 vaday-āshṭamī Naṁdīśvarad-ashṭamī saṁkramaṇa gra-
33 haṇa vi(vya)tīpāta parvva-dinada mahā-pūjegaṁ prā[sā]-
34 daṁ pala-kālam = irppant = āgi paḍisalisi mārppant = āgi
35 khaṇḍa-sphuṭita-jīrṇn-ōddhārada besakkaṁ Āḍakkiya teṁ-
36 kaṇa Koppa-jinālayakke Kopparasa-daṇḍanāyakaru
37 sarvvanamasyav-āgi biṭṭa tōṭa Brahmadēvana ke..eyiṁ
38 baḍagalu kāla mattaru 1 Biruvara-kēriyiṁ ba-
39 ḍagaṇa Nēmiseṭṭiy = aṁgaḍi va(yo)ndu [ı *] Samasta nakaraṁga-
40 ḷu ya(e)raḍu basadiya dēvara naṁdādīvigege aṁgaḍi-
41 yalu tiṁgaḷige biṭṭa ya(e)ṇṇe araśana 1 ‖ daṁḍi-
42 ge mōhi vyavaharisuvalli ‖ [ı*]Int = ī-dharmmavan = ār-o-
43 rvvaru kiḍisuvaru ene(i)tu puṇya-tīrthaṁgaḷ = anita-
44 roḷ gō-Brāhmaṇaraṁ sva-hastadiṁ vadhisida mahā-
45 pātakar = apparu ‖ Sva-dattāṁ para-dattāṁ vā yō ha-
46 rēta vasuṁdharāṁ shashṭir-vvarsha-sahasrāṇi vi-
47 shṭhāyāṁ jāyatē krimiḥ ‖ Maṁgaḷa-mahā-Śrī Śrī ‖

Abstract of Contents

Lines 1-11. Hail! May he live long—the general Koppa Daṇḍanātha; the chief of Āḍakki; possessor of several distinctions; the illustrious great minister; destroyer of the Chōḷa army; guardian of the Chālukya forces; profoundly truthful; far above public calumny; who never goes back on his word uttered once; Paraśurāma in vindicating his solemn vow; the wish-giving tree to the cultured and the deserving; proficient in the four Vedas, Rik, Yajus, Sāman and Atharvaṇa; the desire-fulfilling plant of his dependants; born in the pure, eminent Kāśyapa gōtra; votary of learning from the state of embryo (or born in the lineage of the Sārasvatas); son of the illustrious general (name lost); and a mirror to the faces of the Chālukyan generals.

Lines 11-24: Hail! The illustrious Sīreya Kāḷiseṭṭi, son of Sankaraseṭṭi; Sankiseṭṭi, son of Asiyakāla Jakkiseṭṭi; Nēmiseṭṭi; Vaṭṭada Malliseṭṭi; Pāriśvaseṭṭi; Vardhamānaseṭṭi and Kāḷiseṭṭi; all these who are graced with an assemblage of several virtues; who are endowed with truthfulness, cleanliness, proper conduct, charming demeanour, politeness, modesty and exemplary character; who indulge in bestowing the gifts of food, security, medicine and sacred lore; whose heads are purified by the holy water which are the virtues of

Lord Jina; who are devoted to the philosophy of Samyak Darśana (right faith); who are bees in the lotus feet of the eminent teacher Guṇavīra Siddhāntadēva and who are the autumnal moon to the blue lotuses which are the Vaiśya families.

Lines 24–39: Hail! In the illustrious Chālukya-Vikrama year 50 and the cyclic year Viśvā[vasu], [on the 10th day*] of the bright half of the lunar month Phālguna, Thursday, the illustrious general Kopparasa took a leading part with the cooperation of the seven merchants (specified above) in constructing a Jaina temple at Āḍakki, installing the image of the god Pārśvanātha therein and setting up the golden pinnacle over the same with great eclat. The temple was named Koppa Jinālaya. Then, for performing the daily eightfold worship of the god Pār'svanātha, for conducting special rituals on such ceremonial occasions as Jīvadayāshṭamī, Nandīśvara ashṭamī, saṁkramaṇa, eclipses and vyatīpāta, for the preservation and maintenance of the repairs, and for the renovation of the structure, the general Kopparasa made a perpetual endowment consisting of a garden land measuring one mattar and a stall for the benefit of Koppa Jinālaya situated in the southern quarter of Āḍakki.

Lines 39–42. For burning perpetual lamps before the gods in the two temples, all the members of the local mercantile association collectively assigned a fixed quantity of oil for each shop and income derived from levies on business transactions.

Lines 42–47. Imprecation against the transgressor of this religious charity. May auspiciousness and glory attend this!

INSCRIPTION No. 11

(Found on a pillar at Āḍaki)

This inscription was noticed on another (third) side of the same stone pillar at Āḍaki, on which the two former inscriptions (Nos. 9 and 10) were found. The observations on the palaeographical, orthographical and other aspects made in respect of the two previous records are in general applicable to this epigraph also, though it is removed by about half a century later from them. The present inscription is better preserved than the two foregoing epigraphs on the same pillar.

The document comprises 49 lines of writing, of which the first line is made up of a large number of the auspicious letter *Śrī*. The writing is almost free from inaccuracies. The alphabet and the language are Kannaḍa and the composition is prose. The imprecation at the end consists of two familiar verses. One of them is in Kannaḍa and the other in Sanskrit.

Without indulging in elaborate conventions such as the invocation in verse, description of the country or the genealogical account of the ruling king, as noticed in some earlier instances, the charter commences in a matter-of-fact manner. It introduces us at once to the reign of the king Rāya-Murāri Sōvidēva who was a prince of the Southern Kalachuri family.[1] Then come the names of four officials who were associated with the local administration. After this figures the famous commercial corporation of five hundred magnates and their local representatives. The object of the inscription is to record a gift for conducting daily worship, etc., to the deity Chenna Pārśva in the Koppa Jinālaya of Āḍakki by the local representatives of the business body with the approval of the state officials. The gift consisted of certain incomes derived from the cess on the sales of several commodities.

The record is dated the fifth regnal year of the king, the cyclic year Khara, the fifth day of the bright half of the lunar month Pushya, Monday. The date is not regular and the tithi pañchamī appears to be a mistake for the paurṇime or the full moon day. We know from other records that the king Sōvidēva ruled from A. D. 1167 to 1176. So with this correction of the tithi the Christian equivalent of the date would be A. D. 1171, December 13. On Monday the tithi śu. 14 lasted till .25 and paurṇimā commenced subsequently.

Rāya-Murāri Sōvidēva was the son and successor of Bijjaḷa of the Kalachuri lineage, who usurped the Western Chālukya throne and established the sovereignty of his family in Karnāṭaka. The praśasti of this Kalachuri family is detailed in ll. 2-8. The king was at this time residing in the town of Seleyahaḻḻi.

First among the four local officials referred to above is the Mahāmaṇḍalēśvara Ēcharasa of Miṟiṁte Nāḍu. No more details are furnished regarding this dignitary in our record. From inscription No. 9 we are acquainted with one Ēchabhūpa who was also similarly associated with Miṟiṁte Nāḍu. Further, we have seen that Ēchabhūpa belonged to a family of chiefs who claimed their descent in the Ahihaya or Haihaya lineage and were ruling in these parts. So

1 The late Dr. Fleet introduced this family by the name Kaḷachuryas of Kalyāṇi. But a closer study of the epigraphical documents of this family discovered subsequently shows that its ancestors were more intimately related with the Kalachuris of Central India and that they carefully preserved their early traditions. The family is referred to as Kalachuri also in a large number of records. The city of Kalyāṇa was neither the original headquarters of the family after their immigration into Karṇāṭaka, nor did it enjoy the honour of being their main capital for considerable part of their regime. Hence it would be more apt to designate this dynasty as the Southern Kalachuris or the Kalachuris of Karnāṭaka. I have discussed at length these and other points regarding the history of this family in an article published in the journal Epigraphia Indica, Vol. XXVIII, No. 4.

on the analogy of name and particularly his relationship with the Miriṁte Nāḍu, we might surmise that Ēcharasa of the present record was a member of the family of Haihaya chiefs who had settled in this tract; and judging from the convention of repeating the names in a family, it seems likely that Ēcharasa of the present inscription was the grandson of Ēchabhūpa of No. 9.

The other three officials specified are: Vishṇudēva, Bāchidēva and Trilōchanadēva. They bore the titles, 'the Great Minister' and 'Commander of the Forces'; and are characterised as the 'great lords of Āḍakki'. We have no means to ascertain whether these were connected in any way with Kopparasa of the former record. But indications are not lacking to surmise a possible connection between the two as both hailed from Āḍakki and were its chiefs on the one hand and bore identical titles on the other. So it looks probable that they belonged to the family of Kopparasa and were his descendants.

The Five Hundred Svāmis of Ayyāvaḷe represent a famous commercial organisation which was directing and supervising the business operations in the country. Its original headquarters appear to have been situated at Ayyāvaḷe or modern Aihoḷe in the Bijapur Dt. Its designation 'Five Hundred Chiefs' is symbolic and seems to have been derived from the original strength of its members. A reference to these 'five hundred' is contained in the epithet, 'pañchaśata-vīra-śāsana-labdhānēka-guṇa-gaṇāḷaṁkṛita' of their praśasti, which means 'who were graced with many privileges obtained by virtue of the regulations of the five hundred heroic founders.' From the characteristic description of its members it may be gathered that this organisation was equipped with defensive arrangements against eventualities. With its elaborate machinery of affiliation and control, this corporation of businsssmen was supremely influential and had its branches functioning not only in the vast area of Karnāṭaka, but also in the territories of Tamil, Telugu and other provinces. Mummuri-daṇḍas,[1] Nānā Dēsis and other organisations which are frequently met with in the epigraphical records appear to have been affiliated to it. Mūvattāru or Thirty-Six Biḍu which occurs in the present inscription, might have been one more local organisation affiliated to it.

The Koppa Jinālaya mentioned in l. 29 is evidently the same temple, which, as we have seen in the foregoing record, was built in the southern quarter of Āḍakki under the leadership of the general Kopparasa and was named after him. The presiding deity of this temple was Pārsvanātha, who is here addressed as Chenna Pārśvadēva. *Chenna* means 'beautiful' and the expression signifies

1 A picturesque description of the Mummuridaṇḍas who are praised for their valour and other virtues, occurs in two inscriptions from Kurugōḍu in the Bellary District. Vide South Indian Inscriptions, Vol. IX, part i, Nos. 296 and 297.

that the image was 'charmingly handsome.' The image appears to have acquired this designation subsequently, as it is not found in the previous record.

The inscription contains four names of geographical interest. Two of these, viz., Miriṁte Nāḍu and Āḍakki are already known from two previous inscriptions (Nos. 9 and 10). Of the remaining two, Kālaṁjarapura in l. 3 refers to the early home of the Southern Kalachuris in Central India. It is the present day Kalinjar in the Banda Dt. of Bundelkhand.[1] The other is Seleyahaḷḷi referred to in l. 9 as the place of residence of the king Sōvidēva. This figures in the epigraphical records as one of the headquarters of the Southern Kalachuri rulers. It is probably identical with the modern village Sheloḷi in the Kōlhāpur State.[2]

TEXT

1 Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī [।*] Sva-
2 sti [।*] Samadhigata-paṁcha-mahāśabda Mahārājādhirāja Paramē-
3 śvaraṁ Kālaṁjara-puravarādhiśvaraṁ **Kaḷachurya**-kuḷa-ka-
4 maḷa-mārttaṁḍaṁ kadana-prachaṁḍaṁ māna-Kanak-ācha-
5 ḷa subhaṭar-āditya kaḷigaḷ-aṁkuśa ॥[3] gaja-sāmantaṁ śa-
6 raṇāgata-vajra-paṁjaraṁ pratāpa-Laṁkēśvaraṁ Śanivāra-
7 siddhi Giri-durga-malla Chaladaṁka-Rāma sāhasa-Bhīma
8 nāmādi-samasta-praśasti-sahitaṁ Śrīmatū **Rāya-**
9 **Murāri**-Bhujabaḷamalla **Sōyidēvaru Seleyaha-**
10 **ḷḷiya**-kuppada nelevīḍinalu suk(kh)a-saṁkathā-vinōda-
11 diṁ rājyaṁ-geyyuttam = ire @ 5 @[4] **neya Khara-saṁ-**
12 **vatsarada Pushya-suddha pañchamī Sōmavāradan-**
13 du samasta-praśasti-sahitaṁ Śrīman-**Mahāmaṁḍa-**
14 **ḷēśvaraṁ Miriṁte-nāḍa Ēcharasaruṁ** Śrīman-mahā-pra-
15 dhānaṁ daṁḍanāyakar = **Āḍakkiya** mahā-pra-
16 bhugaḷu Vishṇudēvarasaruṁ Bāchidēvarasaruṁ Tṛi(ri)-
17 ḷōchanadēvarasaruṁ mukhyavāgi Svasti [।*] samasta-
18 vastu-vistīrṇna-ghūrṇni[t-ā] rṇnava-parīta-bhū-
19 taḷa-bhuvana-vikhyataruṁ pañcha-śata-vīra-śāsana-
20 labdh-ānēka-guṇa-gaṇ-āḷaṁkṛita-śarīraruṁ [satya-śau]-
21 ch-āchāra-chāru-chāritra-naya-vinaya-
22 jñāna-vīra-Baṇaṁju-dharmma-pratipāḷana-viśuddha-gu-
23 ḍḍa-dhvaja-virājit-ānūna-sāhasa-saty-ā [chāra]-
24 Vīra-Lakshmī-samāliṁgita-viśāḷa-vaksha-sthaḷaruṁ

1 Bomb. Gaz., Vol. I, pt. II, p. 469.
2 Ep. Ind., Vol. V, p. 244.
3 These strokes are superfluous.
4 This spiral which marks the punctuation is superfluous.

25 Baladēva-Vāsudēva-Kaṁḍaḷi-Mūlabhadra-vaṁś-ō-
26 dbhavarum = appa Śrīmad-**Ayyāvaḷey-Aynūrvvaru**
27 svāmigaḷu pramukha Mūvattāru Bīḍu
28 Mummuridaṁḍaṁgaḷ = Ubhaya Nānā-Dēsigaḷu
29 mukhyavāgi Śrīmad-**Āḍakkiya** teṁkaṇa **Koppa–**
30 **jinālayada Chenna-pārśva-dēvar** = aṁga-bhōgav-ashṭa-vi-
31 dh-ārchanegaṁ [Jīvaday-āshṭami] Naṁ-
32 dīśvara [d = ashṭamigrahaṇa]-parvva-dinaṁga-
33 ḷigaṁ nitya-pūjegaṁ biṭṭa āyaṁ hēṟiṁge bha-
34 tta māna 1 tūkada [kha]ṇḍakke hoṁge be-
35 ḷḷiya hāga [1] eṇikeya khaṇḍakke hoṁ-
36 ge beḷḷiya hāga 1 sīreya koṇḍa-koṭṭa-
37 lli hoṁge beḷḷiya bhāga 1 meḷasiṁ-
38 ge hoṁge beḷḷi hāga 1 nīliya guḷige-
39 ge hoṁge beḷḷiya hāga 1 eleya hēṟim-
40 ge ele 50 iṁt = ī-dharma-pravarttaneyaṁ naḍe-
41 vaṁt = appavaru tamma tamma dharmmav = eṁdē pratipāḷi-
42 suvadu ‖ Sthiradiṁd = iṁt = idan = eyde kāva purushaṁ-
43 g = āyuṁ jaya-srīyum = akkum = idaṁ kāyade kā-
44 yva pāpige Kurukshētraṁgaḷoḷu Vāraṇāsigaḷo-
45 ḷu kōṭi-munīṁdraraṁ kavileyaṁ Vēd-āḍhyaraṁ ko-
46 ndud-ond-ā(a)ja-aṁ śāsanavāgi sārdapud = id = ī-śai-
47 ḷ-āksharaṁ dhātriyoḷu ‖ Sva-datta(ā)ṁ para-
48 dattām vā yō harēta vasuṁdharāṁ shashṭir = vva-
49 rsha-sahasrāṇi vishṭ(ṭh)āyāṁ jāyatē kṛimiḥ ‖

ABSTRACT OF CONTENTS

Lines 1-11. May it be glorious! Hail! The illustrious king Rāya-Murāri Sōvidēva is ruling the kingdom in peace and prosperity from his residence in the town of Seleyahaḷḷi; Sōvidēva, who is the possessor of all the distinctions, such as—one who has aptly acquired the five great sounds; paramount sovereign among the great kings; the supreme suzerain; overlord of the foremost town of Kālanjara; the sun to the lotus of the Kaḷachurya lineage; fierce in battle; the golden mountain of prestige; the sun among the seasoned warriors; good to the fighting champion; ruler of elephants; adamantine cage of the refugees; the Lord of Lankā in prowess; master of Saturday victory; wrestler of the hill forts; Rāma in determination; Bhīma in adventure and champion of mighty arms.

Lines 11–40. In the fifth year of his reign and the cyclic year Khara, on the fifth day (tithi) of the bright half of the lunar month Pushya, Monday, the illustrious Mahāmaṇḍaḷēśvara (feudatory chief) Ēcharasa of the

Miriñte Nāḍu, who bears several distinctions, accompanied by Vishṇudēvarasa, Bāchidēvarasa and Trilōchanadēvarasa, who hold the distinguished titles, 'the Great Minister' and 'the Commander of the Forces' and are the great chiefs of Āḍakki; hail! in conjunction with the Five Hundred Svāmis[1] of the illustrious town of Ayyāvaḷe; who are renowned over the expanse of the whole earth replete with objects and encircled by the rumbling ocean; whose persons are graced with many a merit secured by virtue of the regulations promulgated by the five hundred heroic founders; whose extensive chests are embellished with the unblemished figures of banners, symbolic of their observance of the heroic creed of the traders, characterised by truthfulness, cleanliness, proper conduct, charming demeanour, politeness, modesty and wisdom, and embraced by the heroic goddess of unflinching enterprise and honesty of dealing; and who are born in the lineage of Baladēva, Vāsudēva, Kaṇḍaḷi and Mūlabhadra—these five hundred Svāmis, functioning through their local representatives, the Thirty-six Biḍu, Mummuridaṇḍas and the Ubhaya Nānā Dēsis, made a gift of the income derived from the cess on the sales of such commodities as paddy, female garments, pepper, etc., for the offering and eight-fold service, for the daily worship and ceremonial worship on Jīvadayāshṭamī, Nandīśvara ashṭamī, eclipses and festivals, to the god Chenna Pārśva of the Koppa Jinālaya in the southern quarter of the illustrious town of Āḍakki.

Lines 40–42. Those responsible for the management of this religious gift should preserve it as if it were their own personal charity.

Lines 42–49. Benediction on the protectors of the religious charity and imprecation against its violators.

INSCRIPTION NO. 12

(Found on a stone pillar at Āḍaki)

This inscription was found engraved below the previous inscription (No. 11) on the stone pillar at Āḍaki, already known from three preceding epigraphs. Its characters are Kannada of a slightly later period. Its language is Kannaḍa. The record consists of eight lines composed in prose.

The charter commences directly with the mention of the regnal year of the Dēvagiri Yādava king Singhaṇa. Then it registers a gift made to the god Chenna Pārśva of the Koppa Jinālaya situated in the southern quarter of the illustrious town of Āḍakki by the Mummuridaṇḍas, Ubhaya Nānā Dēsis, the local chief and the Dēsigas. The gift consisted of one ladle of oil collected from each oil-mill and it was to be utilised for burning a perpetual lamp before the god.

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1 I have discussed some important epithets in the praśasti of this organisation in an earlier context; see p. 123 above.

The document is dated the 45th regnal year and the cyclic year Śōbhakṛit, Āshāḍha ba. 5, Wednesday. The regnal year cited seems to be too high for the king, as he was known to have ruled for 37 years only.[1] So the numerical figure 45 may be a mistake for 35. In the cyclic year Śōbhakṛit the corresponding Śaka year was 1165 and the Christian equivalent of the date would be A. D. 1243, July 8, Wednesday.[2]

The Dēvagiri Yādava monarch Singhaṇa usually bears a string of high-sounding *birudas*. But he is introduced here, briefly, with only two of his outstanding titles, namely, Yādava-Nārāyaṇa and Pratāpa-chakravarti. We are already familiar with the Mummuridaṇḍas and the Ubhaya Nānā Dēsis who figure as donors in the foregoing inscription also. But it has to be remembered in this connection that though the names are the same, the individuals represented by them must have been different on account of the remoteness of time. For as shown previously, they comprised different sections of a huge commercial organisation directing and controlling the business transactions in particular localities. It is not known precisely who were the Dēsigas that are mentioned among the donors. Probably, they were the local representatives of Āḍakki like the Mahājanas.

It is interesting to recall here one or two points regarding the Jaina temple and the god figuring in this inscription. The temple which was named after its founder Kopparasa had come into being more than a century ago, as noticed in inscription No. 10. His name was still preserved in association with the temple and the deity Pārśvanātha which had assumed the epithet 'Chenna' by the time of the subsequent record retained the popular name.

TEXT

1 Śrī svasti [।*] Śrīmatu **Yādava-Nārāya .a Pra-**
2 **tāpa-chakravartti Siṁghaṇadēva-varushada 45 neya**
3 **S(Ś)ōb(bh)akratu saṁvatsarada Āshāḍha bahuḷa**
4 **5 Budhavāra** Śrīmatu **Āḍa-**
5 **kkiya** teṁkaṇa **Koppa-jinālayada Chenna-Pā-**
6 **rśva-dēvara** naṁdādīvigege Mummuridaṇḍṁ gaḷ = U]-
7 bhaya-Nānā-Dēsigaḷu prabhu mukhyavāgi Dē-
8 sigaru biṭṭa dharmma ga(ā)ṇakke [sauṭu ।] Śrī [॥*]

1 Bomb. Gaz., Vol. I, pt. II, p. 522.

2 While editing the Mēthi inscription of the Yādava king Kṛishṇa, of Śaka 1176, I had to restudy the chronological position of Singhaṇa's reign; Epigraphia Indica, Vol. XXVIII, part vii, No. 49. It is seen from a few authentic records that Singhaṇa's reign actually commenced in A. D. 1197-98. Thus viewed, there would be nothing unusual in this Āḍaki epigraph citing his 45th regnal year. On the contrary, it offers additional piece of evidence in favour of the earlier commencement of Singhaṇa's reign.

TRANSLATION

May it be auspicious! Hail! In the 45th year of the illustrious king Simghaṇadēva who bears the titles, Yādava-Nārāyaṇa (Krishṇa of the Yādava lineage) and Pratāpachakravarti (Supreme sovereign of Prowess) and the cyclic year Śōbhakṛit, on the 5th day of the dark fortnight of the month Āshāḍha, Wednesday, a gift of one ladle of oil on every oil-mill was made for burning a perpetual lamp before the god Chenna-Pārśva of the Koppa Jinālaya in the southern part of the illustrious town of Āḍakki, by the Mummuridaṇḍas, Ubhaya Nānā Dēsis, the local chief and the representatives. May it be auspicious!

INSCRIPTION NO. 13

(Found on a stone in a mosque at Āḍaki)

This fragmentary inscription was detected on a broken piece of stone at Āḍaki. The stone was being used as a stepping stone for the entrance into the Kadim (old) Jumma Masjid (mosque). As the slab bearing the document was being trampled down for years, the writing had become largely effaced and illegible. It could be gathered that this was only a fragment of a bigger inscribed tablet. But I was not able to trace the other portion or portions of the slab in spite of my search. So I had to content myself with whatever could be gathered from the fragment.

It may be seen from the text given below that it was not possible to make out the record in continuous lines. Only a few words and expressions here and there were legible and they have been reproduced here. In between them many words and lines must have been lost. The inscription is engraved in Kannaḍa characters of the 12th century A. D.

Considering the abject condition to which the inscription had been reduced, the light received from it is more than what could be expected. Though the king's praśasti appears to have ended with the Sanskrit phrase as in some earlier records of this collection, the language of the record seems to have been mainly Kannaḍa. In the earlier portion, the epigraph seems to describe a feudatory chief who bore the title Maṁḍalēśvara-vedaṁga (the gallant among the feudatory chiefs). Afterwards we meet with the familiar praśasti of the Southern Kalachuri rulers of Karnāṭaka. The name of the Kalachuri king to whose reign the record seems to belong, is well-preserved. He is Rāya-Murāri Sōvidēva, the same of inscription No. 11. As the epigraph prays for his long life, it is clear that he was ruling the kingdom at the time. Sōvidēva ruled from A. D. 1167 to 1176. So the record must have come into existence during this period.

Subsequently, the inscription refers to the Mādēviya Piriya Basadi at Āḍakki. This indicates that the town of Āḍakki must have contained another big Jaina temple which was designated after Mādēvī or a 'great queen.' Who this 'great queen' was, we are not in a position to say. The inscription evidently belonged to this temple and after its destruction it must have been cast about and mutilated. I was not able to find out even the probable site where this distinguished temple stood at one time. Its ruin had been effected so completely.

Proceeding further, we get some clue regarding the object of the document. The expression *ashṭavidhārchane* and the reference to the Five Hundred of Ayyāvaḷe put together help us in reconstructing the context on the lines of inscription No. 11. The local representatives of this commercial corporation seem to have made a gift for the eight-fold worship, etc., of the deity in the Jaina temple spoken of before. Unfortunately, the name of the deity and all other details of the gift are completely lost.

TEXT

....Maṁḍalēśvara-vedaṁga......

..............Śanivārasiddhi Giridurggamalla

..............nāmādi-samasta-praśasti-sahi-

taṁ **Rāya-Murāri Sōvidēvaḥ** sthiraṁ

Jīyāt ॥ ....

....

Āḍakkiya Mādēviya Piriya basadiya............

..................ashṭavidh-ārchane..................

..................Śrīmad-**Ayyāvaḷey-aynū-**

rvvaru..

....

ABSTRACT OF CONTENTS

.... the gallant among the feudatory chiefs ....

May he live for ever—Rāya-Murāri Sōvidēva, who bore all the distinctive epithets and titles, such as Śanivārasiddhi (master of Saturday victory), Giridurgamalla (wrestler of the hill forts)..

(The representatives of) the illustrious Five Hundred of Ayyāvaḷe (made a gift) for conducting the eightfold worship (of the deity) in the great Jaina temple of Mādēvī (or the great queen) at Āḍakki.

INSCRIPTION NO. 14

(Found in a temple at Maḷkhēḍ)

This inscription was detected in the Nēminātha temple at Maḷkhēḍ.[1] It was engraved on a pillar of the madhyamaṇḍapa (central hall) of the sanctuary. The writing is not well preserved, having been damaged and worn out in some places. The inscribed area of the pillar measures about 14 by 10.5 inches. The document contains 19 lines, of which the last line is made up of a series of the auspicious letter *Śrī*. The characters are Kannaḍa and evince normal features of the period.

It may however be noted that the mode of the letters is rather cursive and they slightly resemble the script of the Telugu country. Adverting to orthographical traits, that of doubling the consonant in a conjunct letter formed of *r* is retained. The language is Sanskrit and the composition is prose. The writing is generally free from errors, except for the confused use of the sibilants in the following instances; *māshē* for *-māsē* in l. 2, *Sanivārē* for *Śanivārē* in l. 3, *vādīsvara* for *vādīśvara* in l. 12, and *shishya* for *śishya* in l. 15.

The epigraph commences directly with the mention of the date. It is dated the Śaka year 1318 current and the cyclic year Angira, the 10th tithi of the dark half of the lunar month Phālguna, Saturday. The date is not regular and some error appears to have crept in while recording it. The citation of the Śaka year seems to be incorrect. The cyclic year Angira or Āngirasa corresponded with the Śaka year 1314 expired or 1315 current. If we make this correction, the date would be regular in its other details. Then its Christian equivalent would be A. D. 1393, February 22, Saturday.

After this comes a reference to the Nēminātha Chaityālaya. It is followed by the praśasti of a line of Jaina pontiffs who belonged to the Mūla Saṁgha, Kuṇḍakunda anvaya, Balātkāra gaṇa and Sarasvatī gachchha. These teachers bore the titles, Rāya-rājā[guru], [Maṁḍalā]chārya, Mahāvāda-vādiśvara, Rāyavādi-pitāmaha, Sakala-vidvajjana-[chakravarti] and Saiddhāntā-chārya. Then we are introduced to two teachers, namely, the illustrious Pūjyapāda Svāmi and his favourite disciple Vidyānanda Svāmi. The purpose of the record is disclosed in the concluding portion. It is the erection of the Nishidhi or post-mortem memorial in honour of the second of the teachers named above in the central hall of the Nēminātha temple itself.

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1 In a former context (above p. 195) I have observed that Maḷkhēḍ is mentioned as Maleyakhēḍa in the inscriptions of the area, of the 12th century and later. An earlier allusion to this place is however found in an epigraph at Bankūr, dated the Chālukya Vikrama year 19, Bhāva, corresponding to A. D. 1094-95. In course of recounting various deities in the vicinity of Bankūr, this record refers to the god Bonteśvara of Maḷikēḍa. This form of the place-name as well as its deity are both interesting.

As may be seen presently from the following discussion, the inscription is supremely important in more than one respect. But unfortunately, it does not furnish many details regarding the two teachers specified above or their spiritual lineage. In regard to the titles enumerated above, it may be noted that they appear to be rather popular during this period; for they figure with some variations in the praśastis of more than one eminent line of teachers.[1] For instance, the pontiffs of the lineage of Chārukīrti Paṇḍitadēvāchārya of Śravaṇa Beḷagola bore among others all the titles mentioned above[2] excepting the last one. The teachers who belonged to a branch of this line subsequently founded at Sangītapura or Hāḍuvaḷḷi in the North Kanara district, also claimed these titles.[3] One more instance indicating the popularity and prevalance of these titles is found in the Kāp copper-plates of Keḷadi Sadāśivanāyaka, dated A. D. 1556. In this record Dēvachandra, a preceptor of the Krāṇūr gaṇa and Tintriṇī gachchha is associated with these titles.[4]

The erection of the Nishidhi or post-mortem memorial recorded here is rather peculiar and this subject deserves scrutiny. The word Nishidhi is spelt differently as Niśidi, Niśidhi, etc. The Nishidhis, generally speaking, represent such structures as are constructed on the site where a follower of the Jaina faith died or where his mortal relics were cremated or buried.[5] But our inscription explicitly states that the Nishidhi of Vidyānanda Svāmi was set up in (the form of) the central hall of the Nēminātha temple. There are reasons to believe that the Nēminātha temple must have been in existence prior to the 14th century A. D., the date of the record. The temple might have been renovated by the time of the record and on this occasion the central hall of the renovated temple might have been dedicated to the sacred memory of the deceased pontiff. It is unlikely that the physical remains of the teacher were buried in the precincts of a public place of worship like the present temple existing from earlier times, and a structure was built on the spot.

If the above surmise be correct, it looks as if this is a strange and unique mode of erecting the Nishidhi, not known previously. But a careful study of the

1 These titles with a slight variation are associated with the teacher Hēmasēna figuring in an inscription from Muḷgund, dated Śaka 1342, Sārvari or circa A. D. 1420; An. Rep, on S. I. Epigraphy, 1926-27, App. F, No. 95. This Hēmasēna, as his name suggests, might have belonged to the Sēna gaṇa and he was, most probably, a later disciple in the eminent line of preceptors from Chandrikāvāṭa, discussed previously; see above, pp. 134 ff.

2 Śaraṇa Sāhitya, Vol. III, Nos. 10-11, p. 635. See also South Indian Inscriptions, Vol. VII, No. 247.

3 Karṇāṭaka Śabdānuśāsanam (revised edn.) p. 471.

4 Ep. Ind., Vol. XX, p. 93.

5 Annals Bh. Or. Res. Inst, Vol. XIV, p. 264.

epigraphical evidence available on this point would show that this impression is unjustified. A good number of instances from the inscriptions at Śravaṇa Beḷgoḷa may be cited in support of the above view. These instances prove that it was a practice in those days to set up Nishidhi memorials by associating them with a part or the whole of a sacred structure, such as a maṇḍapa or a pillar of a temple. Nos. 126, 128, 129, 254, 258, 362 and 389, among others, of the inscriptions of Śravaṇa Beḷgoḷa,[1] will not only illustrate but support the above thesis. This topic has been discussed more elaborately earlier in Part I.

Now we shall concentrate our attention on the history of the Jaina church at Maḷkhēḍ and see if the present record could shed any light on its dark aspect. As shown elsewhere, Maḷkhēḍ must have been a great centre of Jainism from the early times and many a religious teacher of eminence must have flourished here. But in the present pitiable state of disruption and decadence of the Jaina faith no connected and authentic information could be gathered in respect of the line or lines of teachers that flourished here. During my tours in this area and visits to this place I collected some odd bits of information. Subsequently, with a view to verify my information and focus some reliable light on it, I wrote to a few eminent scholars interested in these studies. But the replies I received from them were disappointing. Nobody seemed to be in possession of at least a few facts regarding a portion or portions of the ecclesiastical history of the place. So I have to fall back on my own resources and make the best of what scanty material is available from my collection and study.

Leaving aside the semi-legendary accounts which connect the great teachers Koṇḍakunda aud Akaḷanka with this place, we have to give some credence to the consensus of local traditions which attribute the foundation of a line of pontiffs in this place by Jinasēna Bhaṭṭāraka, the reputed teacher of the Rāshṭrakūṭa king Amōghavarsha Nṛipatunga who lived in the 9th century A. D. Jinasēna probably belonged to the Sēna section of the Mūla Saṁgha.[2] The details regarding the gaṇa and gachchha of his spiritual lineage are not known. We do not know how long the line of pontiffs founded by Jinasēna continued to function. But it appears to have come to an end after some generations.

Subsequently, another line of teachers seems to have established itself at Maḷkhēḍ some time by the 13th century A. D., if not earlier. This line, in all probability, was associated with the Balātkāra gaṇa and Sarasvatī gachchha of the Mūla Saṁgha and Koṇḍakunda anvaya. The present record furnishes the names of two teachers of this line. They are Pūjyapāda and his disciple Vidyā-

1 Ep. Carn., Vol. II.

2 Kannaḍa Sāhitya Parishat Patrike, Vol. XII, p. 238.

nanda. Meagre though this information, it is based on epigraphic evidence and thus helps us to extend our vision on both sides.

Even to the present day, Maḷkhēḍ is supposed to be the headquarters of a line of Jaina gurus who wield some influence among the Jaina community of these parts. Though divested of much of their former dignity, they have preserved some traditions. It would be useful to examine them carefully with a view to glean any possible links for the pontifical history of Maḷkhēḍ. We may note with great relief in the first instance that the Maḷkhēḍ gurus are addressed by the term Balutkāraguṇa. This expression undoubtedly is a corruption of the designation Balātkāra gaṇa. Reading through this tradition we can surmise that the present gurus of Maḷkhēḍ are the spiritual descendants of the line of teachers who belonged to the Balātkāra gaṇa. As Balātkāra gaṇa formed part of the Mūla Saṁgha and Koṇḍakunda anvaya and was associated with the Sarasvatī gachchha, we can fill in these details also in the account of their lineage.

The present line of Maḷkhēḍ gurus claims its foundation by the pontiff Abhinava Nēmichandra Siddhāntakīrti Bhaṭṭāraka. But surprisingly enough, their paṭṭāvaḷi commences with the preceptor Vidyānanda Svāmi. The paṭṭāvaḷi of the Maḷkhēḍ gurus in my possession was taken down as it was recited by a priest of the Nēminātha temple at Maḷkhēḍ some twenty years ago. As the priest was not a well-educated person, one might doubt its authenticity. So its accuracy is not beyond question. The succession of teachers may not be reliable and many names might have been conveniently left out. Inspite of my thus being conscious of its deficiencies, I have to use it in the present discussion; because it is the only source so far available to me on the subject. The list of the Maḷkhēḍ pontiffs according to the paṭṭāvaḷi runs as follows: The sequence of names may not necessarily denote direct succession in all cases. 1 Vidyānanda Svāmi; 2 Nēmichandra Siddhāntakīrti; 3 Buddhisāgara; 4 Mantravādi Dēvēndrakīrti; 5 Daṇḍa Dēvēndrakīrti; 6 Chandrakīrti; 7 Mahēndrakīrti; 8 Śrīdhanakīrti; 9 Dēvēndrakīrti; 10 Rājēndrakīrti; 11 Ratnakīrti.

The preamble to the paṭṭāvaḷi contains the formal praśasti of these teachers, which may be recorded here. It is thus: Nija-ghaṭikā-sthāna-Dilli-Malayādri-Vijayanagara-Varāṁga-Paṭṭa-Poṁbuchcha-Chaturvidha-siddha-siṁhāsanādhīśvara.[1] Here the place-name Malayādri stands for Maḷkhēḍ. The other items in the praśasti have been commented upon at some length earlier in Part I. Vidyānanda Svāmi is referred to in the paṭṭāvaḷi as Śrīmad-Abhinava-Gajapati-Vādi-Vidyānanda-Svāmi. In another version of the praśasti

1 I have discussed elsewhere the significance of the expression Siddhasiṁhāsana and suggested its Jaina association; vide p. 195 above. It is however not unlikely that the conception is influenced by the Tantric cult wherein prominence is given to the Siddhas For the Tantric influence on Jainism, see Jaina Iconography, pp. 183-84.

noted down by me at Aḷand, Nēmichandra Siddhāntakīrti (No. 2 of the above list) is given the epithets, Śrīmad and Abhinava, and he is represented as the originator of the present line of Maḷkhēḍ pontiffs.

This Nēmichandra Siddhāntakīrti appears to have been a prominent personality. His title 'Siddhāntakīrti', which may be contrasted with the unostentatious name of his predecessor Vidyānanda Svāmi, and the suffix 'kīrti' in particular, which was subsequently adopted by his successor disciples, suggest that he might have introduced some important land-mark in the traditions of the order.

I am now inclined to identify Vidyānanda Svāmi of the present record with his namesake who figures at the top of the above list of pontiffs of Maḷkhēḍ. My reasons for this identification may be enunciated as follows. Like Vidyānanda of the Maḷkhēḍ paṭṭāvaḷi, Vidyānanda of our inscription must have held a high position in the monastic order of the Jaina church, as may be seen from the dignified titles of his line. Both of them were members of the same spiritual lineage. Vidyānanda of the inscription belonged to the Mūla Saṁgha, Koṇḍakunda anvaya, Baḷātkāra gaṇa and Sarasvatī gachchha. Vidyānanda of the paṭṭāvaḷi also must have owned the same spiritual distinction as indicated by the significant designation Balutkāraguṇa of the Maḷkhēḍ pontiffs preserved till the present day. This identification would receive further support even from the imperfect details of the paṭṭāvaḷi, which need not be adduced as a prima facie argument against the hypothesis.

Happily, by a strange stroke of coincidence, some more sidelight is forthcoming in respect of our teacher Vidyānanda. This light is particularly welcome, and all the more so, because it emerges from another reliable epigraphical source which is not only thoroughly contemporary, but is also discovered in the same region of Hyderabad. This epigraph was found at Tēr in the Osmanabad District.[1] It is incised on the pedestal of an image of Pārśvanātha in a Jaina temple.[2] In view of the importance of the epigraph in our present discussion and for convenience of reference I may give the following relevant extract from its text:

1 Svasti [।*] Śrī Śākē 1313 [Prajāpati]-saṁvaschharē Phālguna vadi 11 Budhavārē

2 Śrī-Mūlasaṁghīya-Śrī-[Vardhamāna]-svāmi-chaityālaya-kṛita-jīrṇṇō-

3 ddhārē samāyāta-Siddhānt-āchārya-Śrīmat-Pūjyapāda-svāminām priya

4 s(ś)ishya-Śrī-Vidyānanda-svāminām...

5 ....pādukā ॥

1 This district is contiguous to the Gulbarga District wherein Maḷkhēḍ is situated.

2 G. H. Khare: Sorceus of the Mediaeval History of the Dekkan, Vol. II, pp. 82–83.

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The above record is dated the Śaka year 1313 and the cyclic year Prajāpati, the 11th *tithi* of the dark fortnight of the lunar month Phālguna, Wednesday. The writing is damaged in the latter portion and so its purport is not fully known. But its object appears to be to record the installation of the sandals of the revered teacher Vidyānanda Svāmi, favourite disciple of the illustrious teacher Pūjyapāda Svāmi. These sandals, we are further informed, were received in the Jaina temple of Śrī-Vardhamāna at Tēr on the occasion of its renovation.

A close comparison of the essential details concerning Vidyānanda Svāmis, furnished by the Maḷkhēḍ and Tēr records, will show that the two must be one and the same individual. The date of the Tēr record is regular and its Christian equivalent corresponds to A. D. 1392, March 20, Wednesday. It may be reasonably assumed that Vidyānanda had died before this date and so his sacred relics were brought over to Tēr from Maḷkhēḍ for commemoration. Over a year further might have elapsed by the time of the Maḷkhēḍ record, when as shown above, a Nishidhi memorial was set up in his honour by dedicating the central hall of the Nēminātha temple to his holy name. These events testify to the high sense of veneration cherished by the Jaina community of these parts towards the teacher Vidyānanda Svāmi in particular and the spiritual line of Maḷkhēḍ pontiffs in general.

We may also take note here of another eminent Jaina teacher by name Vidyānanda Svāmi figuring in an inscription on stone standing in the Pārśvanātha Basti at Kaikiṇi,[1] Bhaṭkaḷ Pēṭhā, North Kanara District. The epigraph speaks highly of a devout follower of the Jaina religion, named Pāyaṇṇa who constructed a temple dedicated to Pārśvanātha at Kaikiṇi and made a gift of land for the same. This Pāyaṇṇa was the favourite disciple of Vidyānanda Svāmi who belonged to the Balātkāra gaṇa and Sarasvatī gachchha. The inscription is dated Śaka 1340 or A. D. 1417 and it is not known if the preceptor Vidyānanda Svāmi was living at the time. If we consider this as the date of Pāyaṇṇa, the teacher Vidyānanda may be taken to the previous generation. This would make the Vidyānanda Svāmis of the Kaikiṇi and Maḷkhēḍ records contemporaneous. Noting this fact along with the common details of the monastic order of the two teachers, it may not be wrong to suggest their identity.

TEXT

1 Svasti [।*] S'ākē 1313 pravarttamānē Aṁgi-
2 ra-saṁvatsarē Phālguna-māsh(s)ē kṛishṇa-pakshē dasa-(śa)myā-
3 ṁ [S(Ś)ani]vārē kanaka-kalaśa-bhāsura-Jinēśvara-sada-

1 Karnatak Inscriptions, Vol. I, No. 41.

4 nē subhagaṁ-bhavi[shṇu]-madhya-parisarē Śrī-**Nē-**
5 **[mi] nātha-chaityālayē** Śrī-**Mūla-Saṁghē Balā-**
6 **tkāra-ga[ṇē] Sarasvatī-gachchhē** Śrī-**Kumḍakuṁ-**
7 **d-ānvayē** amaṁda-chid-ānaṁda . . . .
[Lines 8–10 are damaged.]
11 . . . . Rāya-rāja-[guru] . . . .
12 [Maṇḍalā]chārya-Mahāvāda-vādīs(ś)vara Rāya-
13 vādi-pitāmaha Sakala-vidvajjana-[chakravartti]-
14 Saiddhāṁt-āchāryya-Śrīmat-Pūjyapāda-svā-
15 mināṁ priya-sh(ś)ishya-Śrīmad-**Vidyānaṁda-**
16 **[svāmināṁ] nishidhir** = iyaṁ kārāpitā . . . .
17 . . . . . . s(ś)ubhaṁ bhadraṁ . . . .
18 damaged.
19 Śrī Śrī Śrī Śrī Śrī Śrī Śrī [॥*]

Abstract of Contents

Hail! In the Śaka year 1313 current and the cyclic year Aṁgira, on the tenth day of the dark fortnight of the month Phālguṇa, Saturday, in the Nēminātha Chaityālaya, with its central hall growing ever beautiful, being the abode of Lord Jina and resplendent with the golden pinnacle, this Nishidhi was set up in the name of the illustrious teacher *Vidyānanda Svāmi*, the favourite disciple of the eminent preceptor Pūjyapāda Svāmi, who belonged to the reputed *Mūla* Saṁgha, *Balātkāra* gaṇa, *Sarasvatī* gachchha and the distinguished *Kuṇḍakunda anvaya* and bore the titles, Rāya-rāja-[guru] (the royal preceptor) Maṇḍalāchārya (ecclesiastical head of the region), Mahāvāda-vādīśvara (the supreme advocate of his doctrine in great polemic contests), Rāya-vādi-Pitāmaha (the grand father or Brahmā among the royal disputants), Sakala-vidvajjana-chakravarti (the sovereign ruler among all the learned) and Saiddhāntāchārya (the great exponent of the established doctrine of Jina). May it be auspicious. May it be all glorious.

INSCRIPTION NO. 15

(Found on the back of an image at Tengaḷi)

This inscription was discovered at Tengaḷi, a village about four miles from Maḷkhēḍ. It was incised on the back of a Tīrthankara image lying near the temple of Pāṇḍuraṅga. The image was made of soap-stone and measured about 8 inches in height and 6 inches in breadth.

The epigraph is a short label inscription made up of six lines. It is engraved in round and handsome Kannaḍa alphabet of about the 13th century A. D. The inscription is not dated. The language of the record is Kannaḍa.

The record states that the image was caused to be made by Bammadēva, a lay disciple of the preceptor Nāgavīra Siddhāntadēva who belonged to the Vandiyūr gaṇa of the illustrious Yāpanīya Saṁgha. As it was a common practice in those days, the image might have been offered as a gift to a local temple and adorned it either as the central figure or an auxiliary piece.

In the course of my survey of the antiquities at Tengaḷi, I could not discover many vestiges of the Jaina faith and had to satisfy myself with this single piece of Jaina sculpture. But after my perusal of the present inscription I gathered the impression that this village must have contained at least one Jaina temple in the period of the 12th-13th century A. D. This impression was justified not only by the evidence of the present sculpture, but also by a reference to a Jaina temple found in another inscription of the place (No. 16). It is clear therefore that the present image was associated with the Jaina temple mentioned in the following epigraph or a different shrine situated in the locality. It has to be observed that no trace of such a temple or temples is available at present and it must have been completely destroyed in the later age.

Nothing is known about Bammadēva, the donor of the image. But it may reasonably be inferred that he was a local chief of some status. Not many details are disclosed by the record regarding the preceptor Nāgavīra Siddhānta-dēva also. We do not know from which place he hailed. But his connection with the Vandiyūr gaṇa furnishes some clue regarding his identity. This gaṇa is already known to us from an inscription at Āḍaki (No. 9). But the additional information which we get from the present inscription is that this gaṇa was a constituent of the Yāpanīya Saṁgha.

Yāpanīya Saṁgha along with four other sects of the Jaina ascetic order was considered heterodox in the later days of the faith. But in the earlier days this sect functioned as an important institution and commanded much influence in Karnāṭaka and other parts of South India. A large number of inscriptions on stone and copper containing references to the teachers who belonged to this sect have been discovered in many parts of Karnāṭaka.[1] But the existence of this sect in this part of the country during the 12-13th century is revealed for the first time by two epigraphs in the present collection, viz., the present inscription and the Āḍaki record (No. 9). It is very likely that the teacher Nāgavīra Siddhāntadēva of the present record was connected with the spiritual line of the teacher Guṇavīra Siddhāntadēva figuring in the Āḍaki inscription. This is suggested by the identity of their epithets and common name-endings.

1 Journal of the University of Bombay—Arts and Law, Vol. I, 1932-33, p. 224.

TEXT

1 **Śrī-Yāpanīya-**
2 **Sa^{m}ghada Va[ṁ*]di-**
3 **Yūr-gganada Nāgavīra-**
4 **Siddhānta-dēvara** guḍḍaṁ **Ba-**
5 **mmadēvanu** māḍisida pra-
6 time [।*] Maṁgaḷa-mahā-śrī [॥*]

TRANSLATION

This image was caused to be made by Bammadēva, the lay disciple of the teacher Nāgavīra Siddhāntadēva who belonged to the illustrious Yāpanīya Saṁgha and Vaṁdiyūr gaṇa. May auspiciousness and great glory attend this!

INSCRIPTION NO. 16

(Found on a stone piece at Tengaḷi)

This inscription was found incised on a piece of stone at Tengaḷi near Maḷkhēḍ. The fragment bearing the epigraph was built into a dilapidated wall standing in front of the mosque known as Kari-masūti ('black mosque'). The stone-piece measures 15.6 inches in length and 8.5 inches in breadth. It may be observed from the contents of the document that the inscription is fragmentary. The main portion of the record is lost and only a few lines at the end are preserved. These lines also are neither complete, nor do they run continuously.

The epigraph is engraved in Kannaḍa characters of about the 12th century A. D. The language is Kannaḍa. The important part of the document which should have contained information about the reigning king, the date and the circumstances of the gift, etc., is missing. The extant portion relates to some details regarding the boundaries of the gift land. It also refers to a few supplementary gifts, that seem to have been made on the occasion of the main gift.

In the preserved lines of the inscription occurs the reference to a Basadi or Jaina temple. Meagre though this information, it carries much significance with it. It proves beyond doubt the existence of a Jaina temple in this locality during the 12th century A.D. This evidence coupled with that of the previous record shows how places which were once active abodes of the Jaina faith have been completely wiped out of all its traces.

In line 13 of the text there is a reference to the Mahāmaṇḍaḷēśvara Vīra Bibbarasa with whose approval the gift is said to have been made. This Vīra Bibbarasa must be identical with his namesake who also figures as the approving authority in another inscription at Tengaḷi, dated in A. D. 1106, the 31st regnal

year of the Western Çhālukya king Vikramāditya VI. We may further recognize this Vīra Bibbarasa as a scion of the Bāṇa family, the members of which were ruling in these parts, first as the feundatories of the Chālukyas of Kalyāṇa, and subsequently under their successors, the Kalachuris. A good number of epigraphs collected by this author at Tengaḷi and Kāḷagi, furnishes interesting details concerning these Bāṇa rulers. It seems two brothers named Chandarasa and Bandarasa, claiming their descent in the lineage of the mythical hero Bāṇa, son of Bali, carved out for themselves a small principality consisting of one hundred villages in the region of Mannedaḍi Thousand sometime in the 10th–11th century. The area of Teṁguḷi Seventy, apparently made up of seventy villages, was included in this principality which was termed Khāṇḍava-maṇḍala. These chiefs distinguished themselves by the epithets, Bāṇavaṁśōdbhava (born in the lineage of Bāṇa) and Khāṇḍava-maṇḍalādhīśvara (overlords of the region of Khāṇḍava-maṇḍala). They also bore the epithet Durmukha-kshitipāla-labdha-vara-prasāda (those who had secured the gracious boon of king Durmukha), the significance of which is not clear. Vīra Bibbarasa was an early member of this family who distinguished himself by his valour, philanthropy and religious fervour. Another renowned member of a later date was Vīra Gonkarasa who was a subordinate of the Western Chālukya king Taila III in A. D. 1162. Vīra Gonkarasa's son Udayāditya and Vīra Gonkarasa, son of Vīra Kāḷarasa who must be another chief of the same family, figure jointly as donors in an inscription at Kāḷagi of the reign of the Kalachuri ruler Rāya-Murāri Sōvidēva, dated in A. D. 1173. The Bāṇas are a conspicuous family of chiefs who played a subordinate rôle in the political history of South India from the 3rd to the 16th century A. D. They had spread into various branches and settled themselves in parts of the Āndhra Dēśa, Tamil Nāḍ and Mysore State.[1] But the present family which may be designated the Bāṇas of Khāṇḍava-maṇḍala has been brought to light for the first time by the inscriptions of this area.[2]

I may incidentally point out here the presence of a member of the Bāṇa family in an unfamiliar region, which has remained unnoticed so far. In an earlier context I have reviewed a few Jaina inscriptions from Lakkuṇḍi,[3] in the Gadag taluk, Dharwar Dt. On the base of a pillar in the Nannēśvara temple in this village is incised an inscription which states that the rows of pillars in the said temple were ordered to be prepared by Dēvalabbe of the Hebbāṇa family.[4] Some members of the Bāṇa extraction describe themselves as the Per-Bāṇas or Heb-Bāṇas, i. e., Great Bāṇas. Such

1 'The Bāṇas in South India'; Journal of Indian History, Vol. XXIX (1951), pp. 153 ff.

2 'The Bāṇas of Khāṇḍava-maṇḍala'; Journal of Oriental Research, Vol. XXI, Parts I–IV, pp. 98–101.

3 See pp. 140–41 above.

4 An. Rep. on S. I. Epigraphy, 1926–27, Appendix F, No. 47.

references are met with particulary in the inscriptions of the Telugu country. The advent, however, in the Gadag area, of Dēvalabbe who evidently belonged to the family of Great Bāṇās, cannot be explained at present for want of adequate information.

The names of four villages are met with in the portion of the epigraph under review. They are Hiriya-Jaṁbuge, Daṇḍahatti, Kōravāra and Teṁguḷi. These may easily be identified with the present day villages Jambigi, Daṇḍōti, Kōravār and Tengaḷi respectively. The first three villages are within the radius of a few miles from Tengaḷi and Maḷkhēḍ. As I have shown elsewhere Daṇḍahatti, according to the tradition, formed part of the great metropolis of the Rāshṭrakūṭa emperors, identified with modern Maḷkhēḍ. Tengaḷi is the provenance of the two inscriptions, Nos. 15 and 16.

TEXT

1 ....l = ā-Kaṁchavaḷḷadim teṁkalu
2 ....kāla kaṁba 1350 ā-vūriṁ teṁka **basadi-**
3 ....Gavarēśvara-tōṭadiṁ baḍagalu Bhōgēśvaradēvara
4 ....haḷḷi Hiriya-Jaṁbugeya prabhu ma-
5 ....lu krayaṁ-goṁḍu [bi]ṭa keyi Nāgimarasa
6 ....śrīmad-Daṁḍahattiya Mahāprabhu Nāgara-
7 ....maḍiyaṁ prīti-dānavāgi koṭṭa keyi manne-
8 ....baḍagal = ā-kāla kaṁba 300 segoḷava-
9 ....lu koṭṭa keyi cheḷḷeya-bāviya sarisadalu
10 ....dadim baḍagal = ā-kāla kaṁba 450 mattam = a-
11 ....ṭṭa keyi Kōravārada baṭṭeyiṁd = oṁdu hu-
12 ....prabhugaḷu koṭṭa gadde Āmranātha-dēvara ba-
13 ....Śrīmanu-Mahāmaṇḍaḷēśvaraṁ Vīra-Bibbarasa-
14 ....matiyim koṭṭa kabbina tōṭa gaddeya Bammadē-
15 ....baḍagalu mattaru...mattav = alli.........geṟeyiṁ-
16 ....yan = ā-Teṁguḷiya Mahāprabhu Sōvarasaru-
17 ....gakkaṁ Chaitra-pavitrakkaṁ pūjāriy = aśan-ā-

ABSTRACT OF CONTENTS

Lines 1–5: A Jaina temple to the south of the village, the garden of Gavarēśvara, the god Bhōgēśvara and the chief of Hiriya-Jaṁbuge are mentioned.

Lines 6–10: The Mahāprabhu (great chief) Nāgarasa of the illustrious Daṁḍahatti is mentioned.

Lines 11–17: Reference is made to the route leading to the village Kōravāra and the god Āmranātha.

The illustrious Mahāmaṇḍaḷēśvara Vīra Bibbarasa is mentioned. A gift by the Mahāprabhu Sōvarasa of Teṁguḷi is referred to.

INSCRIPTION NO. 17

(Found in a temple at Harasūr)

This inscription was found at Harasūr. It was incised on a large slab of stone set up in a neglected Jaina temple. Most of the record was damaged and worn out. A few words and expressions that were legible here and there have been picked up and put together in the following text. The inscription must have been fairly big extending over a large number of lines. But on account of its effaced condition it was not possible to take proper account of them. I saw another slab of stone set up in the same temple, which, also, must have contained an inscription. But it was so completely wiped out that I could not make out even a single word in it. I learnt later on from the priest of the temple that he himself had wilfully rubbed out these inscriptions in desperation; for he was constantly harassed by the treasure-hunting Bairāgis on the one side and the residents of other communities in the village on the other.

The inscription is engraved in Kannaḍa characters of about the 12th century A. D. The language is Kannaḍa. The epigraph commences with a prayer to the commandment of Lord Jina. Next it seems to have contained a genealogical account of the kings of the Western Chālukya dynasty of Kalyāṇa, brought down to the reigning king Tribhuvanamalladēva or Vikramāditya VI. This seems to have been followed by a description of the Mahājanas of the place. It is gathered from other inscriptions in the locality that this village was an agrahāra in the 12th century A. D. and was known by the name Śāleya Sīmaḷa. After this we come across a lady named Kāḷikabbe and a member of the mercantile community, named Kāḷiseṭṭi. These persons figure in another contemporary record of the place, from which we know that the latter was the son of the former and that they were Vaiśya by caste. It seems, they were Jaina by persuasion. Now comes the date portion most of which is unfortunately lost. The inscription mentions a regnal year of the king [Tribhuvana]malladēva, and the cyclic year Dhātu. As the king reigned from A. D. 1076 to 1126 the cyclic year Dhātu was the one which corresponded with A. D. 1096–97. The king must have been residing at Jayantīpura or Banavāsi at that time as may be gathered from a reference to the place. The record also speaks of a faudatory chief, who bore the titles, Mahāmaṇḍaḷēśvara and Kopaṇapuravarādhīśvara (overlord of the foremost town of Kopaṇa which is modern Kopbal in the Hyderabad State).

TEXT

..............m = astu.......................
bhavya-janānāṁ..............................
...............**Chālukya**–pratāpa-chakri
....................vipra–saṁkuḷadiṁ......

..................................Svasti [1*]
Yama-niyama...............................
shaṭ-karma-nirata.........................
..............guṇi Kāḷikabbegaṁ.........
....................Kāḷiseṭṭi.................
......................malla-dēva-varshada
...neya Dhātu-saṁvatsarada.............
........Jayaṁtīpurada-nelevīḍi.........
.......................Mahāmaṇḍaḷēśvaraṁ
Kopaṇapuravarādhīśvaraṁ.................
.......................guru-pād-ārādhakaṁ
....

ABSTRACT OF CONTENTS

Hail! May it confer prosperity on all its faithful followers—the profoundly admired Commandment of Lord Jina whose feet are washed by the water which is the assemblage of rays shooting from the diadems on the crests of all the gods and the demons.

The emperor of prowess of the *Chālukya lineage*......................

Hail! those who were endowed with the virtues of self-restraint, self-discipline, etc., and were engaged in the performance of the six-fold actions......

The virtuous Kāḷikabbe........................Kāḷiseṭṭi.................

In the year of the king [*Tribhuvana*]*malladēva* and the cyclic year *Dhātu*........from his residence at Jayantīpura.......................

The feudatory chief (who bore the title), lord of the foremost town of Kopaṇa.................worshipper of the feet of the preceptor.........................

JAINA EPIGRAPHS

PART III

Inscriptions in the Kopbal District

INSCRIPTION No. 18

(Found on a Stone at Kopbal)

This inscription was discovered at Kopbal, on a piece of white stone lying by the side of a tomb known as 'Khādiralingana gōri' (Khādirlinga's tomb) near the fort. When I visited the place subsequently, the stone was missing and could not be traced.[1] The stone which contained the inscription in full originally, must have been bigger in size. But as may be seen from the contents of the epigraph, it was later broken and more than one of its sides mutilated. Consequently, the record has to be incomplete and fragmentary. The maximum length and breadth of the stone piece measure 29 and 25 inches respectively.

The inscription is engraved in big characters carved deeply into the stone. The script is archaic Kannaḍa of the 9th century A. D. The language is Kannaḍa and the composition is in verse. The record consists of six lines of writing all of which are damaged to a greater or lesser extent. The partially preserved text of the epigraph has retained remnants of two stanzas. One of them is in the Śārdūlavikrīḍita metre and the other in its cognate metre Mattēbhavikrīḍita. Of the second stanza remnants of only two lines are traceable. It is likely that the epigraph consisted of these two verses only. In that case, it may be inferred that we have lost only two complete lines of the record.

Each line of the inscription on stone appears to have accommodated one entire hemistitch of the verse. As the syllabic contents and the quantity of the two metres represented here are fixed, we can easily find out the precise number and nature (short or long) of the letters that are lost in each line. This has been indicated by introducing suitable signs in the body of the text below.

The epigraph commences with a reference to the illustrious king Nṛipatunga Vallabha who, we are told, had destroyed all his enemies and was ruling the kingdom. The third and fourth lines of the first verse next speak of a warrior who encountered the enemy in a fight and attained the heaven. The first two lines of the second verse and, as a matter of fact, the whole of it appears to have been devoted to the praise of the great qualities of the hero

1 In my recent visit to the place in 1955 I found the stone again.

who laid down his life for a noble cause. The inscription is thus of the nature of memorial documents which are engraved on what are known as hero-stones commonly met with in all parts of Karnāṭaka.

The illustrious king Nṛipatuṅga Vallabha mentioned here must obviously be the great Rāshṭrakūṭa emperor, Amōghavarsha Nṛipatunga. He reigned from A. D. 814 to 877. As the record refers to his reign, it might be placed broadly within this period. The martyr appears to have been a person of some position and dignity. The circumstances of his death and all other details regarding the encounter which cost him his life are not known.

The Rāshṭrakūṭa emperor Nṛipatunga was a great patron of Jainism and Kopaṇa or Kopbal, the provenance of the record, was an eminent centre of the faith as revealed by a large number of inscriptions in the present collection and other sources also. It may be recalled that an allusion is made to this place in the work Kavirājamārga attributed to this emperor. It would thus be interesting to view the present record in this setting, though one might think that it has no proper bearing in the present scheme of our study.

TEXT

1 Svasti [।*) Śrī-**Nṛipatuṅgavalla**[**bha**] ⏑ – – – ⏑ – – ⏑ –
2 dhvast-ārāti-narēndran = āḷe nelanaṁ śrījai ⏑ – – ⏑ – [।*]
3 prastāvan = dal = id = endu taḷt = iṟidu matt = and = āji [yo] – ⏑ –
4 prastutyaṁ paḍedaṁ surēndra-sukhamaṁ vikrānta – – ⏑ – [॥ 1*]
5 ⏑ ⏑ – – ru-guṇ-aughan = appa pa[ḍev = ill = īta] ⏑ – – ⏑ –
6 ⏑ ⏑ – – ⏑ ⏑ – ⏑ kadanado......................

....

TRANSLATION

Lines 1–4. Hail! When the illustrious Nṛipatunga Vallabha, destroyer of his enemies, was ruling the earth,........................having decided 'this, verily, is the opportune moment!' and having valorously put up an intensive fight on the field of battle on that day..............the highly praised warrior attained the happiness of the lord of the gods......................

Lines 5–6. ....who was a reservoir of great qualities ....in the encounter..................

INSCRIPTION No. 19

(Found on a Hill-rock at Kopbal)

This inscription was found on the rock of a hill adjoining the fort area at Kopbal. It is incised on the southern hill side of the gorge known as Chandrāmana Guḍḍa (the hill of Chandrāma). The rock is known as Chandrāma Baṇḍi and the gorge is also called Vaṇṭi Koḷḷa or 'Camel Vale'.

The record consists of six lines of writing. The letters are fairly big and neatly incised. The characters are Kannaḍa of the 9th century A. D., which have still preserved their archaic traits. The language of the first four lines is Kannaḍa and the composition is prose. The last two lines are composed in Sanskrit verse.

The use of the cursive forms of the final *m* and *r* may be noted in the following words; *śishyar* in l. 2, *muḍipidar* in l. 4, *chitram* in l. 5 and *maṁgaḷam* in l. 6. The earlier orthographical mode which preferred retention of class-nasals to anusvāra may be observed in a number of words; for example, *eṇṭu* in l. 1, *dandu* and Kuṇḍakunda in l. 2. This feature becomes more pronounced in the combination of two words, when the preceding anusvāra is changed to the nasal of the class to which the following consonant belongs; for instance, *ūrggan = tīrtthakada* in l. 3 and *pala-kālan = tapaṁ-geydu* in l. 4. Similarly the convention of doubling the consonant after *r* may be detected in the expressions, *Sarvvanandī* and *ūrggan* (l. 3), *kuryyāt* (l. 6), etc. In *tīrttha* (l. 3), the reduplicated aspirate has been replaced by its unaspirate counterpart. We may note with interest the phonetic transformation of *r* to *ḻ* in the word *iḻdu* derived from the root *ir*. The writing is appreciably free from errors. We may however note the following two small exceptions to this rule, *sa(saṁ)nyasana* (l. 4) and *kuryyāt śrī* (*ch = chhrī*). The Sanskrit verse contained in lines 5-6 is in the Āryā metre.

The epigraph opens with the mention of the date in words which is the Śaka year 803. Next it introduces the illustrious divine Sarvanandi, disciple of Ēkachaṭṭugada Bhaṭāra. The object of the document is to record the death of the former under the vow of saṁnyasana. The closing verse describes in poetic language the eminence of Sarvanandi and ends with a prayer.

The date is not verifiable in the absence of necessary details. Its Christian equivalent would roughly correspond to A. D. 881-82. The record does not furnish historical details regarding the teacher Sarvanandi. It is not known wherefrom he hailed. His spiritual lineage also is not stated in full. The epigraph simply mentions his Kuṇḍakunda anvaya. The three essentials of the spiritual lineage of a teacher generally mentioned, are the Saṁgha, the gaṇa and the gachchha. But they are conspicuously absent here. The omission appears to be natural; for, the practice of specifying a particular teacher in strict association with these details, was not fully evolved at this period. This view is confirmed by an examination of similar instances occurring in the epigraphical records of the early period.

The divine Sarvanandi is not known previously and is disclosed for the first time by the present record. An inscription from Coorg refers to a teacher of the same name who was almost contemporaneous with the present

teacher. But he cannot be indentified with Sarvanandi of this record as the former is stated to have been the disciple of Śivanandi. Another consideration that goes against this identification is this. The Coorg epigraph[1] shows that its Sarvanandi was living in A. D. 888, the date of the record; whereas according to the present inscription our Sarvanandi passed away in A. D. 881-82.

The expression Ēkachaṭṭugada Bhaṭāra which occurs as the name of Sarvanandi's preceptor is rather queer. This could be neither his designation nor his title. It appears to be a sort of nick-name by which he was popularly known. This nick-name was acquired by him probably on account of his association with an earthen vessel which he always carried with him; as the expression 'chaṭṭuga' in the name may be connected with the Kannaḍa word 'chaṭṭi' meaning an 'earthen pot.' The whole expression may therefore be rendered as 'the monk of an earthen jar.'

Brief as the record is, it furnishes interesting information about the personality of sage Sarvanandi. He was a great ascetic and an able exponent of the Jaina doctrine. By his saintly character and constant practice of preaching he wielded supreme influence on the minds of the people. He does not seem to have originally belonged to this place, i. e., Kopaṇa. Like many an ardent aspirant of the faith, he appears to have migrated to this town to spend his last days here; because, this place was esteemed as one of the most sacred centres of Jaina religion, and there prevailed the belief that one would attain emancipation from all worldly bonds by laying down one's physical sheath here.

This inscription has been subsequently published by the Archaeological Department, Hyderabad.[2] Since some of the main points in the record have not been properly dealt with in that publication, it would be worth while to discuss them here. Firstly, the last part of the third line of the epigraph has been read in that publication as, *ūrggan = tīrtthakkam = upakārigaḷāgi*. This has been interpreted as 'having become a benefactor of the village and the holy spot.' This reading of the text cannot be justified even according to the touched up photograph of the record published therein. So my reading runs thus; *ūrggan = tīrthakad = upakārigaḷāgi*. This may be rendered as 'having obliged the people of the town by imparting the holy doctrine'. *Tīrtha* or *Tīrthaka* here means 'the holy doctrine.' This interpretation, furthermore, is supported by the last verse which stresses the characteristic merit of the teacher by saying that he was engaged in preaching the holy doctrine incessantly. The former reading purports to make a distinction between *ūr*

1 Ind. Ant., Vol. VI, p. 103; Ep. Carn. Vol. I, Coorg Inscriptions, No. 2.
2 Hyderabad Archaeological Series, No. 12; Inscription No. 2.

(=town) and *tīrtha* (=holy place). This is unwarranted, because Kopaṇa was both *ūr* and *tīrtha* combined into one, and there is no reason to believe that such a distinction ever existed. Secondly, the word *ildu* in the same line has been translated as 'having alighted.' This is obviously wrong, because, the sense 'to alight' is conveyed by the root *iḻi* and not by *iḻ*. Here the form *iḷdu* is clearly derived from the root *ir* meaning 'to stay, to reside' and any number of instances of the phonetic transformation of *r* into *ḻ* can be cited from the epigraphical sources of the period.

Now we go to the word *muḍipidar*, which has been translated as 'completed the (vrata)' in the publication. This does not hit the mark precisely. The root *muḍipu* is often rendered to mean 'to expire, to end one's life, etc. The idea of death is more prominent in the expression than the idea of completion of the vow. This word occurs more commonly in the Jaina terminology and it has acquired a special significance of its own. Consequently, the word has assumed the nature of a Jaina technical term. The basic root is *muḍi* and *muḍipu* is its causal form with the suffix *pu* added on to it, on the analogy of the roots *aḻi-pu*, *tiḷi-pu*, etc. This root has its parallels in the other sister languages of the Dravidian group, viz., Tamil and Telugu. The root both in its primitive as well as causal form generally means 'to end.' But according to the Jaina religious convention it is not merely 'ending or dying.' The expression is used to denote the death of a devout follower of the Jaina faith, who voluntarily undertakes a solemn vow to end his life by fasting so that he might free himself once for all from the bonds of karma and thus accomplish his object by this act of self-denial. So, we shall be nearer the mark if we translate the word *muḍipidar* as 'attained final emancipation.' The solemn vow according to the Jaina religious vocabulary is called *saṁnyasana* (l. 4). It is also known as *sallēkhanā* and *samādhi-maraṇa*.

On account of the highly poetic idea conceived in it, the last verse deserves our special appreciation. Herein Sarvanandi is compared and contrasted with Indra, the god of clouds and rain. By means of the material clouds Indra cools the heat of summer for the time being. But here is our Sarvanandi who, by his subtle and immaculate spiritual teachings and practices, perpetually quenches the heat of sinful actions. How unique is his personality!

TEXT

1 Svasti [।*] Śrī-**Saka-varisha eṇṭunūṟa mūṟaneya** varisa-

2 dandu Kuṇḍakund-ānvayada Ēkachaṭṭugada-bhaṭārara śishyar

3 Śrī-**Sarvvanandi-bhaṭārar** = ill = iḻdu ūrggan = tīrtthakad = upa-kārigaḷ = āgi

4 pala-kālan = tapaṁ-geydu sa(saṁ)nyasanan = nōntu **muḍipidar** [।।*]

5 Anavarata-śāstra-dāna-pravimala-chāritra-jaḷadharaiś = chitram [।*]
6 durita-nidāgha-vighātaṁ kuryyāt-śrī (ch-chhrī)-Sarvvanandīndraḥ ॥ Maṁgaḷam [।*]

TRANSLATION

Lines 1–4. Hail! In the glorious Śaka year, eight hundred and three, the illustrious teacher Sarvanandi Bhaṭāra, disciple of Ēkachaṭṭugada-Bhaṭāra, of the Kuṇḍakunda lineage, having stayed here and graciously imparted the teachings of the holy doctrine to the residents of the town and after practising austerities for a considerable time, attained final emancipation by the vow of Saṁnyasana.

Lines 5–6. May this Indra, the illustrious sage Sarvanandi, destroy in a miraculous manner the heat of summer, namely, the sinful actions, by means of the clouds which are his immaculate practices, intensely purified by the incessant teaching of the holy scriptures! May it be auspicious!

INSCRIPTION No. 20

(Found on a Hill-top at Kopbal)

This inscription was discovered on the top of a hill in the mountain range near Kopbal. This hill is popularly known as Pallakki Guṇḍu or Palanquin Boulder on account of a boulder shaped like a palanquin surmounting it. It was on this same rock and by the side of the present inscription that a Minor Rock Edict of Asoka was discovered.[1] Two foot-marks are carved out on the same rock near the present epigraph.

The epigraph consists of only two lines of writing. It is incised in Kannaḍa script. The language of the record is Kannaḍa. The engraver does not seem to have had proper training, since he has betrayed his ignorance by committing mistakes even in the few syllables of this brief record. The akshara *ṭa* does not bear traces of length and so it is better to read it as such though wrongly for *ṭā*. The inscription states that the foot (= feet), that is to say, the foot-marks of the teacher Jaṭā-Singanandi were carved out by Chāvayya. It is quite plain that the foot-marks referred to in the record are those found near the inscription noticed above.

The epigraph is not dated. The only means by which we can assign a date to it, though approximately, is the evidence of palaeography. On this ground we can place the inscription roughly in the 10th century A. D.

It is a common practice in this country to preserve the memory of the revered personages, particularly the spiritual teachers, in the form of their foot-marks. These figures are assumed to represent the sacred feet of those worthies and are worshipped as such by their

1 Hyd. Arch. Series, No. 10.

disciples and devotees. Such foot-marks are generally carved at the spot where the revered persons spent a part or last moments of their life; and inscriptions furnishing details regarding them are incised nearby. This is one way of celebrating the memory of the deceased among the followers of the Jaina faith also and such memorials are termed the Nishidhis.[1] Thus it becomes clear that the foot-marks on the hill described above perpetuate the memory of the teacher Jaṭā-Singanandi who seems have passed away on the hill, under the vow of Sallēkhanā according to the Jaina religious custom. Chāvayya[2] who engraved these foot-marks must have been a disciple or devotee of the teacher.

Now who is this Jaṭā-Singanandi? An eminent teacher and scholar who is variously styled Jaṭila, Jaṭāchārya and Jaṭā-Siṁhanandi is known from literary sources in Sanskrit, Prakrit and Kannaḍa languages. He is the author of a Sanskrit poetical work composed in the classical style, named Varāngacharitam. This work has been lately edited and published by Dr. A. N. Upadhye. It is very likely that Jaṭā-Singanandi of our epigraph is identical with the teacher Jaṭā-Siṁhanandi of the literary fame.

But this proposed identification presents one great difficulty and it is the chronological disparity. It is proved on substantial grounds that the author Jaṭā-Siṁhanandi must have lived by the 7th century A. D.[3] But, as seen above, we can not assign a date earlier than the 10th century A. D. to Jaṭā-Singanandi of this inscription. Still there is a way out of this difficulty as suggested by the learned editor. It is to assume that the memory of the spot where the preceptor Jaṭā-Siṁhanandi breathed his last on the sacred hills of Kopbal was preserved in tradition by the succeeding generations and that a later devotee of the teacher desirous of setting up a memento in his name incised the foot-marks as well as the inscription on the hill.[4]

TEXT

1 **Jaṭa (ā)-Siṁganaṁdi āchāryyara** padava
2 Chāvayyaṁ māḍisidaṁ [॥ *]

Translation

This foot, i. e., foot marks, of the teacher Jaṭā-Singanandi, was caused to be made by Chāvayya.

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1 Ann. Bh. Or. Res. Inst., Vol. XIV, p. 264.

2 This name might be an abbreviation of Chāvuṇḍayya.

3 Varāngacharitam, Intro. p. 22.

4 Ibid., p 23.

INSCRIPTION No. 21

(Found in the Fort-wall at Kopbal)

This inscription was traced below an image at Kopbal. It was a loose image of a Jaina ascetic seated in the Padmāsana posture, carved out on a rectangular slab of black stone. The image was built into the wall of a bastion of the fort near the well known as Daṇakana Bāvi. Similar pieces of stone bearing inscriptions were found to have been built into the same sector of the fort wall. But as these records were inaccessible nothing could be made out about them.

It was a general practice with the builders of Jaina temples to set up the image of a seated Jaina ascetic at the top of the main entrance of the Jaina sanctuary. This was evidently intended to serve the religious as well as architectural purpose. This idol represents the Jaina ideal of life and is symbolic of the faith. The figure is identified with the Jina and the piece of sculpture is particularly known as the Jina-bimba. Tradition confirmed by recent discoveries testifies to the existence of a large number of Jaina temples in the ancient town of Kopbal. So it would be reasonable to surmise that the piece of sculpture bearing the present inscription embellished one of these temples. Subsequently, when ruin and devastation visited this place, this stray piece of sculpture appears to have been utilised in the construction of the fort. It was a sheer chance that the sculpture with its inscription was conspicuously preserved till the present day.

The epigraph consists of a single line. Its alphabet is Kannaḍa. The characters which are neatly carved belong to the 10th century A. D. The language is Sanskrit. The inscription purports to record an obeisance to the Jina-bimba or the figure of Lord Jina.

TEXT

1 Ōṁ Jina-biṁbāya namaḥ [। *]

TRANSLATION

Oṁ ! Obeisance to the image of Lord Jina.

INSCRIPTION No. 22

(Found in a Cave at Kopbal)

This inscription was discovered in a cave in the hills of Kopbal. The cave is situated towards the south of the Pallakki Guṇḍu of inscription No. 20. The epigraph is engraved on the rocky wall of the cave facing its entrance. The record consists of eleven lines of which the first eight lines are of almost equal length and the last three a bit longer. This lack

of uniformity in the engraving may be attributed to the rugged and uneven surface of the rock.

The epigraph is engraved in characters of about the 11th century A. D., and they exhibit slightly archaic traits. The script and the language are Kannaḍa. The composition is partly prose and partly verse. The orthographical convention of doubling the consonant in a conjunct letter after *r* is strictly adhered to. Preference is shown to the nasal member of the class over anusvāra, which, as observed in the case of inscription No. 19, is an earlier trend in orthography. The following are some instances to the point: *Siṁhanandi,* l. 2; *band* = *iṁgiṇi-,* l. 5; l. 7; *munīndrar,* l. 9; = *iṅgini-,* l. 10; *Śāntinātha,* l. 11. Dental *n* is substituted for its cerebral counterpart while reduplicating the latter; e. g., *aṇnanuṁ* in ll. 2 and 3. The root *negaḷ* should really end in the Dravidian *ḻ*. This position is correctly maintained in the present record. But it may be noted in this context that this root has almost invariably lost its original form, and is consistently written as *negaḷ* in almost all the other inscriptions under study and elsewhere also in the epigraphical records ranging from the 11th century onwards. We may note the earlier verbal forms ending in *or* in *sādhisidor* (l. 2) and *geydor* (l. 3). The past participle form *iḷda* in l. 4, derived from the root *ir,* may be noted in this inscription also. The record is almost free from mistakes with the exception of the word *pratishṭe* in l. 11. *Siṁhanandi* is written as *Siṁhaṇandi* also (l. 5).

The epigraph commences straightway with the mention of the first year of the reign of the illustrious king Vikramāditya. Next we are informed that the revered teacher Siṁhanandi who was on fast for one month under the vow of Sallēkhanā attained consummation, that is to say, passed away. Five disciples whose names are specified, attended to his funeral ceremony. Then comes Kalyāṇakīrti who, in all likelihood, was the properly initiated and direct disciple of the deceased monk. To perpetuate the sacred memory of his teacher he erected a temple on the spot where Siṁhanandi breathed his last. He also had this inscription engraved. The record gives some details regarding the monastic order of Siṁhanandi and mentions the names of a few members of this line. The last part of the inscription pays compliments to Kalyāṇakīrti and mentions his meritorious acts.

Now let us review the contents of the inscription critically in larger details. Considering all possibilities and the evidence of palaeography in particular, Vikramāditya whose reign the epigraph refers itself to, might be Vikramāditya V of the Western Chālukya house of Kalyāṇa. He ruled

from A. D. 1008 to 1015; and as the record refers to the first year of his reign, it may be assigned approximately to A. D. 1008.

Though the record is not quite explicit on the point, there seems to be little doubt regarding the spiritual order of the teacher Siṁhanandi. He belonged to the Dēsiga gaṇa and Koṇḍakunda anvaya. It is known that the Dēsiga gaṇa was a section of the Mūla Saṁgha. We may again note here the laconic nature of the epigraph in furnishing not all the details as regards the lineage of the teacher. This may be due to the fact that such a convention had not yet fully evolved as we find it in the later period. The inscription mentions the names of five teachers who evidently belonged to the spiritual lineage of Siṁhanandi and were his predecessors of eminence. It is not clear if a direct succession in respect of them is meant here. The names of the teachers as furnished by the record, including Siṁhahandi and Kalyāṇakīrti are as follows: 1) Ravichandrāchārya; 2) Guṇasāgara; 3) Guṇachandra; 4) Abhayaṇandi; 5) Māghaṇandi; 6) Siṁhaṇandi; and 7) Kalyāṇakīrti. From the high tribute paid to his memory in the epigraph, Siṁhanandi appears to have been a sage of great renown. He does not seem to have been a resident of the place and associated with any local monastery. The record specifically states that he came to the holy place and practised austerities. So he must have been an outsider like Sarvanandi of inscription No. 19. Like many other preceptors he must have sought fulfilment of the great ambition of his life, viz., freedom from physical bondage, in relinquishing his mortal coil in this supremely holy place.

It is worth noting in this context that a good number of sculptures commemorating the demise of Jaina aspirants in this sacred place are found carved on the rock of the Gavimath hill and other places. All of them do not bear inscriptions. Still the testimony afforded by such Nishidhis is valuable for assessing the importance of the place.

The epigraph does not disclose in clear terms the relationship of Kalyāṇakīrti with Siṁhanandi. But we shall be justified in assuming that the former was the disciple of the latter. Kalyāṇakīrti appears to have been an eminent divine and influential monk. He does not seem to have been present on the spot at the time of his master's demise. But arriving there later he acquitted himself creditably. It was he who was responsible for the construction of the Jaina temple in honour of his preceptor and the setting up of this memorial inscription. The temple was erected on the spot where Siṁhanandi breathed his last. Kalyāṇakīrti had already earned a good name and gratitude from the followers of the faith for having installed an excellent image of Lord Jina at Bichchukunde. He was associated with the Jaina temple of Nāgadēva, possibly at Bichchukunde,

which appears to have been under his charge. The last verse of the inscription further speaks of the installation of the image of Śāntinātha at Bichchukunde. It is not clear if this installation is identical with the one alluded to before. It is likely that both the statements refer to one and the same event, because of the place where the installation took place being identical. Lastly, we may note the characteristic manner in which the Nishidhi memorial was set up for Siṁhanandi, viz., by erecting a temple on the spot where he passed away.

The five disciples of Siṁhanandi who attended to the obsequies of the teacher are these: Siṁhanandi-aṇṇa, Matisāgara-aṇṇa Naralōkamitra, Brahmachāri-aṇṇa and Svāmikumāra. From the suffix *aṇṇa* (brother) and *kumāra* (junior) figuring in the names, they appear to have been junior members of the order under probation. The supplementary place accorded to Svāmikumāra in the statement seems to indicate his secondary rôle in the affair.

Though devoid of poetic merit, the epigraph merits consideration as a piece of literary composition. The first three lines of the inscription are in prose and the rest of the epigraph is in verse. The metrical portion of the record contains six stanzas.[1] Five of these are in the Kanda metre; and the remaining one which is the third in order, is in the Mattēbhavikrīḍita metre.[2] The honorific suffix *tammaḍigaḷ*, meaning 'His Holiness', applied to Siṁhanandi, is not commonly met with in the Kannaḍa epigraphs. The more familiar expression used in such contexts is *guruvaḍigaḷ*.[3] *Tammaḍigaḷ* however, appears to have been more familiar in Tamil parts. *Iṅginī-maraṇa* or *Iṅgita-maraṇa* is a variety of the familiar vow of Saṁnyasana also known as Sallēkhanā or Samādhimaraṇa.[4] Etymologically, it may be derived from the Sanskrit root *iṅg*, meaning 'to desire'. The expression fittingly characterises the observance; for the person who undertakes it, does so out of his volition.

TEXT

1 Svasti [ı*] Śrī-**Vikramādityana** prathama-rājyadoḷu Śrī-**Siṁhanandi** tammaḍigaḷ **iṁginī-maraṇa**[doḷ = ā]-

2 ondu tiṁgaḷiṁ sādhisi[do]r [ı*] Śrī-Siṁhana[ndi]-aṇṇanuṁ Matisāgara aṇṇanun = Nara ō-

3 kamitranuṁ Brahmachāri-aṇṇanuṁ nālvaruṁ vinayaṁ-ge[ydo]r [Sv-āmi] kumāranuṁ ı

4 Posatu Jinabiṁbamaṁ pūjise divijar = bBichchukundeyoḷ = niri[si ı ja]ga-kk = esed = iḍa Nāgadēvana basadiyaKa-

1 The editor of the Kannaḍa Inscriptions of Kopbal has noticed only five stanzas.

2 The editor of the above publication wrongly names the metre as Śārdūlavikrīḍita.

3 Ep. Carn., Vol. II, Nos. 24–5, 33–4, etc.

4 Varāṅgacharitram, Intro. p. 22, n. 2.

5 lyāṇakīrtti kīrttige nōntaṁ ॥ [1*] Ō gahanam = o niṛi[sidan = u]ttuṁgā[dri]ya mēge Siṁhaṇandyāchāryyaṁ band = iṁgiṇi-mara-
6 ṇaṁ-geydoḍ = asaṁgade **Kalyāṇakīrtti** Jinaśāsanamaṁ ॥ [2*] Modaliṁd = iṁt = aḷavaṭṭa Dēsiga-gaṇa-Śrī-Koṇḍakundānva[y-ā]-
7 spadam = āchāryyar = avāryya-vīryyar = anagha[r*] Chāndrāyaṇādhīsar = o[pp-o]dav-iḷd = ant = avariṁ baḷikke palaruṁ
8 karma-kshayaṁ-geydar = āvudan = eṁbeṁ ba ik = itta sanda Ravichandrāchāryyarind = ōḷiyoḷ ॥ [3*] Guṇa-
9 sāgara-munipatigaḷ Guṇachandra-munīndrar = Abhayaṇandi-munīndrar = ggaṇa-dīpakar = enisida Māghaṇandigaḷ nega dar = ī-ba[ḷi]-kra-
10 madindaṁ [॥] [4*] Kaḍu-tapam = iṅgiṇi-maraṇadoḷ = oḍaḷaṁ tave nōntu Siṁhanandyāchāryyar muḍipid = eḍeyoḷ beḍeṁgaṁ paḍedire māḍisi Jinēndra-chaityāḷayamaṁ [॥ 5 *]
11 Atisayade Śāntināthana pratishṭe(ṭhe)yaṁ Bichchuku[nde]yoḷ māḍi mahōnnata-dharmma-kāryyadiṁ vasumatiyol Kalyāṇakīrtti-munipar negaḷdar [॥ 6*]

TRANSLATION

Lines 1-3. Hail! In the first year of the illustrious king **Vikramāditya**, His Holiness the illustrious Siṁhanandi attained the fulfilment of the vow of Voluntary Death which he practised for one month.

The illustrious brother Siṁhanandi, brother Matisāgara Naralōkamitra and brother Brahmachāri performed the funeral ceremony. Svāmikumāra was also there.

Verse 1. Kalyāṇakīrti of Nāgadēva's Basadi deserves all praise in the matter—Kalyāṇakīrti who had already distinguished himself having installed at Bichchukunde a unique image of Lord Jina, an object of adoration to the gods.

Verse 2. Oh! how marvellous is the achievement of **Kalyāṇakīrti**, who set up this memorial record of Lord Jina in honour of the great teacher Siṁhanandi who repaired to the summit of this lofty mountain and attained his end under the vow of Voluntary Death renouncing everything.

Verses 3-4. In the Dēsiga gaṇa formulated of yore and in the lineage of Koṇḍakunda, resplendent were those early divines, unsurpassed in prowess, free from sins and adept in the practice of the vow of Chāndrāyaṇa. Subsequently, a good many ascetics following their example destroyed the bondage of karma. How can I describe it in details? Afterwards, in their lineage adorned latterly by Ravichandrāchārya, the monks, Guṇasāgara, Guṇachandra, Abhayaṇandi and Māghaṇandi, the illuminator of the order, distinguished themselves in succession.

Verses 5–6. The great monk Kalyāṇakīrti earned renown in the world by his supremely righteous performances, having constructed a splendid temple in honour of Lord Jina on the spot where the sage Siṁhanandi attained final emancipation by wearing away the body under the rigorous austerities of Voluntary Death, and having installed in a marvellous manner the image of Śāntinātha at Bichchukunde.

INSCRIPTION No. 23

(Found on a pedestal at Kopbal)

This inscription was noticed on a mutilated stone pedestal of an image at Kopbal. The pedestal was lying near the well, known as Ḍaṇakana Bāvi, in the fort area. The image was missing and so it was not possible to ascertain its precise nature. The inscription is damaged and some of the letters have been irrevocably lost. The available portion of the epigraph consists of three lines, which are carved in tiny handsome alphabet.

The characters are Kannaḍa and the language is Sanskrit. The inscription contains no date; but it might be assigned approximately to the 11th century A. D. on palaeographical considerations.

The record is a label inscription. It purports to be that the image was a gift to the Jaina temple named Kuśa Jinālaya. The gift seems to have been made by one [Mā]chidēva in memory and for the merit of the deceased [Sā]marāya who was most probably the former's father.

At the end of the epigraph is engraved the expression, 'Pārśva'. This term evidently is an abbreviation of Pārśvanātha, the name of a Tīrthankara. From this we might infer that the pedestal belongs to the lost image of Pārśvanātha. This image might have been one of the twenty-four Tīrthankaras, which were installed in the Kuśa Jinālaya. This surmise is further supported by the next inscription which in the same manner seems to refer to another Tīrthankara, Chandraprabha.

TEXT

1 ....dēvādi-sadrūpaṁ [Mā]chidēvēna kā[ri]....
2 ....[Sā]marāya-parōksha-ya[śō]....
3 ....Kuśa-jinālayē ॥ Pā[rśva] ॥

TRANSLATION

This original and true form of the god......was caused to be made by [Mā]chidēva, (for being installed) in the Kuśa Jinālaya in memory and for the merit of [Sā]marāya....... (This is) Pā[rśva].

INSCRIPTION No. 24

(Found on a pedestal at Kopbal)

This inscription was observed on another mutilated stone pedestal of an image at Kopbal. The pedestal was lying in the same place where the pedestal containing the foregoing inscription was discovered. As in the former case, the image set up on this pedestal also was missing. This epigraph is more damaged than the previous one and many of the letters have been irrevocably lost. Three lines could be traced in the available portion of the epigraph which is engraved in tiny handsome alphabet, identical with that of the other epigraph noticed just before. The characters of the record are Kannaḍa and the language Sanskrit. The inscription contains no date; but it might be ascribed approximately to the 11th century A. D. on palaeographical considerations. It may be further seen that even the contents of the present inscription are almost the same as those of the preceding epigraph. Thus it appears that both these pieces of sculpture were prepared simultaneously as a gift to the same temple by the same donor and their labels engraved by the same engraver.

As stated above the record is more mutilated than the previous one. But with the help of its twin we can find out its purport. It seems to register the gift of the image to the Kuśa Jinālaya in memory and for the merit of [Sā]marāya. The donor might have been the same person [Mā]chidēva. There are traces of the letters 'prabha' at the end of the third line. This might be a remnant of the effaced name Chandraprabha. In that case the lost image might be that of Chandraprabha Tīrthankara which along with the images of other Tīrthankaras might have been installed in the Kuśa Jinālaya.

TEXT

1 ....dēvā......drūpaṁ..........
2 ....[Sā]marāya-parō..........
3 ....**Kuśa-jinālayē**..........prabha

TRANSLATION

This......true form of the god......(was caused to be made)......(for being installed) in the Kuśa Jinālaya......in memory of......[Sā]marāya...... (This is) [Chandra] prabha.

INSCRIPTION NO. 25

(Found on a pedestal at Kopbal)

This inscription was discovered on a stone pedestal of a mutilated Jaina image at Kopbal. The pedestal was lying in the ditch near the well,

known as Daṇakana Bāvi, in the fort area. No part of the mutilated image which surmounted the pedestal could be traced. So we are not in a position to say anything regarding the nature of the image except that it was seated in the Padmāsana posture.

The epigraph is in a fair state of preservation inspite of its having been roughly handled. It consists of two lines. The characters and the language are both Kannaḍa. The inscription mentions no date; but it can approximately be ascribed to the 11–12th century A. D. on considerations of palaeography.

The epigraph contains the following information. The image in question was installed in the shrine of Pushpadanta Tīrthankara, which was associated with the Mūla Saṁgha and Balakara gaṇa. The sculpture was made by Sāṁsaja, son of Bommisa. Balakara gaṇa is evidently the Balātkāra gaṇa. The two names Bommisa and Sāṁsaja and particularly the expression 'made' in the statement of the record[1] point to the fact that Sāṁsaja might have been the sculptor-donor of the image, who not only executed it but dedicated it to the said temple.

Brief though the inscription, it is profoundly significant in that it furnishes, in the first instance, direct confirmatory evidence on the existence of manifold religious institutions in this sovereign centre of Jainism. A local tradition asserts that Kopbal contained an immensely large number of Jaina temples. This tradition finds its support from an allusion in the epigraphical sources also. An inscription from Śravaṇa Belgoḷa[2] of the 12th century A. D. informs us that there were twentyfour Jinamuni–saṁghas in Kopaṇa. We might interpret these muni–saṁghas or monastic organisations with reference to the several ascetic sections or groups, such as the Saṁgha, gaṇa and gachchha into which the Jaina church was divided.[3] The present epigraph offers a concrete instance to the point. While specifying pointedly that the temple to which the image in question was dedicated, belonged to the Mūla Saṁgha and Balātkāra gaṇa, it helps us to believe in the existence of similar shrines owned by other Saṁghas and gaṇas also.

1 The more familiar expression in such contexts is the phrase 'caused to be made', when the donor gets the image made by the sculptor and has the label engraved on its pedestal.

2. Ep. Carn., Vol. II, No. 345.

3 According to an inscription from the Shimoga Dt. there lived in Kopaṇa in the first part of the 12th century A. D. an eminent preceptor named Vaḍḍāchārya Vratipati who belonged to the Mūla Saṁgha, Kuṇḍakunda anvaya and Krāṇur gaṇa. The record tells us that he was more renowned than Nēmidēva (i. e., probably Nēmichandra, the *guru* of Chāvuṇḍarāya). Unfortunately no more details are available about the preceptor Vaḍḍāchārya of Kopaṇa who had attained such high reputation among the followers of the fait; see Ep. Carn., Vol. VII, Sh. No. 64; Vol. II, Intro., pp. 14, 25, etc.

From the expression *saudha*, which conveys the sense of a dignified structure, used to describe the shrine of Pushpadanta Tīrthankara, it appears to have been a magnificent edifice. We do not know if the lost sculpture in question occupied the place of the central or main image in the sanctuary or served the subsidiary rôle as it was the practice to install the images of other deities by the side of the main deity in the same temple.

TEXT

1 Śrī-**Mūla-Saṁ**[**gha** *][1] da **Balakara-ga**[**ṇa***]da[2] **Pushpadaṁta**-tīrtthaṁka-
2 ra saudadali Bommi[sa]-maga Sāṁsaja mādida pratime [॥*]

TRANSLATION

This image was prepared by Sāṁsaja, son of Bommisa (for installation) in the mansion of Pushpadanta Tīrthankara, owned by the Balakara gaṇa of the illustrious Mūla Saṁgha.

INSCRIPTION No. 26

(Found on a Hill-rock at Kopbal)

This inscription was noticed on a rock of the hill adjacent to the fort area at Kopbal. It is incised on the southern side of the gorge known as Chandrāmana Guḍḍa (or the Hill of Chandrāma). The epigraph is situated about a few yards higher up on the same rock on which the inscription No. 19 is carved. The epigraph is associated with some carvings which merit our attention.

The carvings comprise the following scenes depicted on the rock close to the left of the inscription. The scenes are set up in two parallel columns of representation. In the upper panel of the first column immediately to the left of the epigraph is carved the standing figure of a Tīrthankara with the triple umbrella at the top and a fly-whisk on either side. The lower panel below this contains the figures of a teacher and two disciples. The teacher is holding in his hand a book of palm leaves, which evidently indicates his act of preaching the holy doctrine from the scriptures. In the lower panel of the adjacent left hand column the same scene of the teacher and two disciples is repeated. In the panel above this in the same column we see a teacher in standing posture. The figure is plain and without decoration.[2]

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1 Here the scribe appears to have used the abbreviations, *Saṁ* for *Saṁgha* and *ga* for *gaṇa*.

2 See Hyderabad Archaeological Series, No. 12, plate I, a.

Now the first column, I think, portrays the general feature of the Jaina faith as promulgated by the Tīrthankaras and expounded by the monastic order of monks. The second column has its bearing on the specific personages figuring in the epigraph. The epigraph speaks of the teacher Chandrasēna and his lay disciple Chandappa. The plain standing figure in the upper panel might be the teacher imparting religious instruction.

The epigraph is somewhat worn out on account of long exposure to the sun and rain; and as the letters are not deeply incised, it does not yield faithful impressions. The inscription is brief consisting of five short lines of writing. Its script and language are Kannaḍa. The characters evince slightly later tendency. The record is not dated, but we might ascribe it approximately to the 13th century A. D. on palaeographical considerations. Its object is to record the setting up of the Nishidhi memorial in honour of the deceased Guḍḍagaḷa Chandappa, a lay disciple of Chandrasēnadēva and a resident of the illustrious town of Kopaṇa.

It may be noted in this connection that my reading of the text of the record materially differs from that of the editor of 'The Kannada Inscriptions of Kopbal.'[1] I have read the name of the deceased person as Guḍḍagaḷa Chaṁdappa, whereas the editor reads it as Gurugaḷa Bhaṁḍappa. I have examined the inscription in situ and see more justification in the reading given here.

Another consideration incidentally points to the correctness of my reading. As remarked in the introduction of inscription No. 19, the gorge or the hill which contains some of these inscriptions is traditionally known as Chandrāmana Guḍḍa, and the rock in paticular containing this epigraph is called Chandrāmana Baṇḍi. These names are suggestive and indicate that they might have been derived from the association of the locality with an individual named Chandrāma or Chandra. This Chandra may be easily identified with Chandappa of the present epigraph. This Chandappa, we may further note, was a resident of the place and might have been well-known in his time among the Jaina inhabitants of the town by his devotion to the faith and as a disciple of the reputed teacher Chandrasēna. He seems to have attained final emancipation by observing the vow of Sallēkhanā, under the instructions of the teacher, either in the gorge or more likely on the hill-rock where the present inscription is engraved. Memorable as the event was, it was preserved in tradition by the townfolk even during the time of the succeeding generations, and the hill area and the rock were commonly associated with the name of the religious martyr.

1 Hyderabad Archaeological Series, No. 12, p. 6.

No details, however, are forthcoming in regard to this Guḍḍagaḷa Chandappa or the teacher Chandrasēna. As stated before, the inscription speaks of the setting up of the Nishidhi memorial. Here in this case, and in a few others which we shall presently examine, the expression Nishidhi refers to the inscription itself; and this may be taken as a kind of memorial; for, apart from the present record and except for the carvings described above, no relic of a structure or any construction could be traced on the hill or in the vicinity.

Another important aspect of the inscription lies in its reference to the ancient name of the place itself. Though modern Kopbal has been identified with ancient *Kopaṇa*, on the strength of a volume of circumstantial evidence, this record constitutes the only piece of authentic epigraphical document hailing from the same locality that attests the seal of absolute confirmation on the issue.

TEXT

1 Śrī-**Kopaṇada**
2 **Chaṁdrasēna**-dēva-
3 ra guḍḍa Guḍa(ḍḍ)gaḷa
4 **Chaṁdappana** ni-
5 sidhi [॥*]

Translation

This is the memorial set up in honour of the late Guḍḍagaḷa Chaṁdappa, a lay disciple of the teacher Chaṁdrasēnadēva and a resident of the illustrious town of Kopaṇa.

INSCRIPTION No. 27

(Found on a Hill-rock at Kopbal)

This inscription was found on a rock of the hill adjacent to the fort area at Kopbal. It is incised at a distance of a few yards away from the previous inscription (No. 26). The epigraph is worn out on account of long exposure to the sun and rain and only faint traces of the writing have been preserved.

The record is brief comprising six short lines. It is engraved in the Kannaḍa alphabet and the language also is Kannaḍa. The characters bear the stamp of a later period. The epigraph contains no date; but we might ascribe it to the 13th century A. D., judging by the standards of palaeography. The purpose of the record is to perpetuate the memory of a person named Pāyaṇa who died according to the Jaina religious rite of Sallēkhanā. Pāyaṇa was a lay disciple of a divine who belonged to the Mūla Saṁgha and Sēna gaṇa. The name of the teacher is lost. The epigraph seems to contain a few more details in regard to the deceased person, but they are not legible.

The editor of 'The Kannada Inscriptions of Kopbal' has made out the record almost completely. According to his reading the following additional information could be gathered about Pāyaṇa. He was *paṭṭaṇa-svāmi* or chief of the town assembly and the son of Chokka[1] Voḍeya Nākiseṭṭi.

The inscription avers that it is the Nishidhi of Pāyaṇa. As in the previous case, there is no indication in the present instance also to assume that the expression Nishidhi refers to any construction or even representation on or near the spot of the epigraph. So we have to interpret the expression with reference to the inscription itself which is both an epitaph and a memorial in the name of the deceased.

TEXT

1 Śrīmatu [**Mūla-saṁ**]**gha**
2 **Sēna-gaṇa**......dēva-bhaṭa(ṭā)ra-
3 ra......guḍḍa ....
4 ḍe......[se]ṭṭiya maga
5 ....[**Pāya**]-
6 **ṇana** nishidhi [॥*]

TRANSLATION

This is the Nishidhi (memorial) set up in honour of the late Pāyaṇa... the son of......seṭṭi, a lay disciple........dēva-bhaṭāra belonging to the illustrious Mūla Saṁgha and Sēna gaṇa.

INSCRIPTION NO. 28

(Found in a Temple at Kopbal)

This inscription was found incised on a slab of stone in the Nēminātha Basadi in the fort area at Kopbal. The slab was built into the pavement of the temple. It is not known where the inscribed slab was kept originally. But it is obvious that it was somehow displaced from its original position and very roughly handled. The renovation of the temple seems to have taken place some time ago. On this occasion or even before, the slab was removed and put into service for the new construction. The persons who were responsible for the renovation were too ignorant or callous to notice the writing on the stone. The mason's hammer had its own rôle to play in the act of vandalism. As a result of all these unhappy vicissitudes the epigraph is miserably mutilated and woefully worn out for the most part of it.

The extant portion of the slab measures 38 inches in length and 22 inches in breadth. It contains about 61 lines of writing. These lines could be counted from the traces of letters left over at the extremities though most of the middle portion of the record is entirely effaced, obviously on account of its being frequently trampled down by the devotees visiting the temple.

1 The name read as 'Chokka' in line 3 might be 'Chikka'. op. cit., p. 7.

The inscription is engraved in Kannaḍa alphabet and the characters are very small and well-shaped. The language of the first 50 lines is Kannaḍa; and the remaining 11 lines are composed in Sanskrit. A few words here and there that could be deciphered with some relevancy have been picked up from different lines and presented here in the form of the text of the epigraph. It goes without saying that the major portion comprising the most important items of the record, which must have contained valuable information about the religious activities in this great centre of the Jaina faith, has been irretrievably lost.

The text at our disposal mentions Pratāpachakravarti Siṁhaṇa. Siṁhaṇa, as we know, was a renowned ruler of the Yādava dynasty of Dēvagiri, to whose reign the record apparently belongs. This assumption is supported by the date and another significant expression in the text. The date is the Śaka year 1163 coupled with the cyclic year Śārvari. The Śaka year cited is to be taken as current and as such it agrees with the cyclic year. Its Christian equivalent would be A. D. 1240. The partly preserved expression *dakshiṇāśēsha* may be construed to contain a reference to the conquest of the southern territory by the sovereign. We know from the Haraḷahaḷḷi record that Siṁhaṇa conquered the southern country as far as the river Cauvery and planted a pillar of victory on its bank.[1]

The epigraph contains other references which may be noticed here. The term Padmāvatī indicates most probably the Jaina Śāsanadēvatā of Pārśvanātha Tīrthankara. Mention is made of the office of Rājaśrēshṭhi or Merchant Prince denoting the dignified designation of a member of the commercial organisation. The phrase *rāja-rājat-kirīṭa-taṭa-pūjita* seems to be a part of the descriptive passage relating to the Arhat or a Tīrthankara.

The object of the epigraph appears to be to record a charitable endowment of land for the benefit of one of the Jinālayas of Kopbal. The gift of land appears to have comprised 10 mattars. The boundaries of the gift land are specified in detail and this portion, curiously enough, besides being in Kannaḍa is repeated in Sanskrit also. Generally speaking, even in the records composed in Sanskrit, the portion relating to the boundaries of the gift land is written in the local language so that it could be followed by the local authorities who were responsible for its preservation and maintenance. But here the case appears to be rather peculiar. The repetetion may perhaps be attributed to the idea of confirmation. The practice seems to have been prevalent in those days, to set up stones bearing the representation of the triple umbrella on the boundaries of a land assigned to the Jaina temples. Such stones are referred to in the inscription by the term, *mukkoḍeya kal* in Kannaḍa and *chhatra-traya-pāshāṇa* in

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1 J. B. B. R. A. S., Vol. XV, p. 385.

Sanskrit. This symbol is characteristically Jaina in conception and execution. Instances of this practice are found in the Tamil country also. The river Tungabhadrā, which is a few miles away from Kopbal, seems to have been refered to in the context of the boundaries of the gift land.

TEXT

.... Padmāvatī ....
... Rāja-Śrēshṭhi-[ni]yōga...........
...rāja-rājat-kirīṭa-taṭa-pūjita... ...
bhṛiṁganuṁ .... nirupama-
mahime .... prasāda-datta.........
.... dakshiṇ-āśēsha ....
...... **Pratāpa-chakravartti Siṁhaṇa**
.... [**Śaka-varsha**] **1163-**
neya Sa(Śā)rvva[rī]-**saṁvatsarada**......
.... dharmma-kārya-nimittaṁ............
...... ghaḷe ...... mattaru 10............
.... mukkoḍeya kal ....
.... mukkoḍeya kal ....
.... mukkoḍeya kal ....
.... mukkoḍeya kal ....
.... gōpura-puraḥ-sthāpita-chchha-
tra-traya .... dakshiṇasyāṁ
diśi Tuṁga ...... gulmaḥ............
...... sthāpita-chatuḥ-kōṇa-śilā ।
.... pradēśa-sthāpita-śilā ...
....

ABSTRACT OF CONTENTS

...... Padmāvatī ....

............office of Merchant Prince.........a bee (in the lotus feet)...... adored by the glimmering coronets of kings...........unparallelled eminence ....conferred by the grace..........................all the southern (countries) ....Siṁhaṇa, paramount overlord of prowess.................... in the Saka year 1163 and the cyclic year Śārvarī.........for the charitable purpose.................ghaḷe.........mattaru 10...........stone with the figure of the triple umbrella...........stone with the figure of the triple umbrella........... ...stone with the figure of the triple umbrella, set up in front of the tower......... ....cluster.........[Tungabhadrā] towards the southern direction.........

INSCRIPTION No. 29

(Found on a Temple-pillar at Kopbal)

This inscription was discovered on a stone pillar of a Śiva temple at Kopbal. The temple is situated near a well, known as Īrammana Bāvi, outside the town and towards the south. The original place from where the pillar seems to have been brought over here is not known. The contents of the epigraph reveal that it must have originally belonged to a Jain temple. In the hey-day of its glory this town possessed a large number of Jaina temples. Ruin and destruction came upon this place afterwards. During these later days of decline this pillar seems to have been removed from one of the dilapidated Jaina temples and built into the present temple of Śiva, which apparently is not an old construction.

The epigraph is in a fair state of preservation and comprises twelve lines of writing. Its script and language are Kannaḍa. It contains no date; but may be ascribed approximately to the 13th century A.D. from an examination of its characters. There is not much to note on the orthographical or other aspects of the record, though the convention of doubling the consonant with *r* is met with in one or two instances.

The record is brief and thoroughly businesslike. All the formalities such as the invocation, etc., usually associated with a gift document, are safely excluded. The object of the epigraph is to record an endowment of land to the Jaina temple named Sāntaladēviyara Basadi. The name of the donor, which is slightly damaged, appears to be Lakhkhāṇārya. He was an officer of the illustrious lady Gaurādēvī and held the office of the Steward of the Betel Bag. The gift land appears to have been procured free from all impositions by purchase from the one Hundred and Ten Mahājanas of the place and assigned to the above named temple.

These transactions involve a number of interesting personalities; but unfortunately we are not in a position to note any historical details about them. Firstly, Gaurādēvī appears to have been a lady of some repute, who owned an officer like the Steward of the Betel Pouch. Secondly, there is no indication in the record to connect the One Hundred and Ten Mahājanas with Kopbal. But on the strength of circumstantial details furnished by the epigraph we would be justified in presuming that they belonged to this very town. Thirdly, the name of the Jaina temple, which was the beneficiary of the gift is suggestive. We know that Śāntaladēvī was the name of a queen of the eminent Hoysala king Vishṇuvardhana and she was a zealous adherent of the Jaina faith. It seems therefore likely that she might have erected a Jaina temple in this supremely holy centre of Jainism, and the temple was named after her as Sāntaladēviyara Basadi.

After a brief statement of the gift the record proceeds to describe the boundaries of the gift land. In course of this description some valuable information is incidentally disclosed in regard to the Jaina religious institutions of the place. The lands belonging to the following Jaina temples are mentioned as adjoining the gift land: 1) Arasiya Basadi; 2) Tīrthada Basadi; 3) Timaṁbarasiya Basadi. The names of these Jaina temples are again dignified and suggestive; but unfortunately we are not in a position to throw out any definite suggestions in respect of them. The allusion to these three temples in addition to the one named above leaves no doubt in our mind regarding their location and also the provenance of the present inscription; for we know for certain that this eminent centre of the Jaina faith contained an enormously large number of Jaina shrines and so the above-named temples must naturally have formed a few among them.

We may now consider one or two words of lexical interest occurring in the record. The expression *hattuge* is used in the sense of neighbourhood or proximity. The word *ghaḷe* seems to denote a specific land measure, though its precise extent can not be ascertained. Two varieties of this specific measure are mentioned; one is the *nīḷada* (lengthwise) *ghaḷe* and the other *agalada* (breadthwise) *ghaḷe*. The word *gaḷe* is still in vogue in some parts of Karnāṭaka among the agriculturists. It denotes 'the work of cultivation turned out by a pair of yoked bullocks in one day'. This word occurs in No. 28 also.

TEXT

1 Svasti [।*] Śrīmad-Gaurādēviyara **Haḍapada La-**
2 **khkhā · · ryya Sāṁtaladēviyara basadige** [Chi]kkō-
3 ḍiya holadalli mūṟu mattaru keyya nū-
4 ṟu-padiṁbara keyya sarvva-bādhā-parihārav-āgi
5 haḍedu koṭṭa śāsana[।*]-ā-sthaḷakke sīmey=ent=eṁdaḍe
6 mūḍal=Arasiya-basadiya mānyada ha-
7 ttugeyiṁd=agalad ghaḷe 14 ॥- baḍagalu Tīrttha-
8 da-basadiya bhōga-sthaḷada mānyada hattuge-
9 yiṁ nīḷada ghaḷe 47 paḍuvalu Timaṁbarasi-
10 ya-basadiya mānyada hattugeyiṁ baḍagaḷ=agala-
11 da ghaḷe 14 ॥- teṁkal=Arasiya-basadiya mā-
12 nyada mattar=ondara hattugeviṁ nīḷada ghaḷe 47 [॥*]

TRANSLATION

Hail! This is the charter of endowment of cultivable land measuring three mattarus in the field of Chikkōḍi (smaller canal) made over to the Basadi of Sāntaladēvī after procuring it free from all impositions from the hands of the *One Hundred and Ten* representatives of the place by *Lakhkhā*[*ṇā*]*rya*,

the Steward of the Betel Pouch of the illustrious Gaurādēvī. The boundaries of the land are as follows: To the east, 14½ breadthwise ghaḷes in the neighbourhood of the land endowed to the Arasiya Basadi; to the north, 47 lengthwise ghaḷes adjacent to the endowed land under the possession of the Tīrthada Basadi; to the west, 14½ breadthwise ghaḷes towards the north in the vicinity of the endowed land owned by the Timambarasiya Basadi; to the south, 47 lengthwise ghaḷes adjoining the one mattaru of endowed land belonging to the Arasiya Basadi.

INSCRIPTION No. 30

(Found on a Boulder in the Hill at Kopbal)

This inscription was noticed on a boulder on the top of a hill near Kopbal. This is removed by some distance towards the south from the boulder named Pallakki Guṇḍu, the provenance of inscription No. 20. The boulder comprises one of the sides of an arch-shaped natural cavern.

Before reviewing the contents of the epigraph in detail we should do well to devote our attention to the illustrations found in the cavern; for these are not only situated near the inscription under study, but are also closely associated with its contents. To the left of the epigraph is drawn a triangular niche which seems to represent a shrine. Inside this triangle is the figure of a Tīrthankara with the triple umbrella overhead, standing on a pedestal. The symbolic pair of fly-whisks is shown on either side of the Tīrthankara outside the triangle. A pair of foot-marks is also incised on the rock nearby. All these engravings are of the nature of a rough sketch and there is no fineness about them.

The inscription consists of four lines of writing; and is in a fair state of preservation. The epigraph is rather indifferently incised and the letters are not neatly executed. Its script is Kannaḍa. The first line is written in Sanskrit language, whereas the remaining three lines are composed in Kannaḍa. No date is mentioned in the record; the characters are of the later period, and we may ascribe the epigraph approximately to the 16th century A.D. on palaeographic grounds.

The inscription commences with an invocation to the illustrious deity Chhāyā-Chandranātha. Then it states that the holy feet, that is to say, the foot-marks of the illustrious preceptor Dēvēndrakīrti Bhaṭṭāraka were carved by his favourite disciple Vardhamānadēva. Now in the light of these contents of the epigraph we can read into the representations described above. The figure of the Tīrthankara inside the triangular niche evidently stands for the deity Chhāyā-Chandranātha of the inscription. The foot-marks may be referred to those of the teacher Dēvēndrakīrti. As discussed in connection with inscription No. 20, these foot-marks must have been carved to perpetuate the

memory of the teacher after his demise. The monk Dēvēndrakīrti, like many of his class, appears to have ended his life under the vow of Sallēkhanā on the particular spot in this hill near Kopbal, and his sacred memory was thus preserved, according to the usual custom, in the form of his foot-marks by his disciple. No details regarding the monk Dēvēndrakīrti or his disciple Vardhamānadēva are recorded in this epigraph.

Now who is this Chhāyā-Chandranātha mentioned in the epigraph? It has been suggested in the foregoing paragraph that he might be identical with a Tīrthankara of the Jaina pantheon. But no such name could be traced among the twenty four Tīrthankaras known to us. Still, as Chandranātha and Chandraprabha are identical, we may identify Chhāyā-Chandranātha with the Tīrthankara Chandraprabha. Now, there seems to be some significance attached to the expression *Chhāyā* qualifying the name, which cannot be explained properly. We may, however, note the following points in this connection. A tradition is prevalent in the Jaina community of the Dharwar and Belgaum area in respect of the deity Chhāyā-Chandranātha. This tradition points to the existence of an image representing this deity in the hills known as Chinchali Guḍḍa about two miles away from Mulgund. It is reported that the image is carved on a rock and is clearly visible in the shadow of the rising sun. We may further observe in the present context the existence of a temple at Mulgund dedicated to Chandraprabha Tīrthankara.[1]

The inscription has been published in the Kannada Inscriptions of Kopbal.[2] It may be seen that my reading of the text differs materially from that given therein. My reading is based on *in situ* examination of the record and may be claimed as being correct. The important words in the epigraph, viz., *maḍiya pāda* and *kaṭṭisidaru*, are missing in the text of the above publication. In the absence of these expressions it is not possible to explain properly the representation of the foot-marks on the rock. The characters also are not so late as to be ascribed to the 18th century A. D.

TEXT

1 Śrīmach-Chhāyā-Chaṁdranātha-svāmī vijayatē [।*]
2 Śrīmad-**Dēvēṁdrakīrtti-bhaṭṭārakara** maḍiya pā[da]
3 [a]vara priya shi(śi)[sya (shya)rum=ā-]**Vardhamānadēvaru**
4 [kaṭṭi]sidaru [॥*]

TRANSLATION

Victorious is the illustrious Lord Chhāyā-Chandranātha. These holy foot-marks of the eminent divine Dēvēndrakīrti Bhaṭṭāraka were carved out by his favourite disciple Vardhamānadēva.

1 Ep. Ind., Vol. XVI, p. 54.
2 Hyderabad Archaeological Series, No. 12, p. 8.

INSCRIPTION No. 31

(Found in a cave at Kopbal)

This and the following fourteen inscriptions were discovered in a cave in the hills near Kopbal. It is the same cave which contains the epigraph of Simhanandi (No. 22). All these inscriptions were noticed on the rock forming the roof of the cave. The first peculiarity to be noted in respect of these writings is that unlike the other inscriptions discovered at Kopbal, they are such records as are not incised in the rock but written on it. The second peculiarity is the material used for this writing. We do not know what it is precisely; but it appears to be a kind of chemical ink or paint, white as well as coloured. The solution must have been so fast that it has proved to be indelible even after a lapse of several centuries. The third peculiarity consists in their being the names of pilgrims or visitors.

Though constituting mere names the importance of these records might be judged from the following observations. 1) All these names indicate that the persons who bore them were the followers of the Jaina faith. 2) Some of these records are early ones and may be classed with the oldest Jaina records hitherto discovered at Kopbal. 3) References to the places to which the visitors belonged, contained in some of these records, show that they came from far off parts and go to establish the great reputation of this holy place. 4) Like Sarvanandi of No. 19 and Simhanandi of No. 22, some of the pilgrims seem to have spent their last days in this holy place.

None of these records bears any precise date. The characters of some of these writings exhibit earlier traits. Others are of a slightly later period. So from the palaeographic point of view they may be ascribed approximately from the 10th to the 13th century A. D. The alphabet and the language of these writings is Kannaḍa. The names given hereunder are only a few of the larger number of them noticed in the cave.

TEXT

1 Pārisakīrtti-dēvaru baṁdaru [ı*]

TRANSLATION

The divine Pārisakīrti visited this place.

INSCRIPTION No. 32

(Found in a cave at Kopbal)

This was noticed on the same rock as of the previous inscription. The place Karahaḍa to which the pilgrim seems to have belonged, might be identified with modern Karāḍ in the Satara Dt., Bombay State.

TEXT

1 Kaṟahaḍa Iṁdranāgaṁṇa [।*]

TRANSLATION

Indranāgaṇṇa of Karahaḍa (visited this place).

INSCRIPTION No. 33

(Found in a cave at Kopbal)

This was noticed on the same rock as of the previous inscription. Pāyaṇa appears to be a lay disciple like Indranāgaṇṇa of the former record. The year of the visit of the pilgrim is also recorded herein.

TEXT

1 Pāyaṇa baṁdaru [।*] Plavaṁga saṁ [।*]

TRANSLATION

Pāyaṇa visited this place in the cyclic year Plavanga.

INSCRIPTION No. 34

(Found in a cave at Kopbal)

This was noticed on the same rock as of the foregoing record. The pilgrim appears to be a divine like Pārisakīrti of No. 31. The epithet Māsōpavāsin, meaning 'one who observed the fast of one month' is interesting.

TEXT

1 Māsōpavāsi Mahānaṁdi [।*]

TRANSLATION

Mahānandi, the faster of one month (visited this place).

INSCRIPTION No. 35

(Found in a cave at Kopbal)

This was noticed on the same rock as of the preceding inscription. The pilgrim seems to have been either a professional priest of a Jaina temple or a lay disciple associated with one.

TEXT

1 Bastiya Sāṁtappa [।*]

TRANSLATION

Sāntappa of the Basti (Jaina temple) (visited this place).

INSCRIPTION No. 36

(Found in a cave at Kopbal)

This was noticed on the same rock as of the previous inscription. The pilgrim seems to be a lay follower of the faith.

TEXT

1 Chakkajīya Chaṁdrappa [।*]

TRANSLATION

Chakkajīya Chaṁdrappa (visited this place).

INSCRIPTION No. 37

(Found in a cave at Kopbal)

This was noticed on the same rock as of the above record. The pilgrim appears to be a lay follower of the faith.

TEXT

1 Lakhaṁṇa [।*]

TRANSLATION

Lakhaṇṇa (visited this place).

INSCRIPTION No. 38

(Found in a cave at Kopbal)

This was detected on the same rock as of the above record. The pilgrim may be a divine.

TEXT

1 Vardhamāna [।*]

TRANSLATION

Vardhamāna (visited this place).

INSCRIPTION No. 39

(Found in a cave at Kopbal)

This was detected on the same rock as of the above record. Kollāpura is the modern Kolhāpur. The actual name of the pilgrim is missing.

TEXT

1 Kollāpurada Sōbaṇana maga .... [।*]

TRANSLATION

1 ... son of Sōbaṇa of Kollāpura (visited this place).

INSCRIPTION No. 40

(Found in a cave at Kopbal)

This was discovered on the same rock as of the above record. The pilgrim hailed from Teṁguḷi, which is to be identified with the modern Tengaḷi near Maḷkhēḍ in the Gulbarga Dt. It may be noted that two inscriptions of this collection, Nos. 15-16, come from Tengaḷi.

TEXT

1 Temguḷiya Samgappa [।*]

TRANSLATION

Samgappa of Temguḷi (visited this place).

INSCRIPTION No. 41

(Found in a cave at Kopbal)

This was noticed on the same rock as of the above record. The pilgrim was a resident of Gumḍakal, which may be identified with modern Guntakal, a well-known Railway Junction.

TEXT

1 Gumḍakalla Sōmiguḍḍa [।*]

TRANSLATION

Sōmiguḍḍa of Gumḍakal (visited this place).

INSCRIPTION No. 42

(Found in a cave at Kopbal)

This was noticed on the same rock as of the above record. It is not known if the name represents a pilgrim or the place wherefrom he hailed.

TEXT

1 Brahmasamudra [।*]

TRANSLATION

Brahmasamudra (visited this place)

INSCRIPTION No. 43

(Found in a cave at Kopbal)

This was copied from the same rock as of the above record. The name Tōḍaramalla is interesting. It may be either a title or a personal name. In case it be the latter, the person might be the pilgrim's father.

TEXT

1 Tōḍaramalla Namjinathanu [।*]

Namjinātha (who bore the title or was the son of) Tōdaramalla (visited this place).

INSCRIPTION No. 44

(Found in a cave at Kopbal)

This was copied from the same rock as of the above record. The inscription contains details of a date; but they are not verifiable in the absence of the Śaka year. The pilgrim appears to be a chief of some importance. The title Misaragaṇḍa borne by him figures among the titles of the members of Sāḷuva dynasty of Vijayanagara at a later period.

TEXT

1 Mīsaragaṁḍa Kallappa-Nāyakaru [।*]
2 Rākshasa-saṁvatsara Mārgaśīrsha su. 11 Guru [।*]

TRANSLATION

Mīsaragaṁḍa (manly among the manly of the moustaches) Kallappa Nāyaka (visited this place) on Mārgaśīrsha śu. 11, Thursday, of the cyclic year Rākshasa.

INSCRIPTION No. 45

(Found in a cave at Kopbal)

This was copied from the same rock as of the above record. The pilgrim appears to be a lay follower of the faith.

TEXT

1 Mallāneya maga Naṁjarāyanu [।*]

TRANSLATION

Nanjarāya, the son of Mallāne (visited this place).

INSCRIPTION NO. 46

(Found on a stone near Uppina-Beṭgēri)

This inscription was discovered on a slab of stone near the village Uppina Beṭgēri. The stone was lying on the boundary of the field owned by the Māli Gauḍa (revenue official) of the village and situated about a mile and a half away towards the north from the locality. The details regarding the original place of the inscription are not known. The story, however, concerning its later vicissitudes was reported as follows. The stone, it seems, was lying some time back in a lane of the village called Hirekēri (big street). People held mysterious notions about it and believed that it was a means of finding out hidden treasures. Accordingly, some treasure-hunters from the neighbouring villages made an attempt to steal it away. While they were carrying it in a bullock-cart at night, they were haunted by terrific apparitions. Frightened at this experience, they removed the stone from the cart and threw it out. Since then it was lying at the very spot where I found it during my visit to the place as specified above. But it may be seen from its contents that the main interest of the inscription is to record the gift to a Jaina temple at Kopaṇa or modern Kopbal. Hence we would be justified in assuming that the inscribed slab belonged originally to Kopbal only and that in the later days of decline of the faith, it might have been somehow removed to Uppina Beṭgēri which is about fifteen miles from Kopbal. At any rate, there is nothing in the record to trace its connection in any manner with the village of Uppina Beṭgēri.

The slab is of white stone with blackish tinge. It is of medium size and almost square in dimensions. Contrary to the usual practice, no figures are carved at the top of the slab above the writing. A space of about two feet is left over after the termination of the record. The record consists of 26 lines and it is in a fair state of preservation. However a few letters are worn out in some places. The characters belong to the tenth century A. D. and evince normal modes of the period. The alphabet is Kannaḍa which has still retained its archaic features. The orthographical convention of doubling the consonant following *r* in a conjunct group is observed. Almost invariably anusvāra has given place to the nasal of the following letter. The language is Kannaḍa and the composition is prose except for the last two imprecatory verses in Sanskrit.

As the elaborate convention of introducing a record with the invocation and other formal details had not yet fully evolved at this period, the inscription, in the manner of a number of similar epigraphs of this area, commences directly with the mention of the reigning king. This was the illustrious emperor Akālavarsha Chalake-nallāta Kannaradēva. Then comes the date which is the Uttarāyaṇa-saṁkrānti of the Śaka year 887 and the cyclic year Raktākshi. After this we are introduced to a subordinate family of chiefs claiming their descent in the Yādava lineage. Next, we are told that a chief named Śankaragaṇḍa of this house erected a Jinālaya at Kupaṇa and desired to endow land for its maintenance. The object of the document is to record an endowment of land for the benefit of the temple by a local chief named Ṛāṭṭayya. The gift was entrusted into the hands of the illustrious divine Nāganandi Paṇḍita Bhaṭāra of the Śūrastha gaṇa.

The epigraph is highly important and a critical examination of its contents reveals interesting facts regarding the political and religious life of the region. Firstly, the king Akālavarsha Kannaradēva is to be identified with Krishṇa III of the Rāshṭrakūṭa house of Maḷkheḍ. This is vouched by the date as well as the distinctive title, Chalake-nallāta, which was characteristically assumed by him.[1] The Śaka year 887 cited here is to be taken as current. In the cyclic year Raktākshi, the Uttarāyaṇa-saṁkrānti occurred on Pushya ba. 2, Friday. The Christian equivalent of these details would be A. D. 964, December 23, Friday. In the absence of reference to the week-day, the given date is not subject to closer verification.

The record furnishes the names of six immediate ancestors of Śankaragaṇḍa and they are as follows: Pāṇarāja, Śankaragaṇḍa I, Appuvarāja, Śankhapayya, Gommarasa, Asagamarasa and Śankaragaṇḍa II. The last named Śankaragaṇḍa II is the donor Śankaragaṇḍa. The inscription attributes the following titles to him. Mahāsāmantādhipati (supreme among the feudatory

1 Ep. Ind., Vol. VI, p. 179.

rulers), Jayadhīra (firm in victory), Bhuvanaikarāma (the one Rāma of this earth), Abhimāna-dhavaḷa (unblemished in pride), Raṭṭara-Mēru (the Golden Mountain of the Raṭṭa house), Rāja-Bhūriśrava (Bhūriśrava among the rulers of wide reputation), Vidvishṭa-Nārāyaṇa (god Nārāyaṇa to the hostiles), Satyārṇava (ocean of truth) and Dharma-ratnākara (mine of jewels in religion). These titles testify to the dignified position held by Śankaragaṇḍa II in the kingdom and also distinguish him as a great personality endowed with excellent character and religious faith.[1]

Now an attempt may be made here to see if any further information could be gathered in regard to this Śankaragaṇḍa from the epigraphical or literary sources, which would help us to understand his personality better. Fortunately, three inscriptions which might be assigned approximately to the period of the present epigraph, speak of a subordinate chief named Śankaragaṇḍa who was governing the province of Banavāsi. One of these is a hero-stone from Tāḷagund in the Shimoga District.[2] This belongs to the reign of Akālavarsha Kandhara Ballaha who may be identified with Kṛishṇa III of the Rāshṭrakūṭa line of Maḷkhēḍ. Another is from Kyāsanūr in the Dharwar Dt.[3] This record mentions Kandara Vallabha as the reigning king who is to be identified as before with the Rāshṭrakūṭa king Kṛishṇa III. In this inscription Śankaragaṇḍa is addressed as Mahāsāmantādhipati. The third inscription again comes from the above place and is associated with the reign of Kṛishṇa III's successor Nityavarsha Khoṭṭiga.[4] It may be observed from the above details that it is one and the same Śankaragaṇḍa who figures as the governor of the Banavāsi province in these three epigraphs. Thus we are justified in identifying Mahāsāmantādhipati Śankaragaṇḍa of our epigraph with his namesake of the above three epigraphs, as the latter also bore the distinctive title Mahāsāmantādhipati as disclosed by one of the inscriptions from Kyāsanūr.

Three more inscriptions discovered recently in the area of the Hāngal taluk, Dharwar Dt. throw welcome light on the career and activities of Śankaragaṇḍa. One from Lakshmīpur[5] is found to be the earliest of them. It refers itself to the reign of the Rāshṭrakūṭa king Indra III and informs that the tract of Banavāsi Twelve Thousand was partitioned into two and

1 In regard to the title Raṭṭara Mēru occurring in the above pra'sasti it may noted that it is met with in an inscription of the 11th century A. D. from Saundatti in the Belgaum Dt. It was borne by Dāyima an early member of the Raṭṭa family that ruled at Saundatti; J. B. B. R. A. S., Vol. X, p. 214.

2 Ep. Carn., Vol. VII, Sk. 183.

3 Ep. Ind., Vol. XVI, p. 283.

4 Ibid, p. 284.

5 An. Rep. on Indian Epigraphy, 1947-48, Appendix, B, No. 203.

placed under the administration of two officers, one Bankeya and another Śankaragaṇḍa. This Bankeya may be identified with Bankeya II of the Mukula or Chellakētana family.[1] The epigraph is dated Śaka 846, a mistake for 847, Pārthiva, corresponding to A. D. 925-26. Two inscriptions from Hāvaṇagi[2] speak of the authority of Śankaragaṇḍa over entire Banavāsi Nāḍu. In these records he is styled Mahāsāmantādhipati, which title is absent in the earlier inscription from Lakshmīpur. The epithets Jayadhīra, Bhuvanaikarāma and Abhimānadhavala are applied to Śankaragaṇḍa in the two epigraphs from Hāvaṇagi, one of which mentions his epithet Raṭṭara Mēru in addition. The Hāvaṇagi inscriptions belong to the reign of Rāshṭrakūṭa Indra III, but mention no specific date.

The following facts emerge from the contents of the above epigraphs. The Lakshmīpur record seems to indicate that Śankaragaṇḍa commenced his career as a subordinate officer of Indra III sometime prior to A. D. 925-26. He had to collaborate, to begin with, in the administration of the Banavāsi region with Bankeya, another subordinate officer of a respectable family of chiefs Within the next few years he was promoted to the full authority over the region and raised to the rank of Mahāsāmantādhipati. He continued in that office for a long time subsequently, about half a century, during the reigns of three successive Rāshṭrakūṭa rulers, viz., Indra III, Kṛishṇa III and Khoṭṭiga. As a high official of the state, he seems to have utilised his vast resources and influence for the promotion of the Jaina faith and earned lasting name among its great patrons. This is gathered from the following.

Happily Śankaragaṇḍa is known from a literary source also. In his work Ajitatīrthakarapurāṇatilakam, the Kannaḍa poet Ranna describes the great luminaries of his times, whose pious and philanthropic activities contributed to the shining glory of the Jaina faith.[3] In this context he mentions the following names in succession and states that each one of the successors excelled his or her predecessor in religious fervour. They are Būtuga (II), Maruḷa,[4] Noḷambāntaka or Mārasiṁha, Chāvuṇḍarāya, Śankaragaṇḍa and Attimabbe. Ranna wrote his Purāṇa in A. D. 993 when he was aged over forty years. So it is just likely that the poet knew Śankaragaṇḍa in his young age as his senior contemporary, though the latter does not seem to have lived by the time of the above date. We are hence justified in assuming that Śankaragaṇḍa of the epigraphs and his namesake of the Purāṇa were contem-

1 Ind. Ant., Vol. XXXII, pp. 224-25.

2 An. Rep. on Indian Epigraphy, 1949-50, Appendix B, Nos. 86 and 90. These inscriptions were copied by me in course of the epigraphical survey of the Hāngal taluk.

3 Āśvāsa XII, verse 9.

4 This name has been wrongly read as Mamaḷa in the published text of the work.

poraneous. Judging from this contemporaneity and taking into account the high family, eminent position and religious devotion owned by the former it is highly probable, nay, we are almost certain, that the two are identical.

Śankaraganḍa hailed from a family which was of the Rāshṭrakūta extraction as indicated by his title Raṭṭara Mēru. A number of families associated with the Rāshṭrakūṭa lineage that were ruling in Karnāṭaka and other parts of India in the mediaeval age have been discovered hitherto. Yet we have no means to ascertain whether Śankaraganḍa was connected with any of the known branches. But from the list of his immediate ancestors given in the present record he seems to belong to a family that was established in Karnāṭaka some time ago. This family is not known so far. By a rough calculation of twenty-five years per generation we may place Pāṇararāja, the earliest ancestor of Śankaraganḍa, approximately in the first quarter of the 9th century A. D. Thus he becomes a contemporary of the king Nṛipatunga Amōghavarsha I of the main line of the Rāshṭrakūṭas of Maḷkhēḍ.

A zealous adherent of the Jaina doctrine as he was, it is in the fitness of things that Śankaraganḍa constructed a Jaina temple at Kopaṇa, the paramount centre of Jaina religion. Such an act seems to have been believed to be a consummation of their devotion by the followers of Jina. We have to note in this context the specific name of the temple which was Jayadhīra Jinālaya. As we have observed above, Jayadhīra was one of the titles borne by Śankaraganḍa; so the temple was evidently named after this title of his.

It may be seen from the above discussion that Śankaraganḍa who was in charge of the administration of the Banavāsi province had no jurisdiction proper over Kopaṇa or its adjoining area. This is why we do not see him, in spite of his vast resources, make an endowment himself to the temple of his construction. He had therefore to depend upon somebody else to fulfil his meritorious intentions. It is for this reason and under these circumstances that we are introduced to a generous local chief who came forward to assist the holy cause. He owned some estate close by in the tract of Kukkanūr Thirty. Out of this private property he alienated three hundred mattars of land for the temple erected by Śankaraganḍa. This chief was named Ṛāṭṭayya. He is not known before. He was a scion of the Chalukya lineage and a Mahāsāmanta (feudatory ruler). He bore the following titles: Tējōrṇava (ocean of valour), Guṇaśuddhamārga (pure and virtuous in conduct), Pagege Balganḍa (a tough warrior to the foe), Nuḍidante Ganḍa (firmly true to his words), Kṛitayugagaḷḷa (a thief of the righteous age). The record gives the genealogy of the following five generations of his ancestors: Gōvaṇa, Rāja, Bikkiyaṇṇa, Sūdraka, Goggi, Ṛāṭṭayya.

The illustrious teacher Nāganandi Paṇḍita Bhaṭāra who received the endowment was the disciple of Vinayanandi Siddhānta Bhaṭāra, who in turn was the disciple of Śrīnandi Bhaṭāra. As he was to look after the management of the religious institution and its property, he appears to have been a resident of Kopaṇa and connected with a monastic establishment of the place. It is stated that he belonged to the Śūrastha gaṇa.[1] No more details are furnished in regard to the spiritual lineage of the teacher. We may however note that Śūrastha or Sūrastha gaṇa which is known from many later inscriptions was associated with the Sēna gaṇa of Mūla Saṁgha.[2]

The record contains the following two geographical allusions. Kupaṇa in l. 11 is obviously identical with modern Kopbal. The tract Kukkanūr Thirty mentioned in l. 19 comprises a subdivision of the region, Beḷvala Three Hundred, as known from other epigraphs. It included thirty villages having its headquarters at Kukkanūr. This Kukkanūr is represented by the present-day Kukanūru, a town in the Raichur Dt.

TEXT

1 Svasty = **Akālavarshadēva Śrī-Pṛithvī-vallabha** Mahārājādhirāja Paramēśva-

2 ra **Paramabhaṭṭārakam Chalakenallātaṁ Śrīmat-Kannara-dēvana** rājyav =

3 uttar-ōttar-ābhivṛiddhiyiṁ salutt-ire [।*] **Śaka-nṛipa-kāḷ-ātīta-saṁvatsara-śa-**

4 **taṁgaḷ 887neya Raktākshi**-saṁvatsaraṁ pravarttisutt-ire [।*] **Yāda-**

5 **va-vaṁśa**doḷ = Pāṇararājan=ātana magaṁ Śaṁkaragaṁḍan=ātana maga-

6 n=Appuvarājan = ātana magaṁ Śaṁkhapayyan = ātana magaṁ Gommara-

7 san = ātana magan = Asagamarasan = ātana magaṁ [।*] Svasti samadhiga-

8 ta-pañcha-mahāśabda Mahāsāmaṁt-ādhipati Jayadhīra Bhuva-

9 naikarāman = Abhimānadhavaḷaṁ **Raṭṭara-[mē]ru** Rāja-Bhūriśrava Vidvi-

10 shṭa-Nārāyaṇa Satyārṇṇavaṁ Dharmma-ratnākaraṁ Śrīmat **Śaṁka-raga-**

11 **ṇḍarasaṁ Kupaṇa**doḷ = tanna māḍisida **Jayadhīra-jinālayada** ta-

12 ḷa-vṛittige polanaṁ bēḍidoḍe [।*] Chaḷukya-vaṁśadoḷ = Gōvaṇan = ā-tana magaṁ Rājan = ā-

13 tana magaṁ Bikkiyaṇṇan = ātana magaṁ Sūdrakan = ātana magaṁ Goggi-

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[1] The name of this gaṇa was read earlier as Śarasva. As the correct reading is Śūrastha only, the statements on pages 221–22 and 224 (ante) have to be revised.

[2] See ante, p. 170.

14 y = ātana magaṁ [।*] Svasti samadhigata-pañcha-mahāśabha Mahā-
15 sāmantaṁ [tējōrṇṇava sammanadāṇma sāralolḷida] guṇa-śuddha-mā-
16 rgga pagege balgaṇḍaṁ nuḍidante gaṇḍaṁ Kṛitayuga-gaḷḷaṁ Śrīmat
17 Rāṭṭayyaṁ **Sūrastha-gaṇada** Śrīnandi-bhaṭārara śishyar Vinayanandi-
18 siddhāntada-bhaṭārar = avara śishyar-**Nāganandi-paṁḍitabhaṭārar-gge Utta-**
19 **rāyaṇa-saṁkrāntiyoḷ** kālaṁ-kaṛchi Kukkanūr = mmūvattaṟ = oḷa-
20 gaṇa , ... tanna paravariy-appa sānta[vo]ḷanaṁ
21 mūnūṟu-mattaraṁ. maṇ-sāmyam = āge koṭṭaṁ [॥*]
22-26 Svadattāṁ paradattāṁ vā yō harēta vasundharāṁ shashṭir = vvarsha-sahasrāṇi vishṭhāyāṁ jāyatē krimiḥ ॥ [1*] Sāmānyō = yaṁ dharmma-sētur = nnṛipāṇāṁ kāḷē kāḷē pāḷanīyō bhavadbhiḥ sarvvān = ētān = bhāvinaṟ = pārtthivēṁdrān = bhūyō bhūyō yāchatē Rāmabhadraḥ ॥ [2*]

ABSTRACT OF CONTENTS

Lines 1-4: Hail! While the reign of the illustrious monarch Akālavarsha Kannaradēva who bore the titles, Śri-Pṛithvīvallabha (Favourite Lord of the Goddess of Fortune and Earth), Mahārājādhirāja (Overlord of Great Kings), Paramēśvara (Supreme Ruler), Parama-bhaṭṭāraka (Paramount Sovereign) and Chalakenallāta (Worthy in Determination) is proceeding with increasing prosperity and when the year [8]87 calculated according to the reckoning of the Śaka king, along with the cyclic year Raktākshi is progressing;

Lines 5-7: In the *lineage of the Yādavas* there was Pāṇararāja; his son Śankaragaṇḍa; his son Appuvarāja; his son Śankhapayya; his son Gommarasa; his son Asagamarasa; his son–

Lines 7-12: Hail, the illustrious Śankaragaṇḍarasa, who has aptly acquired the five great sounds, who is supreme among the great feudatory rulers and who bears the titles, Jayadhīra (Firm in Victory), Bhuvanaikarāma (the One Rāma of the Universe), Abhimāna-dhavaḷa (Immaculate in pride), Raṭṭara-Mēru (the Golden Mountain of the Raṭṭa house), Rāja-Bhūriśrava (Bhūriśrava among the rulers of wide reputation), Vidvishṭa-Nārāyaṇa (veritable god Nārāyaṇa to the hostiles), Satyārṇava (Ocean of Truth) and Dharma-ratnākara (mine of jewels of Righteousness), made a requisition for land for the basic maintenance of the *Jayadhīra Jinālaya* erected by him at *Kupaṇa*.

Lines 12-21: In compliance with this requisition, hail, the illustrious chief Rāṭṭayya; born in the Chalukya lineage; son of Goggi, who was the son of Sūdraka, who was the son of Bikkiyaṇṇa, who was the son of Rāja, who was the son of Gōvaṇa; who has aptly acquired the five great sounds; who

is a great feudatory ruler and who bears the titles, Tejōrṇava (ocean of valour), Pagege-balgaṇḍa (tough warrior to the foe), Nuḍidante-gaṇḍa (firmly true to his words), Kṛitayuga-gaḷḷa (thief of the righteous age) and others; on the occasion of the *Uttarāyaṇa-saṁkrāṁti,* having laved the feet of the divine *Nāganandi-paṇḍita Bhaṭāra,* the disciple of Vinayanandi Siddhāntada-Bhaṭāra, the disciple of Śrīnandi Bhaṭāra, belonging to the *Śūrastha gaṇa,* alienated to the temple, with full proprietory rights, three hundred mattars of cultivable land out of his own estate, situated in the tract of Kukkanūr Thirty.

Lines 22-26: Imprecation against the transgressors of the charity. Prayer to the future rulers of the country to preserve and maintain the charity.

INSCRIPTION No. 47

(Found on a stone at Halgēri)

This inscription was noticed on a piece of rough white stone at Halgēri, a village situated at a distance of about four miles towards the north-west of Kopbal. The stone was fixed into the platform constructed around a margosa tree near the village Chāvaḍi. The stone is irregular in shape. It measures approximately 28 inches in length. The breadth at the top is about 18 inches and at the bottom about 24 inches. The contents of the inscription show that the record is only fragmentary. So the original stone must have been bigger and with the breakage and mutilation of the stone, a large portion of the document also has been irretrievably lost. Even the existing portion of the epigraph is not well preserved, some of the letters having been damaged and partly worn out.

The record consists of six lines of writing. The characters are big in size, and they are boldly and deeply carved. The script and language are both Kannaḍa, the former being of the archaic variety of about the 7th century A. D. The inscription commences directly with the mention of the ruling king. This was Vijayāditya Satyāśraya. Next it introduces a certain officer of Kopaṇa and Gutti, named Garōja. The rest of the record hereafter is lost.

It is clear that the king Vijayāditya Satyāśraya figuring here is the Western Chālukya monarch of the name who belonged to the earlier line of the house. As the epigraph refers itself to his reign it must have been brought into existence during his reigning period. The record is not specifically dated, or the date might have been lost. But we know from other sources that this king reigned from A. D. 696 to 733. This must be the broad limit of the date of the inscription. The officer Garōja mentioned above is described as the 'three-fold administrator' of Kopaṇa and the lord of Gutti. He was holding the office of *karaṇaṁ* which means 'a secretary'. Kopaṇa which is

modern Kopbal and Gutti which is modern Gooty in the Anantapur District are noted from early times as strong hill-forts. Garōja appears to have been in charge of the area commanded by these forts. As the reading of this portion of the document is not free from doubt and the subsequent portion of the record is missing, the precise nature and significance of the administrative position of this officer cannot be determined.

Our main interest for the inclusion of the epigraph in the present scheme of studies lies in its reference to the town of Kopaṇa. This is the earliest reference to this holy place and centre of Jainism, that could be traced so far in the epigraphical sources. Its importance for the study of the local history has been discussed in an earlier context (see p. 202).

TEXT

1 [Svasti] [।*] **Śrī-Vijayāditya-Satyā-**
2 **śraya** Śrī-Pṛithvī-vallabha Ma-
3 hārājādhirāja Paramēśvara
4 Bhaṭā[rakō] pṛithivī-rājyadandu **Ko[pa]-**
5 **ṇada** [mūṟu pa]tiyuṁ Guttiy=oḍeya[nuṁ]
6 Garōjanuṁ karaṇam=āge madevaḷeṟe-

TRANSLATION

Hail! While the illustrious suzerain *Vijayāditya Satyāśraya* (Asylum of Truth) who bore the titles, Śrī-Pṛithivī-vallabha (Favourite Lord of the Goddess of Fortune and the Earth) Mahārājādhirāja (Paramount Overlord of the great rulers), Paramēśvara (supreme sovereign) was ruling the kingdom of the earth and when Garōja, the three-fold governor of *Kopaṇa* and lord of Gutti, was holding the office of the Secretary.

INSCRIPTION No. 48

(Found on a paved stone at Arakēri)

This inscription was noticed on a rough white stone at Arakēri, a village situated at a distance of about seven miles towards the north of Kopbal. The stone was built into the pavement of the temple of Basavaṇṇa in the village. The stone which is almost rectangular in shape measures 56 and 28 inches in length and breadth respectively. The stone has been roughly handled and damaged for the most part of it. Consequently the inscription on it is effaced in a large number of places. The characters which are big in size are boldly and deeply carved. The alphabet is Kannaḍa of about the 10th century A. D. and it has still retained its archaic mode. The language is Kannaḍa. The extant portion of the record consists of 27 lines of writing and the lost lines as such might

be not many. The orthographical peculiarity of doubling the consonant after *r* in a conjunct letter deserves to be noted.

The epigraph commences directly with the mention of the ruling king to whose reign it belongs. This was Akālavarsha Kannaradēva. Then it seems to indroduce a feudatory provincial governor. Next comes a local chief and an officer who appears to have been directly connected with the administrative affairs of the area. The object of the inscription seems to be to record a gift, most probably of land. The other details in regard to the gift are lost.

The name and the title of the ruling king noted above are distinctly associated with the Rāshṭrakūṭa dynasty of Maḷkhēḍ. The name of the feudatory governor which is partly preserved may be read as Permānaḍi. He is endowed with the following titles which might be deciphered with certainty: Satyavākya, Koṁguṇivarma, Dharmamahārāja and Kuvaḷāḷapuravarēśvara. It is clear from these titles which were characteristically borne by the princes of the Western Ganga house ruling in Mysore, that the feudatory governor was a member of that family.

We may here make an attempt at precise identification of the reigning king and his feudatory of the above description. In the Rāshṭrakūṭa house of Maḷkhēḍ two later monarchs bore the name and the title, Akālavarsha Kannaradēva. One was Kṛishṇa II and the other Kṛishṇa III. The members of the Ganga house came into closer contact with the Rāshṭrakūṭas in the reign of Kṛishṇa III. This contact was deepened by the matrimonial alliance between the two royal houses. Būtuga II was the contemporary ruler of the Western Ganga house. He was not only the brother-in law of Kṛishṇa III, but his close ally and associate in his career of political ambition. In view of these historical facts we can identify the Western Ganga feudatory of the present record with Būtuga II who also bore the appellation Permānaḍi. This identification gains support through the reference to the territory under his authority, which, as suggested by the partly preserved expressions in our record, was Gangavāḍi Ninety-six Thousand and Beḷvala Three Hundred. All doubts in the matter are cleared by a comparison of the present record with similar epigraphs which unmistakably speak of the Rāshṭrakūṭa king Kṛishṇa III as the suzerain and the Western Ganga prince Būtuga II as his feudatory governing the above-named territories of Gangavāḍi and Beḷvala.[1]

The record contains a date which is partially preserved. It is the cyclic year *Vikāri and Phālguna śu. 1.* There is a reference to the

1 Bombay Gazetteer, Vol. I, part II, pp. 410 and 418; Bombay Karnatak Inscriptions, Vol. I, pt. I, Nos. 36–38. In these inscriptions Būtuga is referred to as Būtārya and Būtayya.

reckoning of the Śaka years; but the precise year is lost. The date therefore does not admit itself for verification. We may however arrive at an approximation. The cyclic year Vikāri in the present case corresponded with the Śaka year 861 expired. Calculating on this basis the approximate Christian equivalent of the date of the present epigraph would be A. D. 940, February 12, Wednesday. Kṛishṇa III commenced his reign in December 939 A. D., and not many records have been discovered pertaining to the early period of his reign.[1] So this inscription furnishes one of the early dates for his reign; and his association with the Ganga ally and feudatory in a record as early as this is also noteworthy.

In this context we may note a few facts about Būtuga II. He was a zealous adherent and a great patron of the Jaina faith who actively endeavoured for its promotion. He has been classed with the reputed Chāvuṇḍa-rāya and Attimabbe of classical fame by the Kannaḍa poet Ranna (10th century A. D.) in his work, the Ajitatīrthakarapurāṇatilakam,[2] while paying compliments to the distinguished personages of his times, who staunchly sponsored the faith.

The following geographical names are mentioned in the record. Firstly, the expression 'vāḍi' in l. 8 should be reconstructed as 'Gangavāḍi'. Gangavāḍi Ninety-six Thousand was the well-known province under the rule of Western Ganga princes. This territory roughly corresponded with the area of the Mysore State. The words Three Hundred in line 9 might be a part of the fuller expression Beḷvala Three Hundred. This tract roughly included parts of the present-day Gadag taluk of the Dharwar Dt. and the adjoining area of Kopbal in the Hyderabad State. The reconstructed territorial division Eḍedoṟe Two Thousand, figuring in lines 14–15 represented "a stretch of country between the rivers Kṛishṇā on the north and Tungabhadrā on the south comprising a large part of the present Raichur district".[3] Modern Kopbal was probably included in this tract. Kuvaḷāḷapura (l. 6) is modern Kolar in Mysore State.[4] Lines 21-22 seem to contain a reference to [Ko]paṇa which is modern Kopbal.

TEXT

1 @ Svasty = **Akālavarshadēva Śrī-Pṛithvī-valla**......
2 rājādhirājā Paramēśvara..
3 Śrīmat **Kannaradēva**-pravarddhamāna-vi..................
4 m = uttar-ōttaram = abhivṛiddhige salutt-ire [।*]
5 Satyavākya [**Koṁ**]**gu**[**ṇi**]**va**[**rmma**] **Dharmmama**[**hā**]-

1 A. S. Altekar: Rāshṭrakūṭas and their Times, pp. 115 and 122.
2 Āśvāsa XII, verse 9.
3 Ep. Ind., Vol. XII, p. 296.
4 Mysore and Coorg from Inscriptions, pp. 29 and 32.

6 **rāja Kuvaḷāḷapuravarēśvara**.............[Pe]-
7 **rmmānaḍigaḷ** dēvar..............................
8 vāḍi-tombattāru-sāsira.............................
9 munnūrumaṁ dushṭa...................................
10 tt-ire [।*] Samadhigata..............................
11 śishṭa-jana-vatsa......................................
12 drōha-kā...
13 damaged.
14 ṇḍaṁ vairi-kṛitānta.....................................
15 doṛe irchchāsirada......................................
16 nṛipa-kāḷ-ātīta-saṁ[va]tsara............................
17 neya **Vikāri**...
18 l**guna 'suddha pra**...................................
19–21 damaged.
22 **paṇada** polada.......................................
23 naman = niṛisi..
24 dibhir = yasya..
25 Svadattāṁ...
26 rsha-saha................................biṭṭa bā-
27 ḍa bhōgapatigaḷ kādu......hā-śrī [॥*]

TRANSLATION

Lines 1–23. Hail! The illustrious suzerain Akālavarshadēva *Kannaradēva* bearing the titles, Śrī-Pṛithvī-vallabha (Favourite Lord of the Goddess of Fortune and Earth), Mahārājādhirāja (Supreme Lord of the Sovereigns), Paramēśvara (Paramount Ruler) ...... is ruling (the kingdom) victoriously with ever increasing prosperity. And ...... *Permānaḍi*[1] bearing the titles, Satyavākya (Truthful in Speech), Koṁguṇivarma, Dharmamahārāja and Kuvaḷāḷapuravarēśvara (Lord of the foremost town of Kuvaḷāḷa) ...... is governing the province of *Gangavāḍi Ninetysix Thousand* and *Beḷvala Three Hundred* .... The feudatory chief .... (who is) affectionate towards the people of righteous conduct, ... veritable God of Death to the hostiles .... Eḍedoṛe Two

1 It would be interesting to trace the origin and significance of the title Permānaḍi. It figures primarily in the inscriptions of the Gangas of Mysore. Next we have to note the occurrence of the similar title Permāḍi subsequently in connection with the later Chālukyas of Kalyāṇa and their feudatories. Permāḍi appears to have been contracted from Permānaḍi. In Paramardhi, also met with in inscriptions and literature, we have the Sanskritised equivalent of Permāḍi. Permānaḍi which is a contraction of Perumānaḍi, consists of two words, *perumān* (meaning 'great') and *aḍi* (meaning 'foot' indicating respecatability). It is likely that the expression *perumān* is influenced by Tamil and derived from the Sanskrit *pramukha*. Compare Ep. Ind., Vol. XXIV, p. 39.

Thousand ...... In the expired years according to the reckoning of the (*Śaka*) king ...... the cyclic year *Vikāri, on Phālguna śu.* 1 .... having set up .... field of [Ko] paṇa ....

Lines 24–26. Imprecation.

Lines 26–27. ... chiefs in charge of the administration should protect the gift village. May auspiciousness and great glory attend this !

INSCRIPTION NO. 49

(Found on an image unearthed at Yalbargi)

This inscription was noticed on the pedestal of an image at Kopbal. The image bears the name Chauvisa Tīrthakara. It was kept in the Nēminātha temple when I visited the place in 1930. But as the report goes, it did not originally belong to Kopbal. It was unearthed along with another image bearing the following record some years back at Yalbargi, the headquarters of the taluk of the name in the Kopbal District. When I visited Yalbargi subsequently, I was shown the actual spot where the two images were dug out. The spot is near the present-day Untouchables' Quarter (Mādara Kēri) outside the locality. These images were afterwards removed and kept in the temple at Kopbal. So it is reasonable to treat them with reference to their original find-spot which is Yalbargi and not Kopbal. The inscriptions on these images have been briefly noticed in the Mysore Archaeolgical Report for the year 1916, wherein their provenance has been attributed to Kopbal. Hence it becomes clear that they must have been discovered originally at Yalbargi some time earlier. These inscriptions have been subsequently published in the Hyderbad Archaeological Series, No. 12.[1]

The image is made of nicely polished black granite stone. As the name denotes it represents not one deity, but a composite sculpture made up of all the Twenty-four Tīrthakaras of the Jaina pantheon. The central piece is the majestic figure of Pārśvanātha with his serpent hood, flanked by the two Śāsanadēvatās, Dharaṇēndra and Padmāvatī, at the bottom and the symbolic pair of fly-whisks at the top. The remaining 23 Tīrthakaras are represented in miniature size on the arch-like aureola surrounding the main deity. The whole sculpture is gorgeously executed and presents a rare specimen of superb craftsmanship of the age.

The inscription consists of four lines. The characters are small and handsome and carefully engraved. The alphabet and the language are

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1 See Nos. 9–10, pp. 11–13. In the Mysore Archaeological Report specified above the name of the Jaina temple wherein the images were found is stated to be Chandranātha Basadi (p. 83). This is not correct; for there is no Jaina temple of the name at Kopbal. Similarly, in the Hyderbad Archaeological Publication, the temple has been wrongly called Chauvisa Tīrthankara Basti (p. 11).

Kannaḍa. The epigraph is not dated, but it may be ascribed roughly to the **12th** century A. D. on palaeographical considerations. The epigraph is on the whole fairly preserved though slightly damaged in some places. We may notice the observance of the orthographical rule of doubling the consonant in a conjunct letter after *r*. The record contains a few inaccuracies of spelling.

The epigraph states that the image of Chauvisa Tīrthakara was dedicated as a gift to the Jaina temple erected by Mādaṇa Daṇāyaka by Bopaṇṇa, a resident of the illustrious holy town of Kopaṇa on the occasion of consummation of certain religious vows and performances. Mādaṇa Daṇāyaka was a constituent of the illustrious Mūla Saṁgha and Dēsiya gaṇa. Bopaṇṇa was son of the parents, Emmeyara Pṛithigauḍa and Malauve, and a lay disciple of the illustrious divine Māghanandi Siddhānta-chakravarti, bearing the titles, Rāya rājaguru (royal preceptor of the princes) and Maṇḍalā-chārya (ecclesiastical head of the province).

The location of the temple to which the image was presented is not specified in the record. But as the image was found at Yalbargi, we might safely assume that the temple was situated in the town of Yalbargi itself. When vandalism became rampant and the temple that gave protection to the image succumbed to the forces of destruction, the image appears to have been carefully removed and buried underground with a view to preserving it from the tragic fate of mutilation by its faithful devotees. Yalbargi was the capital of the feudatory governors of the Sinda house, some of whom at least appear to have been great patrons of the Jaina faith. This place is replete with Jaina antiquities. The importance of the place as a great centre of Jainism is further attested by the fact that Bopaṇṇa who was himself a resident of the great holy town of Kopaṇa made a votive offering to a Jaina temple at Yalbargi.

Mādaṇa Daṇāyaka who was responsible for the erection of the temple at Yalbargi was in all probability a military officer under the Sinda rulers of Yalbargi. Māghanandi Siddhānta-chakravarti appears to have been a great pontiff holding the high position as the ecclesiastical head of a large part of the country. But unfortunately, in the absence of specific date and other details in regard to his spiritual lineage, headquarters, etc., we are not in a position to identify him from among a large number of divines bearing the name, who are known to have lived at this period. This epigraph is one of the early instances wherein occur the pontifical titles, Rāyarājaguru and Maṇḍalāchārya, as applied to Māghanandi, which came into vogue more prominently during the subsequent period.

The epigraph contains an allusion to Kopbal, the great centre of Jainism, which is mentioned as 'the illustrious holy town (*tīrtha*) of Kopaṇa'. This deserves to be noted.

TEXT

1 @ Svasti[।*] Śrī-**Mūla-Saṁgha Dēsiya-gaṇada** Mādaṇa-daṇāyaka māḍisida ba[sadi]ge **Rā-**

2 **ya-rājaguru Maṁḍalāchāryyar**=appa Śrīmad(n)=**Māghana-ṁdi-siddhānta-chakravarttigaḷa** [pri]ya [guḍḍagaḷu Śrī]- **Kopaṇa-**

3 **tīrtthada** Emmeyara [Prithi]gauḍana priyaṁgane Malauvege pu[ṭ]-ṭida suputraru Bopaṇṇarā taṁ ... lāṁja-

4 ḷi mu[khya]v-āgi e[lla] nōṁpigeyu **Chauvis'a(sa)-tīrtthakara** māḍi-si ko[ṭ*]ṭaru [।*] Maṁgaḷa-mahā-śrī-śrī-śrī @

TRANSLALION

Hail ! This image of Chauvisa Tīrthakara (Twenty-four Tīrtha-karas) was caused to be prepared and dedicated on the occasion of consummation of several religious vows ......, to the basadi (Jaina temple) erected by Mādaṇa Daṇāyaka, a constituent of the Dēsiya gaṇa of the illustrious Mūla Saṁgha by Bopaṇṇa, worthy son of Emmeyara [Prithi]gauḍa and his beloved wife Malauve, a resident of the illustrious holy town of Kopaṇa and a favourite lay disciple of the illustrious pontiff Māghanandi Siddhāntachakravarti (Supreme master of the Jaina philosophy) who bore the titles, Rāyarājaguru (royal preceptor of the princes) and Maṃḍalāchārya (ecclesiatical head of the province). May auspiciousness and great glory attend this !

INSCRIPTION No. 60

(Found on an Image unearthed at Yalbargi)

This inscription was detected on the pedestal of an image at Kopbal. The image is known by the name Pañchaparamēshṭhi. It was kept in the Nēminātha temple when I visited the place in 1930. But as observed in the introductory remarks on the previous epigraph, this image along with the one bearing the foregoing inscription was unearthed about forty years ago at Yalbargi.

The sculpture in question is executed in the same style as of the image of Chauvisa Tīrthakara noticed previously. It is carved out of nicely polished black granite stone. Pañchaparamēshṭhi is a Jaina technical term which represents the following five dignitaries; Jina, Siddha, Āchārya, Upādhyāya and Sādhu. So the present image constitutes all these five into one composite piece. The main central figure is that of the Jina. This may be recognised from the characteristic triple umbrella over its head and the two fly-whisks depicted in miniature size on its two sides. Of the remaining four, two seated figures which are plain and undignified are portrayed on the two sides of the Jina near his shoulders. The other two are shown in seated postures at the bottom on the

two sides of the feet of the Jina. These lower ones appear to be more dignified bearing the canopy and other attributes. I am inclined to identify the two top figures as those of the Upādhyāya and the Sādhu and the lower ones as the Siddha and the Āchārya. The whole sculpture is handsomely incised, and presents a rare specimen of superb craftsmanship of the age.

The document consist of six lines of writing. The characters are small and decently engraved. The alphabet and the language are Kannaḍa. The epigraph is well preserved. It contains no date, but may be ascribed to the 12th century A. D., approximately, on palaeographical considerations.

The inscription states that the image of Pañchaparamēshṭhi was prepared on the occasion of the celebration of the vows of Siddhachakra and Śrutapañchamī by Dēvaṇa, son of Āchaṇṇa, Sēnabōva of the capital town of Erambarage, and a lay disciple of Mādhavachandra Bhaṭṭāraka, a constituent of the illustrious Mūla Saṁgha, Dēsiya gaṇa, Pustaka gachchha and Ingaḷēśvara baḷi.

The provenance of the temple to which the image in question was dedicated is not specified. But it is obvious that it must have belonged to Erambarage itself as indicated by its find-spot. When the temple was subsequently faced with destruction, the image seems to have been preserved underground by the faithful devotees. Erambarage was the capital of the Sinda chiefs who ruled here as feudatory governors under the Western Chālukyas of Kalyāṇa. It is identical with modern Yalbargi in the Kopbal District. Ingaḷēśvara baḷi to which the divine Mādhavachandra Bhaṭṭāraka belonged, was an important section of the Mūla Saṁgha, Dēsiya gaṇa and Pustaka gachchha. In the absence of the precise date and the details in regard to the spiritual lineage, the headquarters, etc., of the monk, it is not possible to arrive at the correct identification of this Mādhavachandra. The vow (*nōṁpi*) of Siddhachakra was celebrated in honour of the Siddhas and the ritual of Śrutapañchamī was connected with the study of the Jaina scriptures.[1]

TEXT

1 Svasti [।*] Śrī-**Mūla-Saṁga(gha) Dēsiya gaṇa Pustaka-gachchha Yiṁgale-**

2 **ś'varada baḷiya Mādhavachaṁdra-bhaṭṭārakara** guḍḍa Śrīma-

3 d rājadhānī-paṭṭaṇaṁ **Eraṁbarageya** kuḷā[gri] (grya) sēnabō-

4 va Āchaṇṇa yavara maga **Dēvaṇanu** Siddhachakrada nōṁpi

5 Śrutapaṁchami nōṁpige māḍisida Paṁchaparamēshṭhigaḷa pratime [।*]

6 Maṁgaḷaṁ [॥*]

1 Mysore Archaeological Report, 1916, p. 83.

TRANSLATION

Hail! This image of Pañchaparamēshṭhi was prepared on the occasion of the celebration of the vows of Siddhachakra and Śrutapañchamī, by Dēvaṇa, son of Āchaṇṇa, the higly born Sēnabōva (local revenue official) of the illustrious capital town Erambarage, and a lay disciple of the divine Mādhavachandra, a constituent of the illustrious Mūla Saṁgha, Dēsiya gaṇa, Pustaka gachchha and Ingaḷēśvara baḷi (section). May it be auspicious!

INSCRIPTION No. 51

(Found on the Pedestal of an Image at Yalbargi)

This inscription was discovered on the pedestal of a mutilated stone image at Yalbargi. The pedestal was lying on the platform adjoining the gate of and outside the ginning factory. The upper portion of the image above the pedestal except for the feet, was lost and could not be traced. It must have been a small image as could be judged from the remnant of the pedestal.

The epigraph too was not in a good state of preservation; and it was damaged and worn out in many places. It was engraved in small round characters. The alphabet and the language are Kannaḍa. The record is not dated, but might be ascribed approximately to the 12th century A. D. on palaeographical considerations. The purpose of the document seems to be to record the erection of the double-shrined temple in honour of Pār'svanātha Tīrthakara and dedication of the present image to the same by the wife of Dēvaṇārya, a high official of the principality of the Sinda chiefs.

Dēvaṇārya is stated to have been the chief minister (Mahāpradhāna) and Tantrādhishṭhāyaka of the illustrious Mahāmaṇḍalēśvara (feudatory ruler) Vīra Vikramāditya. The designation Tantrādhishṭhāyaka seems to denote the office of the 'superintendent of political affairs.' It is easy to identify Vīra Vikramāditya with the feudatory prince of the Sinda house bearing the name; for we know that Yalbargi was the headquarters of the princes of the Sinda family and a prince named Vikramāditya ruled here. Further details in regard to this prince are furnished by other epigraphs. He was son of Chāmuṇḍa II. He figures with his brother Bijjala as ruling the chiefdom jointly. The inscriptions containing references to him range from A. D. 1169 to 1220.[1] On the evidence of these records we may place the present charter sometime by the end of the 12th and the beginning of the 13th century A. D. As we already know, the Sindas were the feudatories of the Western Chālukyas of Kalyāṇa and were subsequently related by the bond of matrimony with the Kalachuri house of Karnāṭaka.

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1 Ep. Ind., Vol. XX, p. 114.

The name of the donor who was the wife of Dēvaṇārya is lost. She has been described in respectful terms and appears to have been a pious lady. She claimed allegiance to a teacher of the Mūla Saṁgha and Dēsiya gaṇa with which she seems to have been spiritually associated. More details in regard to the spiritual relationship of this lady are unfortunately lost. As observed previously, Erambarage was an eminent stronghold of the Jaina faith which appears to have been patronised by the rulers and fostered by their officials. This is the third votive epigraph of the series from Yalbargi under study which lends confirmatory evidence in favour of this surmise.

TEXT

Svasti [ı*] Śrīman-Mahāmaṇḍaḷēśvara Vīra-Vikramādityadēvana
Mahāpradhāna Taṁtr-ādhishṭhāyaka **Dēvaṇārya**-nāyaka ....
puṇya-kāṁti chaladaṁka-Rāma .... [suhādri] **Mūla-Saṁgha**
Dēsiya-gaṇa .... chiṁtāmaṇi sajjana-jana-chūḍāmaṇi
.... nāyakiti .... Pārśvanātha-chaitya-dye(dva)yaman =
ettisiy = ā-sthānamaṁ tammage .... māḍisi biṭṭaḷu [ıı*]

TRANSLATION

Hail ! The lady .... of meritorious lustre, ... Mūla Saṁgha, Dēsiya gaṇa .... the wish-fulfilling jewel, crest-jewel among the persons of righteous conduct ...... wife of Dēvaṇārya Nāyaka who was Great Minister and Superintendent of Political Affairs, of the illustrious ruler, Mahāmaṇḍalēśvara (the great feudatory governor) Vīra (valourous) Vikramādityadēva, caused to be erected the double-shrined temple of Pārśvanātha and dedicated (this image) having had it prepared ...... the religious institution.

INSCRIPTION NO. 52

(Found on the Pedestal of an Image at Āḍūru)

This inscription was discovered on the pedestal of a mutilated stone image. The pedestal was cast away and lying near Āḍūru, a village situated in the Yalbargi taluk. Apart from the image which was broken and lost, even the surviving pedestal was partly damaged. Consequently, the epigraph was worn out, and could not be deciphered in full. The inscription comprises two lines of writing. It is engraved in small and round Kannaḍa characters. The language is Sanskrit. The record is not dated but might be assigned approximately to the 12th century A. D. on palaeographical considerations. On account of the damaged nature of the epigraph the reading of some of the letters in the text given below is not beyond doubt.

It is a small label inscription. Its purport seems to be to record the gift of the image by a certain divine who was the head of the local congregation

of monks belonging to the illustrious Mūla Saṁgha and Balātkāra gaṇa. The occasion of the gift, the temple to which the image was dedicated and other details in regard to the transaction are irretrievably lost. The donor appears to have been a monk of some status. The discovery of this inscription in this village which possesses no traces of the faith of Lord Jina at present, indicates at once the existence of religious institutions and followers of the faith in the past in this locality and its neighbourhood.

TEXT

1 Śrī-Mūla-Saṁgha-saṁbhava Ba......ga [ṇ-ādhyaksha]........
2 saṁyya(ya)minā śō(shō)ḍa śa .... [prākṛitā cha saha] ...

TRANSLATION

...... by the monk ...... president of the Ba[lātkāra] gaṇa, constituent of the illustrious Mūla Saṁgha .... the sixteen ......

INSCRIPTION No. 53

(Found on a stone slab at Rājūru)

This inscription was detected on a slab of stone at Rājūru, a village situated in the Yalbargi taluk. The slab was set up against the front wall of a temple of Śiva in the locality. In the upper portion above the writing, the slab contains the representations of the Sun and the Moon at the top, a Jaina monk in the sitting posture in the middle and a cow being suckled by the calf by the side. The inscribed portion of the slab is greatly damaged and much worn out. Fragments of some lines and a few expressions here and there could be made out with some difficulty. It was not possible to count the lines in their proper order.

The epigraph is engraved in Kannaḍa characters of medium size. The language is Kannaḍa except for the invocatory verse in Sanskrit. The composition is both prose and verse. The document appears to have contained a date; but the date portion of the record is thoroughly effaced. So, as the next alternative, we have to take into consideration the evidence of palaeography, and approximately ascribe its date to the 12th century A. D.

The charter commences with the familiar Sanskrit verse invoking the commandment of Lord Jina. After this a major portion of the record is completely worn out. This might have contained an account of the reigning king and the cirumstantial details of the gift. It is clear from the extant portion that the object of the epigraph is to register an endowment of land in all probability for the benefit of a Jaina temple of the locality. Next comes the imprecatory passage. This is followed by a verse which, most probably, contained the praise of the donor.

The village contains at present neither a Jaina temple nor any followers of the faith. But some mutilated and scattered relics of the faith were discovered here in the course of my exploration. The impression gathered from these vestiges, that this locality had at one time come under the influence of the Jaina doctrine, is substantially supported by the testimony of this epigraph.

TEXT

Śrīmat-parama-gaṁbhīra......
.........Jinaśāsanaṁ ॥ [1*]
..........................taṁna
māḍi.................paṇa pola-
doḷa.......................māḍi
biṭṭaru ma 10 kisu-ma 2......
..........................keḷage gadde
kamma...........n = ī-dharmma-
maṁ pratipāḷisidavargge Vāraṇāsi
Kurukshētra Prayāgey = eṁba......
......kaṭṭisi chaturvvēda-śāstra-
parāyaṇar = appa Brāhmaṇa-
rgge koṭṭa puṇyam = idanu
laṁghisi kiḍisidavargg = ākaḷuga-
ḷan = ā–Brāhmaṇaruman = ā–tīrtha-
gaḷoḷu koṁda pātakam = eydu-
guṁ ॥ Dvija............d = ōtpaḷa-
vana-rajanīkara...........jana–tu-
shṭikaraṁ vṛijina........sujan-ā-
graṇi......n = ene mechchada... ॥ [2*]

Abstract of Contents

Verse 1. May the doctrine of Lord Jina be victorious— the doctrine which is the commandment of the overlord of the three worlds and which bears the theory of May-be as its infallible characteristic mark.

....
....
....
made a gift of ten mattars of cultivable land and two mattars of red land...... and wet land below, measuring kamma .... in the field ....

Those who preserve this charitable endowment will accrue great merit; its transgressors will incur heavy sin.

Verse 2. Who will not appreciate ...... the moon to the bed of blue lotuses,............ source of joy to the persons ...... the foremost among the men of righteous conduct?

REVIEW AND RETROSPECT

Research is progresive. Its progress depends upon the activities of the persons engaged in it leading to new light and fresh discoveries. The major part of the present work was put into shape about a decade ago. Some new material, mainly epigraphical, has been explored since, and a few sources have been restudied and assessed in the meanwhile. As these are found to bear intimate relationship with what has been discussed earlier in this volume, it is considered necessary to review some of them here briefly.

I JAINISM IN KARNĀTAKA

More Facts

Of all the areas in Karnāṭaka, Dharwar Dist. has yielded on the whole considerably large, and nonetheless valuable, number of Jaina antiquities of various kinds. These show that many renowned Jaina teachers and institutions of different sects and orders, including the Yāpanīyas, flourished here.

Aṇṇigēri in the Navalgund taluk was an early stronghold of this faith. The epigraph engraved on a pillar set up in front of the Banaśankarī temple, dated circa 751 A. D., speaks of the erection of a Jaina temple by Kaliyamma, the headman of Jēbuḷagēri.[1] Aṇṇigere is described as the *rājadhānī* of the Beḷvala country in an inscription of the place belonging to the 11th century.[2] About a century later, we have an epigraph on a slab set up in front of the temple of Purada Vīrappa. This record[3] bearing a date in A. D. 1184 contains an allusion to a group of five Jaina temples and another Jaina temple named Permāḍi. A teacher named Sōmadēva who belonged to the Mūla Saṁgha and Koṇḍakunda anvaya figures in another inscription[4] in the Jaina basti, of A. D. 1267

Two mutually supplementary inscriptions from Gāwarwāḍ and Aṇṇigēri dated in A. D. 1071–72 in the reign of Sōmēśvara II, furnish an interesting account of the Jaina institutions that thrived at Aṇṇigēri.[5] Sometime in the previous century when Ganga-Permāḍi Būtuga II was governing the Beḷvala region, he enhanced the glory of the city of Aṇṇigeṛe, built there a Jaina temple and endowed it sumptuously. This temple which became famous as Permāḍi Jinālaya after its founder, must be the one noted above. The trusteeship of this temple was handed down in a line of teachers who belonged to the Balātkāra gaṇa of the Nandi Saṁgha which was a branch of the Mūla Saṁgha. Their

1 Bomb. Kārn. Inss., Vol. I, pt. I, No. 5.

2 Ibid., No. 115.

3 An. Rep. on S. I. Epigraphy, 1928-29, App. E, No. 207.

4 Ibid., No. 204.

5 Ep. Ind., Vol. XV, pp. 337 ff.

succession was as follows. Vardhamāna was an early preceptor to the Ganga family. He had two disciples, Vidyānanda Svāmi and Māṇikyanandi, the latter styled Tārkikārka, i. e., 'the sun of logicians'. Māṇikyanandi was succeeded by the three generations of disciples, viz., Guṇakīrti, Vimalachandra and Guṇachandra. Gaṇḍavimukta I and Abhayanandi were the two disciples of Guṇachandra. Abhayanandi's succession was continued one after another by Sakalachandra Siddhāntika, Gaṇḍavimukta II and Tribhuvanachandra. We are then told that since the Jaina establishment had lost its hereditary possessions as a result of the disastrous invasion of the Chōḷa king, they were restored to the last named trustee teacher by the abovementioned Chālukya king.

We have already noted the importance of Lakkuṇḍi as a prosperous centre of Jainism. An inscription on a pillar of the Jaina temple in the village, dated in A. D. 1172, informs us that it was constructed by Ballele Jīmayya and that Mahāsēna Paṇḍita was functioning as its trustee in the above year.[1] Two epigraphs noticed earlier have brought to light the existence here of Jaina temples bearing the interesting names Vasudhaikabāndhava Jinālaya and Nōmpiya Basadi. The inscription on the pedestal of a broken Jaina image kept in the Nagarēśvara temple[2] states that it was the gift of Rājavve, lay disciple of Traividya Narēndrasēna who appears to have been connected with the teachers of the Chandrikāvāṭa lineage.[3]

Lakshmēśvar which was known in former times as Purikaranagara, Purigeṟe, Puligeṟe, etc., is a famous place renowned in history and literature. It was an eminent centre of Jainism also, as revealed by its rich antiquities including a good number of inscriptions. The epigraphs which record various benefactions to the Jaina institutions that flourished here, ranging in date from the 8th to the 16th century, contain allusions to many Jaina temples and teachers who held charge of them. The names of the Jaina temples are as follows: Śankha-vasati, Tīrtha-vasati, Mukkara-vasati, Rāchamalla-vasati, Gangakandarpa-jinamandira, Ganga-Permāḍi-chaityālaya or Permāḍi Basadi, Śrī-Vijaya-vasati, Marudēvī temple, Dhavala-jinālaya, Goggiya-basadi, Ānesejjeya-basadi and Śāntinātha temple. It is interesting to note that as suggested by their titles and designations some of these were named after the princes of the Western Ganga house; for instance Ganga-Permāḍi was the title of Būtuga II; Gangakandarpa, that of Mārasimha; and Rāchamalla was a Ganga ruler. Śankha-jinālaya appears to have been the earliest and highly honoured of these temples. This has survived to the present day, as well as a few others.

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1 An. Rep. on S. I. Epigraphy, 1926-27, App. F, No. 30.

2 Ibid., 1934-35, App. E, No. 75.

3 See above, p. 136.

Adverting to the Ānesejjeya-basadi, mentioned above, we may note that it was erected by Kunkumamahādēvī, sister of Chālukya Vijayāditya, as stated in a later eleventh century inscription from Guḍigere. This statement is confirmed by a contemporary copper plate charter of this king, recently discovered at Shiggaon. The record which is dated A. D. 718, speaks of a Jaina temple constructed by Kunkumadēvī at Purigeṟe and the royal grant of the village Guḍḍigeṟe made in its favour. It would be reasonable to assume that one and the same Jaina temple is referred to in both these epigraphs.[1]

An important line of teachers who had settled here from early centuries, belonged to the Dēva gaṇa of the Mūla Saṁgha. Pūjyapāda and his disciple Udayadēva Paṇḍita or Niravadya Paṇḍita who was a preceptor of the Western Chālukya king Vinayāditya, figure in an inscription of the early 8th century. Rāmadēvāchārya, his pupil Jayadēva and the latter's pupil Śrī-Vijayadēva are mentioned in a record slightly later than the above. An epigraph of the 11th century speaks of Dēvēndra Bhaṭṭāraka, his disciple Ēkadēva and the latter's disciple Jayadēva Paṇḍita. Gaṇḍavimukta Bhaṭṭāraka and his pupil Tribhuvanachandra Paṇḍita, of the Mūla Smgha and Balātkāra gaṇa, introduced by an inscription of A. D. 1074 are evidently identical with Gaṇḍavimukta II and Tribhuvanachandra of the Aṇṇigēri epigraph reviewed above. Śrīnandi Paṇḍita and his elder brother Bhāskaranandi Paṇḍita who belonged to the Sūrastha gaṇa are known from an inscription of A. D. 1077. Indrakīrti Paṇḍita who was the priest of the Goggiya-basadi figures in an inscription of the reign of Bhūlōkamalla or Sōmēśvara III. There lived in the 13th century an influential teacher named Rājaguru Padmasēna who was responsible for the renovation of Śrī-Vijaya-jinālaya. In two inscriptions of the 15th and 16th centuries are mentioned Hēmaṇāchārya, Hēmadēvāchārya and Śankhaṇāchārya, as connected with Śankha-basadi.[2] In regard to the Dēva gaṇa noted above, we have noticed its occurrence in an earlier context also in a record from Lakkuṇḍi.[3] This gaṇa appears to be indentical with the more familiar denomination Dēsiya gaṇa.[4]

Interesting is the information furnished by an inscription at Rāṇēbennūr dated A. D. 859. This epigraph speaks of a gift of land made to Nāgaṇandyāchārya of the Siṅghavura gaṇa in favour of a Jaina temple constructed by Nāgulara Pollabbe.[5] Siṅghavura is evidently derived from Siṁhapura and this name of a gaṇa is not known previously. Equally interesting is the disclosure made by an epigraph at Mōṭebennūr in the same taluk dated A. D. 1066. While

1 Ind. Ant., Vol. XVIII, pp. 37-38; An. Rep. on Epigraphy, 1945-46, A, No. 49.

2 Ind. Ant., Vol. VII, pp. 104 ff. and An. Rep. on S. I. Epigraphy, 1935-36, App. E, Nos. 6 9, 18, 28-29, etc.

3 Vide above, p. 141.

4 Ibid., p. 223.

5 An. Rep. etc. for 1933-34, App. E, No. 116.

describing a gift made by Mahāmaṇḍalēśvara Lakshmarasa, the governor of Banavāsi, it introduces the donee Śāntinātha Bhaṭṭāraka as a member of the Mūla Saṁgha and Chandrikāvāṭa-vaṁśa.[1] In a previous context we have dealt with the teachers of the Chandrikāvāṭa lineage who originally hailed from the Bijapur Dt. and later settled in the Dharwar region.[2] The said Śāntinātha seems to have been connected with this line. Another inscription of about the 13th century, from Mōṭebennūr, invokes the succour of Chandranāthasvāmi and mentions the teacher Jinachandra.[3]

From Artāḷ in the Bankapur taluk hails an inscription[4] introducing the teacher Kanakachandra of the Mūla Saṁgha and Krāṇūr gaṇa. This is dated circa A. D. 1123. An epigraph bearing no date from Kalkēri in the Mundargi Petha, noticed earlier, also furnishes information about the teachers of the same gaṇa (Kāṇūr) and Tintriṇi gachchha, that had settled there. These were Bhānukīrti Siddhāntadēva who sponsored the erection of a Jaina temple and Akalankachandra Bhaṭṭāraka of Kalikeṟe in whose favour it was set up.[5]

In an undated inscription from Mākanūr[6] in the Rāṇēbennūr taluk figures the preceptor Nandibhaṭṭāraka of the Mūla Saṁgha and Sūrastha gaṇa. Another preceptor of the same gaṇa, by name Sahasrakīrti, finds mention in an incompletely dated epigraph at Mantagi[7] in the Hangal taluk. From two other inscriptions discovered here Mantagi appears to have been a busy centre of Jaina activities. One of these dated A. D. 1166 states that Kalidēva Seṭṭi of Pānthipura, i. e., Hāngal, constructed a temple for the deity Chaturviṁśati Tīrthakara and endowed it suitably. Nāgachandra Bhaṭṭāraka who was the priest of this temple received the gift. The other epigraph of about the same period enumerates several gifts made to different Jaina temples of the place by the Kadamba chiefs Harikēsaridēva, Harikāntadēva and Tōyimarasa. This record mentions Uppaṁṭāychana Basadi of Bankāpura and Kontimahādēviya Basadi.[8]

The patronage received by the Jaina faith at the hands of the royal household of the Dēvagiri Yādavas is illustrated by an inscription at Taḍkōḍ in the Dharwar taluk. This is dated in the 14th year of Rāmachandra and Chitrabhānu, corresponding to A. D. 1282 and reveals that a Jaina temple was caused to be constructed by Sarvādhikāri Māyadēva under the orders of the king's

1 An. Rep. etc. for 1933-34 App. E, No. 113.
2 See above, pp. 134 ff.
3 Op. cit., No. 108.
4 An. Rep. on S. I. Epigraphy, 1943-44 and 1944-45, App. F, No. 1.
5 Ibid., 1927-28, App. E, No, 51.
6 Ibid., 1934-35, App. E, No. 50.
7 Ibid., 1947-48, App. B, No. 210.
8 Ibid., No. 207-208.

mother, the queen of Kannaradēva. Another epigraph in the same place invokes Chandranātha Jina and mentions the teachers, Bālachandra and his disciple Vāsupūjya.[1] No Jaina temple exists at present at Taḍkōḍ and the above records are traced in the Kalamēśvara temple.

Allusions to the Jaina temples known as Dōra or Dhōra Jinālaya are met with in two inscriptions, one at Chhabbi in the Hubli taluk[2] and another at Halsangi[3] in the Indi taluk of the Bijapur District. This name is rather interesting. Dhōra is perhaps the Prākrit form of Dhruva,[4] and we know of a Rāshṭrakūṭa king of this name who was very famous. We are not in a position to assert if these temples were named in his memory. Another suggestion may be to treat *dōra* as an equivalent of *tōra* in Kannaḍa, meaning 'big.' This reminds us of the famous Hoysaḷa capital Dōrasamudra which seems to be Sanskritised into Dvārasamudra.

Kōḷivāḍ in the Hubli taluk is well known as the native place of the renowned Kannaḍa poet Kumāra Vyāsa. In my recent exploration of this place I found that besides the antiquities of the Brahmanical faith, it contained a few earlier relics of Buddhism[5] and Jainism. Among the last named is a fragmentary epigraph found on a stone lying in the compound of the Kalamēśvara temple. This inscription bears the sculpture of Jina at the top and commences with the usual praise of the Jinaśāsana. It belongs to the reign of the Rāshṭrakūṭa king Koṭṭiga (966–973 A. D.) and mentions the king's subordinate of the Ganga house, part of whose praśasti, Satyavākya-Konguṇivarma-Dharmamahārāja, is preserved. This might be Mārasimha III.

The contents of a tenth century inscription engraved on a boulder called Jōgibaṇḍi near the village of Beḷḷaṭṭi in the Shirhatti taluk are interesting. They show that the Basadi[6] of Beḷḷaṭṭi gaṇa was brought into existence by Āyatavarma who was the Pergaḍe of Ajjarayya. Some of the Jaina gaṇas or sections of the monastic order are known to have derived their designations from place-names;[7] for instance the Erekittūr gaṇa, Vandiyūr gaṇa and Kaṇḍūr gaṇa were obviously named after those particular places. Similar is the case with some of the gachchhas, baḷis and anvayas. The present gaṇa which evidently owed its designation to the village of Beḷḷaṭṭi itself, which has retained

1 An. Rep. on S. I. Epigraphy, 1926, App. C, Nos. 445-46.

2 Ibid., 1939-40 to 1942-43, App. F, No. 15 of 1941-42.

3 Ibid., 1937-38, App. E, No. 25.

4 Bomb. Gaz., Vol. I, part II, p. 393.

5 Outstanding among the Buddhist relics is an image of Tārā bearing a twelfth century Nāgarī inscription on its pedestal. Vide Journal of India History, Vol. XXXIII, pp. 88 ff.

6 It is likely that this Basadi was represented by the rocky cavern itself nearby and not by an elaborate structure.

7 Compare Jaina Sāhitya aura Itihāsa (Hindi), p. 55.

its name in tact to the present day, adds one more conspicuous illustration, to the above observations.

There prospered a good many other places also in the Dharwar Dt. which claim our attention on account of the activities of several Jaina teachers and their devout followers. They are as follows: Amminbhāvi in the Dharwar taluk; Ḍambaḷ in the Mundargi Petha, which was also a resort of Śaiva followers and a centre of Buddhist faith; Komargop and Kurhaṭṭi in the Navalgund taluk; Maṇṭūr in the Hubli taluk; Kundgōḷ, Gadag, Akkūr and Hattimattūr in the Haveri taluk; Mattikaṭṭi and Hūvina-Sigli in the Bankapur taluk; Bāḷūr, Bāḷehaḷḷi, Belvatti and Yaḷavaṭṭi in the Hangal taluk.

Ingaḷēśvara in the Bagevadi taluk of the Bijapur Dt. was a thriving stronghold of the Jaina faith as attested by the name Ingaḷēśvara Baḷi, evidently associated with this place, which was an important section of the monastic order of Mūla Saṁgha, Dēsiya gaṇa and Pustaka gachchha. Existence of a temple called Tīrthada Basadi in this place and Dēvachandra Bhaṭṭāraka who was its managing priest are known from an epigraph at Tammadhaḍḍi[1] in the Muddebihal taluk. A study of the inscriptions at Ingalēśvara itself gives a fair idea about the influential status of the Jaina teachers and the faithful adherents of the Jaina doctrines residing here.[2]

Ascendency of this faith in the region of Hungund has been noticed earlier. This is substantiated by one more inscription at Hungund itself recording the erection of a Jaina temple by Bāhubali, pupil of Indranandi of the Dēsiya gaṇa and Pustaka gachchha, in the latter half of the 11th century; and another at Hire-Singanagutti mentioning Bāḷachandra of the same monastic affiliation.[3]

That some of the officers under the Yādavas were zealous in the promotion of the Jaina faith in this area, is seen from an epigraph at Kalkēri in the Sindgi taluk, dated about A. D. 1244 in the reign of Singhaṇa. It is gathered from this record that Mahāpradhāna Malla in conjunction with others constructed a temple of Ananta Tīrthakara at the instance of the preceptor Kamalasēna Muni.[4] An inscription at Dēvūr in the same taluk adds one more interesting instance to the Nishidhi memorials.[5] This record incised on a slab of stone states that it was the *nisidhi*, all in one, of Simgi-seṭṭi, Dēvi-seṭṭi, Padumavve and Singeya, who were lay disciples of Nēmidēva of the Mūla Saṁgha, Dēsi gaṇa, Pustaka gachchha and Ingaḷēśvara baḷi-

1 An. Rep. on S. I. Epigraphy, 1929–30, App. E, No. 70.
2 Ibid., 1930–31, App. E, Nos. 14–18.
3 Bomb. Karn. Inss., Vol. I, part II, Nos. 123 and 209.
4 An. Rep. etc., 1936–37, App. E, No. 53.
5 See above, pp. 225–226.

Below the inscription are carved two female figures with folded hands facing each other with a burning lamp in the centre.[1]

Other places of interest in the Bijapur area are Tumbigi in the Muddebihal taluk, Hūvina-Hippargi in the Bagevadi taluk, Halsangi in the Indi taluk, Ālgūr in the Jamkhandi taluk and Mudhōḷ. The last named town is noted to be the native place of the famous Kannaḍa poet Ranna. But when I explored this locality recently, I found that it contained very few Jaina antiquities worth the name. A Tīrthakara image of a late date was all that I could detect in a ruined site. No Jaina families are known to reside here at present. This provides one more instance showing how places which were once eminent centres of Jainism have in course of several centuries been completely wiped out of all traces of that faith.

A damaged inscription in Kannaḍa found in a cave near Bhōse in the Tasgaon taluk of the Satara Dt. mentions the sage Vāmanandi of the Mūla Saṁgha and Kāṇūr gaṇa.[2] Besides the famous temple of Koppēśvara or Koppanātha,[3] Khidrāpūr in the Kolhapur Dt., has preserved an imposing and handsome temple dedicated to Ādinātha. Sirsangi in the Parasgad taluk of the Belgaum Dt. had a Jaina temple of some status and the preceptor Gaṇḍavimukta Siddhāntadēva was connected with it.[4] The epigraph incised on the Sahasrakūṭa pillar in the well-preserved Jaina temple at Aināpūr in the Athni taluk, states that it was the creation of a pious devotee named Rēviseṭṭi. The renovation of a temple known as Ratnatraya Basadi by Bammaṇa is recorded in a 12th century inscription at Athni. From the identification of the figures on the doors as the Jinabimbas and the sculptures of the Jinas inside, it can be determined that the present Vīrabhadra temple at Nēsaragi in the Sampagaon taluk was originally a Jaina shrine.

Maski in the Raichur Dt. of the Hyderabad State is reputed to be the provenance of a famous Minor Rock Edict of Asoka. Explorations carried on here have revealed that it was also a seat of Jainism in the age of the 11th and the following centuries. It was at this time called Rājadhānī Piriya Mosangi, being the headquarters of the adjoining tract. Two inscriptions of this place dated in A. D. 1027 and 1032 respectively, speak of the gifts made

1 An. Rep. etc. 1936–37, No. 22.

2 An. Rep. on Epigraphy, 1946–47, App. B, No. 243.

3 This is the correct name of the god Śiva here. It has been erroneously Sanskritised into Kōpēśvara or Kōpanātha and a legend has grown around this form of the name, *kōpa* meaning 'anger'.

4 An. Rep. on S. I. Epigraphy, 1939–40 to 1942–43, App. E, No. 76 of 1940–41. The original name of this village was Ṛishiśṛingi and a local inscription narrates the legend that the sage Ṛishyaśṛinga was born on the adjoining hill. Could it have been derived from the *Ṛishis*, i. e., Jaina monks?

in favour of two Jaina temples. The donor in the former case was Sōmaladēvī, daughter of the Chālukya king Jayasiṁha II Jagadēkamalla and the latter is described as Jagadēkamalla Jinālaya of the Dēsiya gaṇa which was in charge of the preceptor Ashṭōpavāsi Kanakanandi. Gabbūr in the same district, known as Hiriya Gobbūr, was a centre of craftsmen, some of whom were engaged in minting operations. An inscription of A. D. 1109 discovered here registers gifts for the benefit of Brahma-jinālaya or Nagara-jinālaya, made by the guild of businessmen and others.

In an earlier context I have commented on the Jaina caves at Ellora.[1] Among them the cave of Pārsvanātha is of special interest as I could gather in my recent visit to this place. The image of Pārśvanātha is unusually large and highly impressive, associated as it is with the standing Yaksha pair and a group of devotees. What is of paramount interest is the wheel at the base of the image with its edge facing the front. This appears to be the representation of Dharmachakra set in motion by the Jina. It is a rare aspect of the Tīrthakara which I noticed here depicted for the first time.

An additional piece of interesting information is forthcoming from a stone inscription recently discovered at Kopbal in the course of my annual tour. The epigraph refers itself to the reign of Rāshṭrakūṭa Indra and is dated Śaka 811 and Śōbhana. If the cyclic year Śōbhana is a mistake for Saumya, the date would be A. D. 889. The record goes on to describe the king's commander of the forces, [Aṁ]marasa, who proceeded to pay his homage to the holy place (*tīrtha-vaṁdanārthaṁ baṁdu*). Next we are introduced to the chief Aḷiyamarasa of the Kadamba family who had constructed a Jaina temple in this place. The inscription then speaks of the offering of worship in this new temple and bestowal of great gifts (*mahādāna*) on the occasion of the setting up of the pinnacle over this Basadi, as it was celebrated.

Antiquities of three more places in the North Kanara Dt. are worthy of review. The active pursuit of their faith by the Jaina adherents in the 12–14th century is disclosed by the inscriptions found in the Basti at Banavāsi, which also contain references to the teachers of the Mūla Saṁgha, Dēsi gaṇa and Pustaka gachchha. Kumṭha fared better as a stronghold of the faith during this period. From the inscriptions explored in the Pārśvanātha temple, we learn that this town was a resort of the preceptors of three different monastic sections of the Mūla Saṁgha, viz., Dēsiya gaṇa, Pustaka gachchha; Sūrastha gaṇa, Chitrakūṭa gachchha; and Krāṇūr gaṇa. One of them describes the death by samādhi of a Kadamba princess named Kanchaladēvī who was the pupil of Ganjiya-Maladhāridēva of Krāṇūr gaṇa.[2]

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1 See above, p. 99.

2 An. Rep. on S. I. Epigraphy, 1947-48, App. B, Nos. 237-244, etc.

Bhaṭkaḷ sprang to eminence as a centre of Jainism from the beginning of the 15th century, particularly under the patronage of the chiefs of Hāḍuvaḷḷi or Sangītapura who were ardent followers of the faith. An epigraph of A. D. 1545 in the Pārśvanātha Basti records the erection of the said temple with its Mānastambha and various gifts in its favour by the wealthy and pious traders of the town as well as the queen Chennādēvī. We learn the following interesting facts from three inscriptions in Baṇḍa Basti, dated about A. D. 1556. This temple dedicated to Vardhamāna Jina was constructed by Nāraṇa Nāyaka, a general of the queen Bhairādēvī. Another dignitary named Timma Nāyaka had the shrine of Ratnatraya Basadi built in memory of his father. This was dedicated to the Jinas, Aranātha, Mallinātha and Munisuvrata. This chief is also credited with the renovation of the Chaturmukha Basadi built by Dēvarāya. Amongst other antiquities of this place worthy of note are the metallic representations of Panchaparamēshṭhi, Padmāvatī, Nandīśvara and Brahmadēva.[1]

We have known a few details about Padmaprabha Maladhāri through epigraphical and other sources.[2] This teacher is commemorated incidentally in another inscription of the 12th century, which appears to be contemporaneous. The epigraph incised on the image of Vardhamāna, now worshipped as a Hindu idol, at Kammarchēḍu in the Alur taluk of the Kurnool Dt. states that the image in question was reconsecrated by Chandavve, wife of the merchant chief Rāyara-seṭṭi, who was the favourite pupil of Padmaprabha Maladhāri.[3]

Activities of the Jaina devotees at Chippagiri, another stronghold in the same taluk, are reflected in no less than twelve inscriptions of the place, belonging to the 13th century and later. In these figures a prominent teacher named Kēsanandi of the Dēsiya gaṇa and Postaka gachchha. Mādhavachandra is another teacher. A record of the 16th century there mentions Viśālakīrti of Ādavāni.[4] Rāyadurg in the same district was a Jaina resort as late as the 14th century. The epigraph incised on the pedestal of a Jaina image here, which is evidently of Anantanātha Jina, speaks of its installation in A. D. 1355 by a local official named Bhōgarāja at the command of the Vijayanagara king Harihara I. This dignitary was a lay disciple of Māghanandi, pupil of Amarakīrti, of the Nandi Saṁgha, Balātkāra gaṇa and Sārasvata gachchha.[5]

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1 For details regarding the Jaina antiquities of Bhaṭkaḷ see An. Rep. on Kannada Research in Bomb. Province, 1939-40, pp. 29, 71-74, 81 and 90.

2 See above, pp. 159-160.

3 Madras Epigraphical Report, 1916, App. B, No. 560 of 1915.

4 An. Rep. on S. I. Epigraphy, 1943-44 and 1944-45, App. E, Nos. 63-74 of 1938-39.

5 S. I. I., Vol. IX, pt. II, No. 404.

We may incidentally consider here one or two facts in regard to Jainism in the Tamil Nāḍ also. While discussing the Jaina strongholds in the Madura region, we have noticed individually a number of Jaina antiquities in places like Muttupaṭṭi, Seṭṭippoḍavu and Pēchchi Paḷḷam.[1] All these are known under the general name of Śamaṇarmalai or 'the hill of Jaina monks' Recently, consequent upon the representations made by the zealous Jainas of the area, this eminent hill has been brought under proper protection of the Department of Archaeology. The inscriptions of this place have also been studied more carefully.[2]

Vijayamangalam in the Coimbatore Dt. which has treasured a few survivals of the faith to the present day, was one more stronghold of Jainism in the Tamil country.

II JAINA MONK SYMBOLISED

The overwhelming volume of evidence adduced so far makes it abundantly clear that Jainism exercised mighty influence for several centuries on the cultural life of the people and moulded its course in its various channels. The Jaina monk and missionary carrying the light of the doctrine penetrated into the farthest recesses of the land and established a shrine and a monastery for the propagation of his creed. Leading a life of devotion and selfless service, he made great impression on the mind and heart of the masses who were attracted towards him. The Jaina monk attended not only to their spiritual yearnings and religious needs, but also looked to their material requirements. He provided food to the hungry, medical aid to the ailing and security to the afflicted.

More than anything else, the rôle played by the Jaina monk in the realm of learning is supreme and ever shining. He educated the rising generations from the rudimentary knowledge of three Rs to the highest levels of literary and scientific studies. He initiated the intelligentsia into the mysteries of literary art and inspired their creative genius. All this produced epoch making results as witnessed by the posterity. Some of the best and earliest literary productions in South India are from the Jaina poets and authors. The torch of learning once lit was incessantly held aloft and radiant.

The Jaina contributions severally to the making of South Indian literatures are noteworthy. The grandeur of Kannaḍa literature to a considerable extent and that of the Tamil one in a substantial measure, will be diminished if we exclude the Jaina works from their range. As we have observed in the early pages of this volume, Telugu literature too appears to have been partly indebted in its initial career to the Jaina authorship, although an amount of

1 Above, pp. 57 ff.

2 T. S. Sripal: Śamaṇarmalai Chelvom (monograph in Tamil), 1954.

uncertainty prevails in this respect. This surmise, however, is supported by the fact that the earliest extant work on the Telugu prosody is attributed either to the Jaina authorship or Jaina patronage. This is the Kavijanāśrayamu by Malliya Rēcha, an ornament of the Śrāvakas and disciple of Vādīndra-chūḍāmaṇi, who flourished by the beginning of the 12th century. It is modelled on similar works in the Kannaḍa literature.[1]

The Jaina monk thus came to be regarded as a symbol of learning and passed into the proverb as a scholar par excellence. This is illustrated by the following interesting citation[2] which through a series of epic metaphors bestows the highest praise on him. The passage runs thus:

सवणं बळपंगोळे गांडिवि बिल्लगोळे बलविरोधि वज्रंगोळे दा- ।
नवरिपु चक्रंगोळे कौरवारि गदेगोळे पोणर्केंगावं निल्वं ॥

"Who can withstand the Jaina Monk in a contest, when he lifts his pen ?[3] As when Arjuna, his Gāṇḍīva bow ? Indra, his thunderbolt ? Vishṇu, his disc ? Or Bhīma, his mace ?"

III Jainism Versus Śaivism

The decline of Jainism was partly due to the Śaivite upheaval in almost all parts of South India. I have discussed this topic in proper places[4] in course of my survey of Jainism in the present volume. While dealing with Jainism in Karnāṭaka I have indicated that the aggressive activities of the Śaivite leaders like Vīra Goggidēva[5] and Ekāntada Rāmayya[6] in the latter half of the 12th century hastened its downfall. In view of its importance and as more facts can also be marshalled on this subject I propose to treat it here in more details.

A perusal of the Aṇṇigēri inscription alluded to before shows that Vīra Goggidēva was a feudatory chief wielding considerable influence. He claimed his descent in the lineage of the renowned epic king Sagara. A formidable warrior on the field of battle against his enemies, he was a staunch devotee of the god Śiva. He sacrificed his wealth and other resources for the promotion of Śiva's faith and endeared himself among its followers by his pious acts. The epigraph[7] describes the exploits of Vīra Goggidēva against the Jainas and the Jaina deities in the following terms:

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1 Kavijanāśrayamu (ed. Jayanti Rāmayyapantulu, 1917), Preface, pp. 1 ff.

2 Śabdamaṇidarpaṇa (Karn. Sah. Parishat ed., 1920), p. 144. The source of this passage is not known.

3 The original word is *baḷapa* which means a piece of soap stone used for writing in olden days. Consequently it connotes any instrument of writing, pencil, pen, etc.

4 Above pp. 23, 63, 81-82, etc.

5 Above p. 148.

6 Above pp. 182-83.

7 This inscription is not fully published. Only a brief summary of its contents is given in the An. Rep. on S. I. Epigraphy, 1928-29, App. E, No. 207.

TEXT

Jayina-mṛiga-bēṇṭekāraṁ Jayin-āgama-dhūmakētu Jayina-kuṭhāraṁ ।
Jayina-phaṇi-Vainatēyaṁ Jayin-āntakan-enisi negaḷdan-ī-Goggarasaṁ ॥
Aggada Ghaṭāṁtakiyan-ada nurg-āgire yoḍedu kaḷeda Jinanaṁ tāṁ sale ।
Durgatiyoḷ-ikki meṭṭida Goggarasaṁ raṇa-Kumāran-āhavadhīraṁ ॥

TRANSLATION

This Goggarasa became widely known by his acts which characterised him as the hunter of the wild beasts which are the Jainas, a fire to the Jaina scriptures, an axe to the followers of Jina, an eagle to the snakes, namely the adherents of the Jaina doctrine, and God of Death to those who professed the Jaina creed. Unshaken in encounters, veritable God of War on the fields of battle, Goggarasa smashed to atoms the highsouled deity Ghaṭāntaki and reduced to an abject state the Jina, bereft of his grandeur.

We have one more epigraph which narrates the activities of the champions of the Śaivite faith against those of Jainism and Buddhism. It is from Tāḷikōṭi[1] in the Muddebihāḷ taluk of the Bijāpur Dt. It belongs to the same reign as that of the Aṇṇigēri inscription, viz., Tribhuvanamalla Sōmēśvara IV, and bears an almost identical date which is in A. D. 1184. In this record, large portions of which are unfortunately damaged and lost, are set forth in detail the achievements of Śaivite devotees with special reference to an eminent upholder of the faith. I give below the relevant extract culled from this inscription.

TEXT

Para-samaya-giri-vajra-daṁḍaruṁ jagadal-uddaṁḍaruṁ Jina-samaya-vana-dahana-dāvānaḷaruṁ munidarge hāḷāhaḷaruṁ Bauddha-samaya-vidhvaṁsana-pravīṇaruṁ bageyalu jāṇaruṁ anya-samayigaḷa benna bāran = ettuvaruṁ seṇa-suvara nettaraṁ maruḷgaḷiṁ kuḍisuvaruṁ parasamaya-gharaṭṭaruṁ .... kālana nālageyaṁ kīḷvaruṁ .... naṁjan = aṁjad = uṁbaruṁ .... bahuvidha-nishṭheyiṁ Haranaṁ parikse-bhavanaṁ-tarisi para-sama[yigaḷu]maṁ saṁharisi jaramaṁ māṁkarisuv = uddaṁḍaruṁ .... Pariyaḷige Aṇilevāḍa Uṇukallu Saṁpagāvi Bēlūru Māruḍige Aṇaṁpūru Karahāḍa Keṁbāvi Bammu-kūru modalāgi anantadēśa-dēśāntaradal = idirāda parasamayigaḷaṁ paḍalpaḍisi lōkaman = ākaṁpaṁ-goḷisi basadigaḷaṁ hosedu mukki Śivaliṁga-siṁhāsanamaṁ kaṇgoḷisi chalamaṁ meṟedu dhīradoḷu neṟedu svarga-martya-pātāḷadoḷ = Anaṁgāriya hemmeyumaṁ tamma prīty-āchārada tōrmeyumaṁ kaḷadal = ikki tōrpante tōrida purātana-nūtanar = enisida asaṁkhyāta gaṇaṁgaḷa nāmādi-samasta-praśasti-sahitaṁ .... sakala gaṇaṁgaḷa dēvatārchanegaḷaṁ māḷpaṁtāgi Śrīmanu-Mahā-maṇḍalēśvaraṁ Viruparasadēvaru Vīra-Dāsaṁge gaṇa-maṭhavāgi koṭṭa keyi—

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1 Op. cit., 1929-30, App. E, No. 68. This inscription is not fully published. Only a brief summary of its contents is given at the above place.

TRANSLATION

The venerable master Mahāmaṇḍalēśvara Viruparasa endowed land as gaṇa-maṭha to Vīra-Dāsa for worshipping the deities of all the votaries of Śiva — Viruparasa who was invested with the entire encomium of the countless advocates of Śiva, who though living in the new age, are imbibed with the spirit of the votaries of that hallowed past, who are adamantine hammer to the mountains in the form of adverse doctrines, who are peerless among mankind, a conflagration to the wild forest of Jaina creed, quintessence of poison to those who cross their path, adept in crushing the Buddhist tenets, considerate in their intentions, who whip out the skin on the back of the supporters of other faiths and make the fiends drink the blood of their opponents, who are the grindstone to the rival creeds, who can pull out the tongue of the God of Death or eat the poison undaunted, who cause Hara to appear in the hall of contest by their intense devotion and demolish the partisans of hostile faiths, who are the towers of strength defying the advance of age, who have harassed the advocates of alien doctrines, encountering them at Pariyaḷige, Aṇilevāḍa, Uṇukallu, Saṁpagāvi, Bēlūru, Māruḍige, Aṇaṁpūru, Karahāḍa, Keṁbāvi, Bammukūru and other places in various parts of the country, which made the world quake, pounded and powdered the Jaina temples and raised the thrones of Śivalingas and have thus vindicated their conviction of faith and steadfastness of devotion, displaying aloft as it were on the open altar the paramountcy of god Śiva and the superiority of their favourite creed in the worlds of god and men and the netherworld.

The above extract contains allusions to the repression of other creeds in general and Jainism and Buddhism in particular. But it is easy to gather that the performances of these votaries of Śiva were primarily directed against the protagonists of Jainism which was the predominant faith of the land as seen from the specific reference more than once to the Jaina creed and the devastation of the Jaina temples in various parts of the country. Since Buddhism had a very limited appeal among the people of Karnāṭaka, we have to treat such allusions to the Buddhist creed as in the present record and also in the Ablūr inscription,[1] as only incidental. It is of interest futher to observe that many of the regions, such as Uṇukallu (modern Uṇakal near Hubli), Saṁpagāvi (Saṁpagaon in the Belgaum Dt.), and Bammukūru (Bankūr in the Gulbarga Dt.), mentioned in the foregoing passage, where the supporters of hostile creeds are said to have been harassed by the protagonists of Śaivism, are known to us as having been strongholds of Jainism.

Among these Bammukūru or Bankūr deserves particular attention. In an earlier context while giving an account of the general survey of antiquities[2] in

1 Ep. Ind., Vol. V, p. 255.

2 Above, pp. 183-85. Bammukūr is also mentioned in Ep. Carn., Vol. VII, Channagiri No. 9 (11th century).

the Gulbarga Dt., I have dealt with this place and shown that it abounds in Jaina vestiges. This village has preserved even to the present day its importance as a Jaina centre of pilgrimage though on a modest scale. During my explorations of this place I noticed here a few inscriptions of the 11th and 12th centuries bearing on other subjects, but no Jaina epigraph was available to me. Nor have I come across so far, barring its casual mention in an inscription of the place, any other epigraphical reference from outside to this interesting resort of Jainism, which appears to have been in a thriving state at least till the end of the 12th century.

It is thus seen from the present study that besides Ēkāntada Rāmayya there lived in the latter half of the 12th century two more aggressively powerful leaders of the Śaivite movement who launched a severe offensive against Jainism and its supporters in Karnāṭaka. Vīra Goggidēva of the Aṇṇigēri inscription and Viruparasa of the Tāḷikōṭi epigraph played a decisive rôle in loosening the hold of Jainism in the northern parts as did Ēkāntada Rāmayya in the south. Then we have to take into consideration the achievements of Basavēśvara, the great champion of the Vīraśaiva faith, who, though he raised his standard of revolt primarily against the orthodox practices of Brahmanical religion, did not spare Jainism that came in his way.[1]

It may not be out of place to review in the context the genesis of the dispute between the Kalachuri usurper Bijjala II and Basavēśvara, the great champion of the Vīraśaiva sect. This conflict which had far-reaching repurcussions in the political and social life of Karnāṭaka has not been properly traced to its real origin and this has led to much confusion of thought among the writers on the subject. In order to ascertain the true facts of the matter we have to give due credence to the events as narrated in his Basavarājadēvara Ragaḷe by the poet Harihara who lived at a time not far removed from the age of Basavēśvara and was thus obviously nearer the actual scene. A perusal of this account reveals that Bijjala's hostility towards Basavēśvara was not due to the alleged circumtance of the former being either a follower or supporter of the Jaina faith. Bijjala, as seen from the above source, was a protagonist of the orthodox form of Brahmanical religion. Basavēśvara, on the contrary, was a reformist directing his assaults against the rigidity of Brahmanical creed and propagating his new liberal cult of equality amongst the devotees of Śiva. Enough epigraphical and other evidence is available to prove that Bijjala II, like

1 The sayings of Basavēśvara contain passages testifying to the above statement. The Brāhmaṇas and their dogmas are criticised severely and more often in these passages than the Jainas to whom only passing references are made. See for instance the Basavaṇṇanavara Shaṭsthaḷada Vachanagaḷu (edited by Basavanāḷ), Nos. 571, 576, 583 and 588 for the criticism levelled against Brahmanism by Basavēśvara. Also compare Ep. Ind., Vol. XXIX, pp. 143 ff. and my lectures on the Kalachuris of Karnāṭaka, Kannaḍa Sāhitya Parishat Patrike, Vol. XXXVI, pp. 102 ff.

all members of the Kalachuri house, was a staunch adherent of Śaivism, though later Purāṇic writers of the Jaina and Vīraśaiva persuasion of the 15–16th centuries and, following them, some modern scholars represent Bijjaḷa as Jaina. The tension between Jainism and Śaivism was no doubt increasing at this period in different camps, as seen above, but we might safely assert that Bijjala and Basavēśvara in particular were not directly responsible for it.[1]

IV Bad Days for Jainism

In the foregoing pages I have delineated a modest picture of Jainism in South India in its various vicissitudes as gathered from historical sources. Jainism had its years of prosperity and adversity in different regions at different periods. But its general decline on a large scale may be approximately dated from the 13th century onwards. It is not the purpose of this brief note to go into the details of the several causes, political, social, religious, etc., that contributed to its decadence. But it is my intention here briefly to indicate that the rise of the rival creeds, particularly of the orthodox order, and their active hatred of Jainism in its philosophical and other aspects, are to a considerable extent responsible for the rapid downfall of the latter. That the Hindus, even of the orthodox class, were on the whole far more lenient towards other creeds than the people of other countries, is amply proved by the religious history of our country. Systematic and wholesale persecution of the followers of rival religious sects, as such, was a thing rather unknown in the early period of our history.

Speaking of Buddhism in India a recent scholar observes thus[2]: "It was a long and hard fight that the scholars of Vedānta and Mīmānsā led against the Buddhists. But it was a fight with peaceful weapons. It never came to a real hard persecution of the Buddhists, as in Tibet, China or Korea." These observations may as well apply to Jainism also in most cases. But this state of religious tolerance and equilibrium was disturbed in subsequent times. Excesses against the adherents of opposite faiths, particularly of the heterodox class, were perpetrated in many parts and on many occasions. I may illustrate these remarks with special reference to Jainism by focussing our attention on the facts which have been previously noticed severally in different contexts. For obvious reasons I have to exclude in the present review the contest that took place between the Jainas and the Bauddhas.

1) While surveying the history of Jainism in the Āndhra Dēśa, we have seen that the Kaifiyats and Local Records pertaining to a large number of places, contain accounts of the persecution[3] of Jainas which seem to reflect the events that took place actually.

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1 See Kan. Sah. Parishat Patrike (op. cit.), pp. 89 ff.; More Inscriptions at Ablur, Ep. Ind., XXIX, pp. 139–144.

2 Johannes Nobel: Central Asia (Nagpur, 1952), p. 45.

3 See above pp. 11 ff.

2) The campaign of hatred and harassment carried on against the Jainas was sustained till as late a period as the 16th century. This is instanced by the Śrīśailam record mentioning a Vīraśaiva chief who prided over his achievement of beheading the Śvētāmbara Jainas.

3) The testimony of another record is equally eloquent on the subject. This epigraph which comes from Elamalapalle,[1] nearabout Śrīśailam, is dated in A. D. 1529, i. e., slightly later than the above inscription. It describes a devotee of the god Mallikārjuna as 'the establisher of the Six Darśanas' and 'a menace to the heads of the Śvētāmbara Jainas' (Śvētāmbara-tala-guṇḍu-gaṇḍa).

4) Proceeding to the Tamil country works like the Periyapurāṇam contain graphic accounts of the persecution of the Jainas. Statements blackmailing the Jainas are found in the treatises like the Sthalapurāṇa of Madura. As it would be unsound to treet such writings as figments of imagination, we have to assume their veracity making due allowance for the tendency to exaggerate. These descriptions are further substantiated by the representations in sculptures and paintings in places like Tiruvattūr and Madura.[2]

That the Jainas were not permitted to pursue their ancestral faith peacefully even in Karnāṭaka which was their most favoured land, is seen from the militant activities of Ēkāntada Rāmayya which have been depicted in contemporary literature, inscriptions and sculptures.[3] Vīra Goggidēva and Viruparasa added fuel as it were to the fire of aggression let loose by Ēkāntada Rāmayya. In the latter half of the 14th century the Jainas were considerably harassed, and they had to appeal for protection to the ruling power of Vijayanagara. A study of the circumstances that necessitated mediation by the Vijayanagara king Bukka I, and the conditions that were imposed in favour of the Jainas in the kingdom,[4] make this fact clear.

I may conclude this brief note with a citation of an eminent scholar who has made a close study of the subject and arrived at a similar result.[5]

"And nothing is more regrettable than that in the matter of showing tolerance to the followers of their rival creeds, especially to the Jainas, the Hindus of southern India should have been so ungenerous as to have had recourse to a method of retaliation and revenge which was so alien to the proverbially hospitable nature of the Hindus."

1 An. Reps. on S. I. Epigraphy for 1943–44 and 1944–45, App. B, No. 24 of 1943–44.
2 Vide above, p. 82.
3 Vide above, pp. 182–83.
4 Ep. Carn., Vol. II, No. 334; B. A. Saletore: Mediaeval Jainism, pp. 288 ff.
5 Mediaeval Jainism, p. 270.

APPENDIX I

List of Inscriptions Edited in this Volume

(Jaina Epigraphs : Parts II and III)

No.	Place	King and Date	Contents in Brief
1	Ingaḷagi	W. Chālukya Vikramāditya VI; A. D. 1094, February 27	Records gift to a Jaina temple by the queen Jākaladēvī. Mentions her preceptors of the Draviḍa Saṁgha and Sēna gaṇa.
2	Huṇasi-Haḍagali	Do. A. D. 1098, January 5	Records gift to a Jaina temple by Chaudhare Rakkasayya and describes in detail the line of his teachers commencing with Koṇḍakundāchārya. Contains much historical information.
3	Sēḍam	Do. A. D. 1124, January 28	Records gift to a Jaina temple by the Mahājanas of Sēḍiṁba. Describes the teacher Prabhāchandra Traividya of the Maḍuva gaṇa.
4	Do.	W. Chālukya Sōmēśvara III (A. D. 1126-38)	Describes the chief Barmadēva who erected the temple of Śāntinātha, the Three Hundred leaders of Sēḍiṁba and the teacher Prabhāchandra Traividya.
5	Do.	Do. A. D. 1138, January 27	Records gift to a Jaina temple by the Three Hundred Mahājanas of Sēḍiṁba and others.
6	Do.	Circa 12th century	Describes a line of preceptors who belonged to the Mūla Saṁgha, Krāṇūr gaṇa and Tintriṇīka gachchha. Nēmichandra is the last teacher mentioned.
7	Do.	W. Chālukya Sōmēśvara IV; A. D. 1160	Describes the construction of a bastion at Sēḍiṁba by Chandirāja, the headman of the town, who was a devout Jaina.
8	Do.	Circa 13th century	Records gift to Pārśvanātha.
9	Āḍaki	W. Chālukya Vikramāditya VI; circa A. D. 1115	Describes the preceptor Guṇavīra Siddhāntadēva of the Vandiyūr gaṇa, Koppadēva Daṇḍanāyaka and others, who were all associated with a local Jaina temple.
10	Do.	Do. A. D. 1126, February 4	Records gift to a Jaina temple by Kopparasa Daṇḍanāyaka of Āḍakki. With this charity were associated the local Jaina merchants and the above-named teacher.
11	Do.	Kalachuri Rāya-Murāri Sōvidēva; A. D. 1171, December 13	Records gift to the Koppa Jinālaya by Mahāmaṇḍalēśvara Ēcharasa and others.

12	Āḍaki	Yādava Siṁhaṇa; A. D. 1243, July 8	Records gift for burning a lamp in the Koppa Jinālaya by the members of the trading community.
13	Do.	Kalachuri Rāya-Murāri Sōvidēva (A. D. 1167–76)	Records gift to a Jaina temple by a chief and members of the trading community.
14	Maḷkhēḍ	A. D. 1393	Records the setting up of the Nishidhi memorial in the Nēminātha temple for Vidyānanda Svāmi of the Mūla Saṁgha and Balātkāra gaṇa, bearing the titles, Rāyarājaguru, etc.
15	Tengaḷi	Circa 13th century	States that the Tīrthakara image was caused to be made by a lay disciple of Nāgavīra Siddhāntadēva of the Yāpanīya Saṁgha and Vandiyūr gaṇa.
16	Do.	Circa 12th century	Refers to a Jaina temple and mentions Mahāmaṇḍaḷēśvara Bibbarasa of the Bāṇa family.
17	Harasūr	W. Chālukya Vikramāditya VI (A. D. 1096–97)	It is a Jaina record, much worn out. Contains some descriptions.
18	Kopbal	Rāshṭrakūṭa Nṛipatunga (A. D. 814–77)	Fragmentary. Memorial to a warrior.
19	Do.	A. D. 881–82	Records the death by saṁnyasana of the teacher Sarvanandi of the Kuṇḍakunda anvaya.
20	Do.	Circa 10th century	States that the foot-marks of the preceptor Jaṭāsinganandi were caused to be carved by Chāvayya.
21	Do.	Circa 10th century	Records obeisance to the Jinabimba.
22	Do.	W. Chālukya Vikramāditya V; A. D. 1008	Records the demise by samādhi of the preceptor Siṁhanandi and the erection of a temple in his memory by his disciple Kalyāṇakīrti.
23	Do.	Circa 12th century	Fragmentary. States that the image was made for installation in the Kuśa Jinālaya.
24	Do.	Do.	Fragmentary. States that the image was made for installation in the Kūsa Jinālaya.
25	Do.	Do.	Damaged. States that the image was made by Sāṁsaja for installation in the temple of Pushpadanta Tīrthakara, of the Mūla Saṁgha and Balātkāra gaṇa.
26	Do.	Circa 13 th century	States that it was the Nishidhi memorial of Guḍḍagaḷa Chandappa, disciple of Chandrasēna and a resident of Kopaṇa.

27	Kopbal	Circa 13th century	States that it was the Nishidhi memorial of Pāyaṇa, of the Mūla Saṁgha and Sēna gaṇa.
28	Do.	Yādava Siṁhaṇa; A. D. 1240	Worn out. It is a Jaina record; mentions Padmāvatī.
29	Do.	Circa 13th century	Records gift to Sāṁtaladēviyara Basadi by Lakhkhāṇārya, an officer of Gaurādēvi.
30	Do.	Circa 16th century	States that the footmarks of Dēvēndrakīrti were carved by his disciple Vardhamānadēva. Invokes Chhāyāchandranātha Svāmi.
31–45	Do.	Circa 10th to 13th century	Pilgrims' records. Contain names of the Jaina pilgrims who visited Kopaṇa, sometimes associated with the places they hailed from.
46	Uppina Beṭgēri	Rāshṭrakūṭa Krishṇa III; A. D. 964, December 23	Registers gift to Nāganandi Paṇḍita of the Sūrastha gaṇa for the Jayadhīra Jinālaya constructed by Mahāsāmantādhipati Śankaragaṇḍa of the Yādava lineage at Kopaṇa.
47	Halgēri	W. Chālukya Vijayāditya (A. D. 696–733)	Fragmentary. Mentions Kopaṇa and Gutti.
48	Arakēri	Rāshṭrakūṭa Krishṇa III; A. D. 940, February 12	Worn out. Seems to mention the rule of Ganga Būtuga II over Gangavāḍi and Beḷvala. Refers to Kopaṇa.
49	Yalbargi	Circa 12th century	States that the image of Chauvisa Tīrthankara was gift to the Jaina temple of Mādaṇa Daṇāyaka by Bopaṇa of the Kopaṇa Tīrtha, disciple of Māghanandi Siddhānta-chakravarti.
50	Do.	Do.	States that the image of Panchaparamēshṭhi was a votive offering made by Sēnabōva Dēvaṇa of Eraṁbarage, disciple of Mādhavachandra of the Ingaḷēsvara baḷi.
51	Do.	Do.	Damaged. Seems to record that the image was a gift by the wife of Dēvaṇārya, a minister of Mahāmaṇḍaḷēśvara Vīra-Vikramāditya of the Sinda family.
52	Āḍūru	Do.	Damaged and worn out. Seems to state that the image was the gift of a teacher of the Mūla Saṁgha and Balātkāra gaṇa.
53	Rājūru		Worn out. Praises the Jinaśāsana and seems to record gift to a Jaina temple.

शिलालेखोंके देवनागरी प्रतिलिपि और हिंदी सारानुवाद

गुलबर्गा जिलेसे प्राप्त शिलालेख

[१]

इंगळगि गांवके भीतर एक जीर्ण मन्दिरसे प्राप्त दानपत्र, प्राचीन कन्नडमें

(चालुक्य विक्रम राज्यवर्ष १८ = १०५४ इ०)

श्रीमत्परमगंभीरस्याद्वादामोघलाञ्छनं [।] जीयात्त्रैलोक्यनाथस्य शासनं जिनशासनं ॥ [१]

स्वस्ति [।] समस्तभुवनाश्रय-श्रीपृथ्वीवल्लभ-महाराजाधिराज-परमेश्वर-परमभट्टारकं सत्याश्रयकुलतिलकं चालुक्याभरणं श्रीमत् त्रिभुवनमल्लदेवर विजयराज्यमुत्तरोत्तराभिवृद्धि-प्रवर्द्धमानमाचन्द्रार्क्कतारंबरं राजधानी-कल्याण-पुरद नेल(ले)वीडिनोळ् सुखसंकथाविनोददिं राज्यं गेयुत्तमिरे ॥ स्वस्त्यनवरतपरमकल्याणाभ्युदयसहस्रफळभोग-भागिनि । सकळदीनानाथमनस्सन्तर्प्पणोद्योगिनि । समस्तान्तःपुरनितंबिनीकदंबचूडामणि [।] चतुर्व्विधदानचिंतामणि [।] रंभाविलासोपहसितलसन्मूर्त्ति [।] दिग्वळयविळसितोज्वळकीर्त्ति [।] कलिकालपार्व्वति [।] अभिनवसरस्वति [।] रायचेतोवशीकरणकरणविद्याधरि [।] सकळकळाधरि [।] सीताद्यनेकमहासतीजनपतिव्रताचारशीलोदारवर्ण्णनकथाप्रसंगे [।] जिनगन्धोदकपवित्रीकृतोत्तमांगे [।] श्रीमदर्हत्परमेश्वरचारुचरणार्च्चनविनोदे [।] मृगमदामोदे [।] सहजबेडंगि [।] तिक्कनगुंगि [।] श्रीमत्त्रिभुवनमल्लदेवविशाळवक्षस्थळनिवासिनियरप्प श्रीमज्जाकलदेवियररल्मुंनूररोळगणिंगुणि-गेयं त्रिभोगाभ्यंतरसिद्धियिंदाळुत्तमिरे ॥

जनकजेयंते सज्जनजनस्तुते पार्व्वतियंते जीवितेशनोळविकल्पभावे धरेयन्ते धृतक्षमे रम्भेयंन्ते रू-[।]
पिन नेले पेंपुवेत्तमरधेनुविनंतनिमित्तदानि कामन सरलंतिरय्द(य्दे) परिभाविसे जाकलदेवि धात्रियोळ् ॥ [२]
व्रतमं चालुक्यक्षितिपति किडिसुवेनेंदु पूण्दडं किडिसदडं [।]
प्रतिपाळिसिदोंदु महोंनति जाकलदेविगेक्कलावणमल्ते ॥ [३]

अंतु जिनशासनपरिपाळनसमयदोळु शासनलक्ष्मियुं चालुक्यचक्रेश्वरन दिग्विजयसमयदोळ् कीर्त्तिलक्ष्मियुं मदवदरि-रायमदमर्द्दनसमयदोळ् विजयलक्ष्मियुमेनिसि नेगर्त्तेगं पोगर्त्तेगं नेलेयागि वर्त्तिसुत्तमिरलोंदु पुण्यदिनदोळापुण्यवतिय पुण्योदयदिनोर्व्व व्यवहारि महुमाणिक्यदेवरं तंदवसरं बडेदोलगिसुवुदुमाजिनेश्वरनं चलुक्येश्वरं कंडु मनदेगोण्डु मनदंनळप्प श्रीमज्जाकलदेवियर मोगमं नोडि ॥

जिनबिंबं प्रतिबिंबमिल्लेनिप चेल्वं ताळ्दितीदेय्वमुं निनगेंतुं कुलदेय्वमीप्रतिमेयं निंनाळ्केयूरोळ्विने-[।]
यनिकायं बगेगोळिवनं निलिसेनल् चालुक्यचक्रेशशासनदिं तज्जिनबिंबमं निलिसिदळ्तंनोळ्पु निल्पंनेगं ॥ [४]
अंतु निलिसि ॥

माडिसिदप्पेविं जिनगृहंगळनेंबवरीप्रकारदिं माडिपुदिंतिदल्ते पडिचंदमिळावळयक्केनल्के ना- ।
डाडिगळुंबमप्प परिशोभेगे ताय्मनेयागे भक्तिथिं माडिसिदळ् वियत्तळमनोत्तरिपन्तु जिनेंद्रगेहमं ॥ [५]
अन्तु माडिसि श्रीमद् द्रविळसंघवनवसन्तसमयरुं सेनगणभगणनायकरुं मालनूरान्वयशिरश्शेखररुमेनिसिद श्रीमन्मल्लि-षेणभट्टारकर प्रियाग्रशिष्यरुं तंनन्वयगुरुगळ्मे(ळुमे)निसिद श्रीमद् इन्द्रसेनभट्टारकर्गे विनयदिं करकमळंगळं मुगिदु ॥

प्रसेविनेगं समन्तु महुमाणिजिनेश्वरबिम्बमं प्रतिष्ठिसिदेनिदल्पपूर्व्वमेने तज्जिन गेहमनर्त्तियिंदे मा-।
डिसिदेनदक्के तक्क तळवृत्तियुमं समकट्टिदें प्रसादिसि मनमोल्दु कय्कोळुवुदूर्जितमागिरेमाळ्पुदिन्तिदं ॥ [६]
एन्दु तन्मुनींद्ररनेगोळिसि श्रीमच्चालुक्यविक्रमकालद १८ नेय श्रीमुखसंवत्सरद फाल्गुण शुद्ध १० सोमवारदंदु श्रीमदि-

न्द्रसेनभट्टारकर कालं कर्च्चि धारापूर्व्वकं माडियूरिन्दं बडगलु तोरेयिन्दं मूडलु मालगार्त्तिय पोलवेरेयिं तेंकलु पळेयिंगुणिगेय मालगार्त्तिय पेड्वेट्टेयिं पडुवलु शत्रशालेय केय्यिं बडगलिंतु चतुराघाटशुद्धियं सिद्धं माडि अरल्लूर पन्देश्वरद गाडिबद गण्डरादित्यन पिरिय काललु सर्व्वनमस्यमागि बिट्ट मत्तरिप्पत्तोन्दु २१ [।] आपिरिय मत्तर् १ क्के कालडिय मत्तर् १८ र लेक्कदनितक्कें काल मत्तर् ३८० [।] पल्लकरटेय बट्टेय दानवन बाविथिं मूडलु तोंट मत्तर् [१] बसदियिन्तेंकण पिरिय केरियिन्तीकेय्युमनीतोण्टमुमनीकेरियुमनीजिनेन्द्रमंदिरमुमं कंडु ॥

प्रणु(ण)तशिरराग़ि कण्गळ् तणिविनेगं नोडि पोगदीस्थळदोळ्का-[।]
गिणिगासेगेय्दवं कागिणियोळ्नीरुंड गोकुळंगळनंळिदं ॥ ७ ॥
इदनरिदीधर्म्ममनोवदे किडिसिदवं गोगुरुद्विजनिकुरुं-[।]
बद गोणं गंगातीरदोळरिदरिदप्प पातकं समनिसुगुं ॥ [८]
मुंबिगिदिर्द्द कर्म्मनिगळं गडवेय्दे कळल्दु पोगे हस्तांबुजयुग्ममं मुगिवुदल्लदे मंनेय गाण्के शेषे क-[।]
ईंबणमायदायमिवु सल्लवु सर्व्वनमस्यमेंदु बिट्टं बिरुदंकभीमनोसेदानेगनय्यण वंशवुळिळनं ॥ [८]
नियतं चक्रिय कय्योळाळ्केवडेदासामन्तरुं नाड मंनेयरुं ग्रामद मूलिगप्रभुगळिन्तीधर्म्ममं संदति-[।]
प्रियदिं रक्षिसुतिक्के रक्षिसुतिरल् दीर्ग्घायुष्यमं पुण्यवृद्धियुमं निर्म्मळ कीर्तियं पडेवराचन्द्राक्कर्कतारम्ब ॥ [१०]
सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः [।]
सर्व्वानेतान् भागिनः पार्त्थिवेंद्रान् भूयो भूयो याचते रामचंद्रः ॥ [११]
वसुधा बहुभिर्द्दत्ता राजभिः सगरादिभिः [।] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ [१२]
मद्वंशजाः परमहीपतिवंशजा वा ये पाळयंति मम धर्म्ममिदं समस्तं [।]
पापादपेतमनसो भुवि भाविभूपास्तेषां मया विरचितोञ्जलिरेष मूर्ध्नि ॥ [१३]
स्वदत्तां परदत्तां वा यो हरेत वसुंधरां [।] षष्टिर्व्वर्षसहस्राणि विष्ठायां जायते क्रुमिः ॥ [१४]
विन्ध्याटवीष्वतोयासु शुष्ककोटरशायिनः [।] कृष्णसर्प्पा हि जायन्ते देवभोगापहारिणः ॥ [१५]
वाग्वधूनन्दनं जिनपादांभोज-भृङ्गं नागार्जुनपण्डितं बरेदं [।] मङ्गळमहाश्री [॥]

हिन्दी सारानुवाद— जिनशासनकी प्रशंसा। समस्तभुवनाश्रय आदि अनेक विरुदोंके धारक चालुक्यभूषण त्रिभुवनमल्लदेव अपनी राजधानी कल्याणपुरसे राज्यशासन कर रहे थे। उनकी जैनधर्मपरायणा रानी, तिक्ककी पुत्री जाकलदेवी इङ्गुणिगे ग्रामका शासन करती थी वह निरन्तर जिनचरणोंकी पूजामें रत रहती थी। उसके पति-राजा-ने उसे जिनधर्मसे पराङ्मुख करनेकी प्रतिज्ञा ले रखी थी, पर वह असफल रहा। एक शुभदिन रानीके सौभाग्यसे एक व्यापारी महुमाणिक्य-देवकी प्रतिमा लेकर आया और रानीके समक्ष अपने विनय भाव दिखला रहा था कि उसी समय राजा त्रिभुवनमल्लदेव आ गया और रानीसे कहने लगा कि यह जिनमूर्ति अनुपम सुन्दर है, इसे अपने अधीन ग्राममें प्रतिष्ठित करो। तुम्हारे धर्मानुयायियोंको यह प्रेरणाप्रद होगी। इस तरह राजाकी आज्ञासे रानीने मूर्तिकी प्रतिष्ठा करा दी, और सुन्दर मन्दिर भी बनवा दिया। मन्दिरकी व्यवस्थाके लिए उसने, द्रविळसंघ, सेनगण, मालनूर अन्वयके मल्लिषेण भट्टारकके प्रधानशिष्य तथा अपने कुलगुरु इन्द्रसेन भट्टारकसे दान स्वीकार करनेकी प्रार्थना की। यह दान, चालुक्यविक्रमके १८ वें राज्यवर्षमें श्रीमुखसंवत्सर फाल्गुन सुदी १० सोमवारके दिन, समारोह पूर्वक भट्टारकजीके चरणोंकी पूजा कर उन्हें सौंपा गया। दानमें २१ बृहत् मत्तर प्रमाण कृष्यभूमि, १ बगीचा और जैनमन्दिरके समीपका एक घर दिया गया। स्थानीय राजपुरुषों और उच्च अधिकारियोंको दान की रक्षाका आदेश। इस शिलालेखकी रचना जैनकवि नागार्जुन पण्डितने की।

[नोट—यह दानपत्र चालुक्यवंशके इतिहास तथा तत्कालीन धार्मिक प्रवृत्तिपर प्रकाश डालता है।]

[२]

हुणसी–हडगलीके मन्दिरसे प्राप्त, कन्नडमें

(लगभग सन् १०९५ ई०)

स्वस्ति [।] समस्तसुरासुरमस्तकमकुटांशुजाळजळधौतपदं (द-) [।]
प्रस्तुतजिनेन्द्रशासनमस्तु चिरं भद्रममलभव्यजनानां ॥ [१]
धरेयेंबंबुजमिर्प्पुदु स (श)रधिसरोवरद नडुवे कर्ण्णिकेवोल्मे- [।]
दरविर्प्पुदिर्प्पुदामन्दरगिरियिन्दं तेंकलेसेव भरतक्षेत्र ॥ [२]
आभरतक्षेत्रदि चाळुक्यचक्रेश्वरवंशावतारवेंतेंदोडे ॥
क्रमदिंदे तैलपं सत्तिमदेवं विक्रमांकनय्यणनुर्व्वी- [।]
रमणं जयसिंहनृपोत्तमनिं त्रैलोक्यमल्लनाहवमल्ल ॥ [३]
तदनंतरं भुवनैकमल्लदेवरिं बळिय ॥
सल्लदु तेजं रिपुनृपमल्लंगल्लदे पेरंगे मूरुं जगदोळ् [।]
वल्लिदरारुं त्रिभुवनमल्लंगेने बप्पनंककारं नेगळ्दं ॥ [४]
वृ ॥ निनगेकच्छत्रमक्कीभुवनभवनमीलोकदायुष्यमेल्लं, निनगक्कन्यावनीपाळकरतिभयदिं तम्म सर्वस्वमं ते-[।]
त्तु निजप्र(श्री)पादपद्मक्केरगुगे पिरिदुं प्रीतियिं विश्वधात्रीतळमं चाळुक्यरामक्षितिपतिदयेयिं रक्षिसाचन्द्रतारं॥ [५]
स्वस्ति [।] समस्तभुवनाश्रय-श्रीपृथ्वीवल्लभ-महाराजाधिराज-परमेश्वर-परमभट्टारकं सत्याश्रयकुलतिलकं चाळुक्याभरणं [।]
श्रीमत्त्रिभुवनमल्लनिळामहितं नहुषपृथुभगीरथचरितं [।] भूमण्डळमं सकळाशामण्डळमवधियप्पिनं साधिसिदं ॥[६]
स्वस्त्यनवरतपरमकल्याणाभ्युदयसहस्रफळभोगभागिनि [।] द्वितीयलक्ष्मीसमाने । कलहंसयाने । रायझळप्पकल्पकुज-समालिंगितकल्पलते । सामंतसीमंतिनीपरिवृते । दुष्टदर्प्पिष्टसवतीशिरोवज्रमुष्टि । दीनानाथकथकवैतालिकसुवर्ण्णवृष्टि । वन्दिचिंतामणि । अंतःपुरचूडामणि [।] मलपविद्याधरि [।] सकळकळाधरि [।] रायमनोजराजरति [।] अडबळ सरस्वति । नृत्यविद्याधरि । सवतीगजकेसरि । कलिकालसरस्वति [।] श्रीमत्त्रिभुवनमल्लदेवविशाळवक्षस्थलनिवासिनियरप्प श्रीमत्पिरियरसि चन्दलदेवियरु अलंदेसासिरप्रमुखवनेकभत्तग्रामंगळुमं दुष्टनिग्रहशिष्टप्रतिपाळनदिंदाळ्दरसुगेय्युत्तमिरे ॥
तत्पादपद्मोपजीवि [।] समधिगतपंचमहाशब्द [।] महामण्डळेश्वर [।] कोपणपुरवराधीश्वरं । अलंदेवेडंगं [।] मत्तेयसिंगं [।] सत्ययुधिष्ठिरं । भयलोभनिष्ठुरं । संग्रामषण्मुखं । परिवारश्रीमुखं । बंदर भावं । मरेवुगे कावं । देवगुरुद्विजपादाराधकं । वैरिबळसाधकं [।] दाडिगबेंटेकारं राजनंककारं । पद्मावतीदेवीलब्धवरप्रसादं [।] दानविनोदं [।] श्रीमन्महामण्डळेश्वरं बिब्बरसं अलंदेनाड गोंकन नूरिप्पत्तरुवत्तु बाडवप्पात्मीयमण्डळमनखण्डप्रतापदिं निद्रा(निर्द्दा)याद्यम्माडियरसुगेय्युत्तमिरे
श्रीचारित्रसमृद्धि मिक्क विजयश्री कर्म्मविच्छित्ति पूर्व्वाचार्योक्तमे राजनीतियेनिसुत्तिर्द्दी तपोराज्यदिं [।]
भूचक्रं बेसकेय्ये संद मुनिबृंदाधीश्वरक्कोंण्डकुन्दाचार्य्यर् धृतधैर्य्यरार्येंते यिनेनाचार्य्यरोळ् वर्य्यरो ॥ [७]
अवर शिष्यप्रशिष्यरु [।] गृद्ध्रपिंछाचार्यरु । बळाकपिंछाचार्य्यरु । गुणनंदिपंडितदेवरु । देवेंद्रसिद्धान्तदेवरु [।] वसुनंदिभट्टारकरु । रविचंद्रभट्टारकरु । पूर्ण्णचंद्रसिद्धांतदेवरु [।] दामनंदिसिद्धांतदेवरु । श्रीधरदेवरु । मलधारिदेवरु । चंद्रकीर्त्तिभट्टारकरु । नयनंदिदेवरु ॥
सुरनदिय तारहारद सुरदंतिय रजतगिरिय चंद्रन बेळ्पं [।]
पिरिदु वरवर्द्धमानर परमतपोधनर की(र्त्ति) मूरुंजगदोळ् ॥ [८]
त्रैविद्यरप्प पिरिय श्रीदिवाकरनंदिसिद्धांतदेवरु । महामंत्रवादिजिनचंद्रदेवरु । सर्व्वनंदिसिद्धांतदेवरु ।
रतिपतिय जूजु भव्यप्रततिय कण्देरवि तपद.........[।]
सततदोदवु बालचंद्रव्रतिपतिजिनसमयमाधवीमधुसमयं ॥ [९]
बळयुतरं बळल्चुव लतांतशरंगिदिरागि तागि संचळिसि पळंचि तूळदवननोडिसि मेय्वगेयाद तूसरिम् [।]
कळेयदे निंद कर्ब्बुनद कग्गिन सिप्पिनमक्के वेत्त कत्तळमेनिसित्तु पुत्तदर्दे मेय्यमलं मलधारिदेवरं ॥ [१०]
कल्याणकीर्त्तिदेवरु ॥

घनजालं धूपधूमोद्गममुदककणं तंडुलं दीर्घधारांबुनिपातं माले विद्युत्प्रततिसोङग्गेळ्ळदस्वनं घंटिकानि-[।]
स्वनमागल्वृक्षमूळव्रतनियमदोळिद्दिहं नंदिव्रतींद्रंगे नितांतं पादपीठाश्वनेयनेसगुवंतादुदंभोदकालं ॥ [११]
इंतु मरमोदलु कल्लनेले बेळ्ळवासदलुं द्रढरप्प श्रीमद्अर्हनन्दि बेट्टददेवरवरणुगिन गुड्डं ॥
पुट्टिदनर्घ्यरत्नं पुट्टुववोलु कोटिराजविप्राग्रणिगं [।]
नेट्टने तैलव्बेगवोडवुट्टे गुणं रक्कसय्यनवनीतळदोळ् ॥ [१२]
आत्रेयगोत्रपवित्रं सुत्रामं जैनमतद विभुभवनकं [।]
नेत्रं वादिकुळकं धात्रियोळी रक्कसं पयोरासिवरं ॥ [१३]
दयाक्षशास्त्रौषधदानयुक्तो मुनींद्रपादांबुजमत्तभृंगः [।]
जयत्यसौ सूर्य्यसमप्रतापश्चंद्रार्कतारं भुवि राक्षसाख्यः ॥ [१४]
पडेवडे रक्कसनंतिरे पडेवुदु पुरुषार्थमं महापुरुषनवं [।]
कुडुव चतुर्व्विधदानं कुडुगुं स्वर्ग्गापवर्ग्गसुखसंपदमं ॥ [१५]
धारिणियं सुरारि रसेगुय्यदोडे विष्णु वराहरूपदिं बेरदे पोगि तंद तेरदिंदे निजान्वयवृत्तियं नेरं [।]
बारदे कोण्डु बंदु तनगागिरे माडिद पेंपिन चौधरे रक्कसय्यनन्तारो चलके बल्कणि गडेंदु गुणंगोळुगुं जगज्जनं ॥ [१६]
तक्करिगे नंटरिष्टरिगक्करिगजनके गोट्ट करुणारसदिं [।]
मिक्किळ्द शांतनेन्दोडे रक्कसनेंदके नुडियुतिर्प्परो मनुजरु ॥ [१७] तत्सती ॥
मानवमानिनीजनदोळें दोरेयेंबुदे पात्रदानदुद्दानिगे देवपूजेय विभूतिगे शीळद संपदके त- [।]
न्वानुगुणव्रताचरणलीलेगे साक्षररक्षणक्षमानूनपरार्त्थवृत्तिगे महासतिरत्नमनक्कणव्बेयं ॥ [१८]
अरिवार्प्पु सत्य शौचद नेरेवनुपमपुण्यमूर्त्ति कांतारत्नं [।]
मेरेदु पतिव्रतगुणदोळ् नेरेदिद्दीयक्कणव्बे पतिहितेयेनिपळ् ॥ [१९] आयिर्व्वर मगंगे ॥
जिननाथनिष्टदेय्वं मुनिनाथं बाळचंद्रदेवं गुरु भ-[।]
व्यनिकायं बांधवजनमेने जगदोळ् शांतनंतु नोंतवरोळरे ॥ [२०]
इनजनेने चागि कांतेगे मनसिजनवोलोप्पुतिर्प्पनहेन बंटं [।]
मुनिवंगे काळसर्प्पनुमेनिलिदनीशांतिवर्म्मनन्वितधर्म्मं ॥ [२१]
आतन सति विशदगुणव्रातान्विते धर्म्ममूर्त्ति पतिभक्तियोळा-[।]
सीतेगरुंधतिगे कुब्जागे दोरे मल्लियक्कनेंबळ् पेसरिं ॥ [२२]

स्वस्ति [।] श्रीमत् त्रिभुवनमल्लदेवर् निरवधिप्रतापदिंदेत्ति धारेयं निराधारं माडियल्लियुदयिय मक्कळ जज्जुगि जगदेवनं काणिसिकोण्डु बरुत्तं चालुक्यविक्रमवर्षद २३ नेय बहुधान्य संवत्सरद ज्येष्ठदमावास्येय सूर्यग्रहणदंदु गोदावरीतीरद कोटितीर्त्थदलि तुलापुरुषामदुं पुराणोक्तियिंदनेकतुष्टिदानंगळं कुडुवल्लिय दानोचितकालदल्महाप्रधानं मनेवेर्ग्गडे सहवासि-गळधिष्ठायकं पत्तलेकरणं मन्नेयरध्यक्षं दण्डनायकं भीवणय्यंगळ विज्ञपदिं नृत्यविद्याधरि चंदलदेवियर धर्म्मवागियलं-देसासिरद चौधरे रक्कसय्यनायकरानाड कंपणं गोकननूरिप्पत्तरुवत्तुंबाडद बळिय तम्म प्रभुत्वदूर्ग्गळ् हडंगिले । एरडु मेळकुंदे । मणलि । कोळनूरु । वेळगुप्प । मूलवळिल यिन्तिवरोळाहडंगिलेयल्तावु माडिसिद कल्वेसद बसदिय पार्श्वनाथदेवर्ग्गेवल्लिय केलद पट्टसालेय शांतिनाथदेवर्गं संततं माडुवभिषेककमष्टविधार्च्चनेगं जीवदयाष्टमी मोदलागियने-कपर्व्वमहापूजेगळगं रिषयर्कळाहारदानक्कमायेरडु बसदिय खण्डस्फुटितजीर्णोद्धारद वेसक्कवा हडंगिलेय वायव्यद होलदल् कलुंबरगेयल् नुडिदंतेगडन गाडिबदलु बिट्ट करिय नेलं मत्तरु हन्नेरडु मत्त कालडियलोंदु मत्तरुवरे तोंटवोंदु गाणमाबसदियिं तेंकलु पडुवलुविदं हत्तु मनेगळम(ळुम)नाकेय्यो मूडलु पिरियमेळकुंदेयिंदाल्लरिगे पोद बट्टे । तेंक नेट्ट कल् । पडुव नीलनूर वोलवेरे । बडग हत्तिकुंदेय होलवेरे यिवु चतुस्सीमे । यितीवृत्तिगेल्ल मरुवणवेरडु गद्याण पोन्नं तेत्तु तम्म गुरुकुलं श्रीमूलसंघद देसिगगणद पुस्तकगच्छद पिरियसमुदायं श्रीबाळचंद्रसिद्धांतदेवर शिष्यप्रशिष्यसंततिय नैष्ठिकतपोधनरिंदीधर्म्मम यत्नदिं प्रतिपाळिसुवंतागि रक्कसय्यनायककोट्टरेंतिवु मोदलागियनेकदानधर्म्मपरोपकारंगळिं पुरुषार्थमं सफळ माडि तम्म पुत्रपौत्रादिगळुवरसुगळ् (ळु)मीक्रमदिं नडेयिसुवंतागि शासनमं माडि पुण्यकीर्त्तिशासन-मनाचंद्रार्कस्थायियागि निलिसिदरु । नेल निल्विनेगं भद्रं शुभं मंगळं [।] ईधर्म्मवनारोर्व्वरीवृत्तिसहितं रक्षिसिद

महापुरुषर कुरुक्षेत्र । वारणासि । गंगे । प्रयागे । अर्ध्यतीर्थ । पयोष्णि । गये । यम्नादेवि । नर्म्मदादेवि । तावि । गोदावरि । तुंगभद्रा यिंती पुण्यनदिगळलु पापक्षयमेनिसुव महातीर्थंगळलुमुभयमुखि कोटि कविलेयं कोड्डु कोळगुमं पोन्नलु पंचरत्नदलु कट्टिसि चतुर्व्वेदपारगरप्प असंख्यात ब्राह्मणर्ग्गे महातपोधनर्ग्गे दानमं कोट्टन्तप्प फलवनेय्दि स्वर्गदलनन्तकालं सुखमिर्प्परु [।]

मद्वंशजाः परमहीपतिवंशजा वा पापादपेतमनसो भुवि भाविभूपा [।]
ये पालयन्ति मम धर्म्ममिमं समस्तं तेषां मया विरचितोऽञ्जलिरेष मूर्ध्नि ॥ [२३]
सामान्योयं धर्म्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः [।]
सर्व्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो याचते रामचंद्रः ॥ [२४]
वसुधा बहुभिर्दत्ता राजभिः सगरादिभिः [।] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ [२५]
स्वदत्तां परदत्तां वा यो हरेत वसुंधरां [।] षष्टिर्व्वर्षसहस्राणि विष्ठायां जायते क्रुमिहि (मिः) ॥ [२६]
न विषं विषमित्याहु(हुर्)देवस्वं विषमुच्यते[।] विषमेकाकिनं हंति देवस्वं पुत्रपौत्रकं ॥ [२७]
शासनमिदावुदेलिय शासनमारित्तरेके सलिसुवेनानी [।] शासनमनेबपातकना सकलं रौरवक्के गळगळनिळिगुं ॥ [२८]
प्रियदिंदिन्तिदनेय्दे काव पुरुषंगायुं महाश्रीयुमक्कुमिदं कायद पातकंगे पलवुं तीर्थंगळोळ् वारणा-[।]
सियोळेक्ककोटिमुनींद्ररं पशुगळं वेदाढ्यरं कोंद मिक्कयशं पोंर्दुगुमेंदु सारिदपुदीशैळाक्षरं धात्रियोळ् [२९]

हिन्दी सारानुवाद—जिनशासन चिर जीवे। तैलप द्वितीयसे त्रिभुवनमल्ल (विक्रमादित्य षष्ठ) तक चालुक्यराजाओंकी वंशावली। त्रिभुवनमल्लदेवने विस्तृत भूभागपर अपना शासन स्थापित किया। उसकी ज्येष्ठ रानी चन्दलदेवी अलन्देसासिर प्रान्तके अनेक प्रमुख गावोंपर शासन कर रही थी। उनका अधीनस्थ अनेक विरुदोंका धारी महामण्डलेश्वर बिब्बरस नामका सामन्त था जो कि अलन्दे प्रान्तके गोङ्का तालुकाके १२० गावोंमेंसे ६० पर अप्रतिहत शासन करता था। आचार्य कुन्दकुन्दकी स्तुति। उनसे लेकर अर्हन्नन्दि तक आचार्योंकी पट्टावली। अर्हन्नन्दीके शिष्यका श्रावक-शिष्य रक्कसय्य था जो आत्रेयगोत्रमें उत्पन्न विप्राग्रणी कोटिराजका पुत्र था। वह जैनधर्मपरायण था तथा सदा ही चारदान देता था। चौधरे रक्कसय्यकी प्रशंसा। उसकी पत्नीका नाम अक्कणब्बे तथा पुत्रका नाम शान्त अथवा शान्तिवर्मा था। वह भी जिनेन्द्रभक्त तथा आचार्य बाळचन्द्रका शिष्य था। उसकी पत्नीका नाम मल्लियक्क था। एक समय त्रिभुवनमल्लदेवने अपनी अतुलित शक्तिसे धारानगरीको जीतकर तथा उदयिके पुत्र जज्जुगि जगदेवसे भेंट कर लौटते समय रास्तेमें गोदावरी (वस्तुतः नर्मदा) नदीके किनारे कोटितीर्थ नामक स्थानपर पड़ाव डाला तथा शास्त्रोक्त विधिसे तुलापुरुष उत्सव करके नाना दान व मंगल कर्म किये। उस शुभ अवसर पर महाप्रधान, मनेवेर्गडे (गृहसचिव), पत्तळेकरण (अभिलेख आयुक्तक), दण्डनायक भीव्रणय्यने एक दानपत्र उपस्थित किया जो कि स्वीकार कर लिया गया। दानपत्रके अनुसार नृत्यविद्याधरी चन्दलदेवीके कल्याणके लिए चौधरे रक्कसय्य नायकने अपने अधीन गांव हडङ्गिलेमें बने हुए शान्तिनाथ और पार्श्वनाथके मन्दिरमें नित्य अभिषेक और अष्टविधपूजनके लिये, जीवदयाष्टमीके विशेष उत्सव तथा अन्य उत्सवोंको मनानेके लिये, साधुओंको भोजन तथा मन्दिरकी मरम्मत करानेके लिये भूमि, १ बगीचा, १ कोल्हू तथा कुछ मकान दानमें दिये। यह दान मूलसंघ, देशिगगण, पुस्तक गच्छ, पिरियसमुदायके श्रीबालचन्द्र सिद्धान्तदेवके हाथोंमें सौंपा गया, और वह उनके शिष्य प्रशिष्यों द्वारा प्रतिपालनीय है। रक्कसय्य नायकने यह उत्कीर्ण शिलापट्ट इस लिये लगा दिया कि उसके उत्तराधिकारी और भावी राजागण सदा काल तक इसको चालू रखें।

[नोट—इस शिलालेखसे तत्कालीन राजनीतिक इतिहास, सामन्तपद्धति तथा धार्मिक इतिहास पर अच्छा प्रकाश पड़ता है।]

[३]

सेडमके एक सूनसान जैन मन्दिरसे प्राप्त, संस्कृत मिश्रित कन्नड

(चालुक्य विक्रम राज्यसंवत् ४८ = ११२४ ई०)

श्रीमत्परमगंभीरस्याद्वादामोघलांछनं [।] जीयात्त्रैलोक्यनाथस्य शासनं जिनशासनं ॥ [१]

स्वस्ति [।] समस्तभुवनाश्रय श्रीपृथ्वीवल्लभ महाराजाधिराज परमेश्वर परमभट्टारकं सत्याश्रयकुलतिलकं चालुक्याभरणं श्रीमत्त्रिभुवनमल्लदेवरु जयंतीपुरद नेलेवीडिनोळु सुखसंकथाविनोददिं राज्यं गेय्युत्तमिरे स्वस्ति [।] समस्तशास्त्रामृतपारावारपारगरुं । तदुक्ततपोनुष्ठाननिष्ठितरुं । सकळेळापाळमौळिलाळितचारुचरणारविंदद्वंद्वरुं । निरस्तद्वंद्वरुं । तुषारहारहरहासाभासकीर्त्तिगळुं । ज्ञाननिधानदीपवर्त्तिगळुं [।] मंत्रवादिमकरध्वजरुं [।] परवादिगजमृगराजरुं [।] मडुवगणांबरभानुगळुं [।] श्रीवीरपुरतीर्थाधिपतिगळुमप्प श्रीमत् प्रभाचंद्रत्रैविद्यभट्टारकदेवश्चिरं जीयात् ॥

जिनपतिमततत्त्वरुचिर्निश्चयप्रमाणप्रवीणनिशितमतिः । परहितचरित्रपात्रो बभौ प्रभाचंद्रयतिनाथः ॥ [२]

ख्यातत्रैविद्यापरनामा श्रीरामचंद्रमुनितिलकः । प्रियशिष्यः त्रैविद्यप्रभेंदुभट्टारको लोके ॥ [३]

स्वस्ति [।] यमनियमस्वाध्यायध्यानधारणमौनानुष्ठानजपसमाधिशीलसंपन्नरुं । नुडिदु मत्तेन्नरुं । कांचीपुरद्वारकवाटपुटभेदनाभिचारहोमसाधकरुं । विरोधिकुळारण्यपावकरुं [।] चतुर्व्वेदपारावारपारगरुं । बहुविधवचनरचनाप्रवीणरुं । चतुषष्टिकळान्वितवसुमतीगीर्व्वाणरुं । हेमकुंडलज्वालिनीदेव्याकर्षणरुं । समस्तविद्याविशेषणरुं । शरणागतवज्रपंजररुं । वैरिदिक्कुंजररुं [।] श्रीनारायणदेवपादपंकजभ्रमररुमप्प श्रीमदग्रहारं सेडिंबद अशेषमहाजनमुंमूर्व्वरुं स्थिरं जीयात् [।]

नरनिंदग्गद खांडवं नेगळ्द लंकाद्वीपमंतोंदु वानररिं त्रैपुरमोर्व्व तापसन किंचिन्मात्रकोपाग्नियिं ।

परिभंबेत्तुवु देवनिर्म्मित गडन्तामेंदु निच्चं निराकरिसुत्तिर्प्पुदु पेर्च्चि तेजदोदविं सेडिंबदाडंबरं ॥ [४]

स्वस्ति [।] श्रीमच्चालुक्यविक्रमवर्षद ४८ नेय शोभकृत्संवत्सरद माघशुद्ध १० सोमवारदंदु अशेषमहाजनं मूनूर्व्वरुं सेडिंबदलु बसदियं निर्व्वाणवागि माडिसि शांतिनाथदेवरं प्रतिष्ठेयं माडि महाविभूतियिं सुवर्ण्णकळशारोहणं माडि ब्रह्मजिनालयमेंदु पेसरनिट्टु मत्तमा शांतिनाथदेवर्गे संततं माडुवष्टविधार्चनेगं जीवदयाष्टमि नंदीश्वरदष्टमि संक्रमण ग्रहण पर्व्वद महापूजेगळिगं प्रासादं पलकालमिर्प्पंतागि पडिसलिसि मार्प्पंतागि खंडस्फुटितजीर्णोद्धारद बेसक्कं सेडिंबद पडुव वोलदलु लोकजिनालयद केयिं कालडिय नाल्वत्तु मत्तरिंगवोंदेसीमेयागि हत्तिद तेंकण देसेयलु अशेष महाजनं मूनूर्व्वरुमोडंबट्टु कोट्ट केयि कालडिय मत्तरिर्प्पत्तनाल्कु मत्तं हूदोंटवोंदु गाणवोंदुमिंती वृत्तिप्रतिपत्तियं कोट्टीशासनमर्य्यादेयं तप्पलीयदे तंतम्म पुत्रपौत्रादिगळुमरसुगळुं प्रतिपालिसुवंतागि शिलालिसाक्षरंगळागि शासनमं माडि पुण्यकीर्त्तिशासनमनाचंद्रार्कस्थायियागि निलिसिदरु [।] नेलं निलुविनेगं मंगळमहा-श्री श्री [॥]

स्वदत्तां परदत्तां वा यो हरेत वसुंधरां [।] षष्टिर्व्वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ [५]

प्रियदिंदिन्तिदनेयदे कावपुरुषंगायुं जयश्रीयुमक्कुमिदं कायदे कोय्व पापिगे कुरुक्षेत्रांतदोळु वारणा-

सियोळेळ्कोटि मुनींद्ररं कविलेयं वेदाढ्यरं कोंदुदोंदयसं साईपुदेंदु सारिदपुदी शैलाक्षरं धात्रियोळ् ॥ [६]

हिन्दी सारानुवाद—जिनशासन स्तुति । समस्त भुवनाश्रय आदि विरुदोंके धारक त्रिभुवनमल्लदेव उस समय जयन्तीपुरसे शासन कर रहे थे। वीरपुरतीर्थके अधिपति, रामचन्द्र त्रैविद्यके शिष्य, मडुवगणके सूर्य एवं बडे मंत्रवादी प्रभाचन्द्र त्रैविद्य भट्टारककी प्रशंसा। अग्रहार ग्राम सेडिम्बनिवासी, नारायणके भक्त, चौंसठ कलाओंके जानकार, ज्वालामालिनीदेवीके भक्त तथा अपने अभिचार होमके बलसे कांचीपुरके फाटकोंको तोड़ डालनेवाले तीन सौ महाजनोंकी प्रशंसा। उन महाजनोंने चालुक्यविक्रम राज्यसंवत् ४८ में शोभकृत्संवत्सरके माघ सुदी १० सोमवारके दिन सेडिम्बमें एक मन्दिर बनवाकर उसमें भग० शान्तिनाथकी मूर्ति प्रतिष्ठित करा दी, तथा मन्दिर पर स्वर्णिम कलशारोहण कर उसका नाम ब्रह्मजिनालय रख दिया। उन लोगोंने मन्दिरकी मरम्मतके लिए, नित्य नैमित्तिक पूजादिके लिए २४ मत्तर्‌प्रमाण कृष्य भूमि, १ बगीचा और १ कोल्हू दानमें दिया और दानको चालू रखनेका उपक्रम किया।

[नोट—इस शिलालेखसे तत्कालीन जैन गुरुओं और धार्मिक इतिहास पर प्रकाश पड़ता है।]

[४]

सेडमके पूर्वोक्त सूनसान जैन मन्दिरसे प्राप्त प्रशस्ति, संस्कृत मिश्रित कन्नड

(वरण्डेमें वामपार्श्वके चौकोर खम्भे पर उत्कीर्ण, समयका उल्लेख नहीं, पर लगभग सन ११२६-३८ के बीच)

स्वस्ति [।] समस्तसुरासुरमस्तकमकुटांशुजालजलधौतपद-[।]
प्रस्तुतजिनेन्द्रशासनमस्तु चिरं भद्रमखिळभव्यजनानां ॥ [१]
धरेयंबुजमिप्पुदु शरधिसरोवरद नडुवे कर्णिकेवोल्मंदरमिप्पुदल्लि मंदरगिरियिंदं तेंकलेसेव भरतक्षेत्र ॥ [२]
आभरतक्षेत्रदोळु चाळुक्यचक्रेश्वररं वंशावतारदोळ् ॥
अगे नेगेवंददिंदोगेद राष्ट्रकुमारकरं पोरळ्चि कोंदगणितवाद पेर्म्मेगे तवर्म्मनेयागि चळुक्यरन्वयं [।]
नेगळे नेगळ्तेयं तळेदु तंनय तेजदोळाणेयोलेयुंडिगे सले साध्यवाद नेलनं तळेदं नृपमेरु तैलपं ॥ [३] अंतु ।
जनतासंस्तुतनाद तैलन मगं सत्याश्रयं तन्नृपाळन पुत्रं विभु विक्रमं तदनुजं श्रीयय्यणोर्वीशना-[।]
तन तम्मं जयसिंहनातन मगं त्रैलोक्यमल्लक्षितीशनेनिप्पाहवमल्लनातन मगं सोमेश्वरोर्व्वीश्वरं ॥ [४] तत्सहोदरं ॥
श्रीमत्त्रिभुवनमल्लनिळामहितं नहुषपृथुभगीरथचरितं [।]
भूमण्डळमं सकळाशामंडळमवधियप्पिनं साधिसिदं ॥ [५] तत्पुत्रं ॥
निनगेकच्छत्रमक्की भुवनभवनमीलोकदायुष्यमेल्लं निनगक्कन्यावनीपाळकरतिभयदिं तम्म सर्व्वस्वमं ते-[।]
त्तु निजश्रीपादपद्मक्केरगुगे पिरिदुं प्रीतियिं विश्वधात्रीजनमं भूलोकमल्लक्षितिपति दयेयिं रक्षिसाचंद्रतारं ॥ [६]
ख्यातत्रैविद्यापरनामा श्रीरामचंद्रमुनितिलकः [।] प्रियशिष्यस्त्रैविद्यप्रभेंदुभट्टारको लोके ॥ [७]
जिनपतिमततत्त्वरुचिर्न्नयप्रमाणप्रवीणनिशितमतिः । परहितचरित्रपात्रो बभौ प्रभाचंद्रयतिनाथः [८]
प्रभाचंद्रमुनींद्रस्य मुखचंद्रस्य चंद्रिका । विद्वज्जनमनोजातखेदतामसहारिणी ॥ [९]
मुनिवृंदाराध्यनी बंदने कुमतमतध्वंसनी बंदनी बंदने वादीभेंद्रकंठीरवनखिळगुणगणोद्दामनी बंदनी बं-[।]
दने चार्व्वाकादि-वादिप्रकरमेले मनोगर्व्वमं तोरदिर्म्माणेनुतुं त्रैविद्यनी बंदने गुणगणधामं प्रभाचंद्रदेवं ॥ [१०]
भुवनाश्चर्यमेनल्के माडिसिदरीलोकं गुणंगोळ्विनं दिविजेंद्रार्चितशांतिनाथजिनपश्रीगेहमं दल् महो- [।]
त्सवदिं मेरुनगेंद्रचैत्यगृहदिं मेलेंबिनं शांतिनाथविशिष्टाग्रणि बर्म्मदेवविभुगळ् सम्यक्त्वरत्नाकरर् ॥ [११] मत्त ॥
निनगभिवृद्धियक्के शुभमक्के शुभोदयमक्के पुण्यमक्कनुपमलक्ष्मियक्के जयमक्कजरामरमक्के पुण्यभा- [।]
जन वरशांतिनाथजिनपादपयोरुहभृंगसज्जनाननमुकुरुंद भव्यजनबांधव सद्विजवंशभूषण ॥ [१२]
अंबरमं पळंचलेयुतिळ्दपुदिक्किद कोटे नागलोकंबरवेय्दे मुट्टिदुदगळ्दगळित्त दिशादिशान्तरा- [।]
ळंबरमेय्दे पर्व्विदुदु तेजद साजदगुर्व्वेनल्के सेडिंबदोळेत्ति कादुवदटग्गिदु मस्तकशूलमल्लदे ॥ [१३]
अंबुधि मेरेदप्पि कविदीधरेयं कोळुवंदु विष्णुवीशंबेरसीजगत्त्रयमुमं बसिरोळ्निलिसिट्टु काववो- [।]
लिंबलिदिळ्द नाल्देसेय नाडुगळं पेरगिक्कि काव सेडिंबद विप्ररोद्ळवनेवोगळ्वे चलदंकरामरं ॥ [१४]
एदेरेयर्स्सेडिंबदनादिय बावक्क वीररोळ् मच्छरदिं [।] कादुवराकांचीपुटभेदनपटुतरकवाटपुटविघटनरोळ् ॥ [१५]
सुररुं दैत्यरुमब्धियं कडेयुतिप्पंदुग्रशेषाहि भीकरकोपाग्रहि कालकूटविषमं तुप्पंदडादेवरुं [।]
सुररुं भीतियिनोड्डुवंदु गिरिशं कावंददिं कादरीधरे केट्टोडुव कालदंदु पलरं सेडिंबदुर्ग्गाधिपर् ॥ [१६]
शरणेंदु भूरुलोकं बरेयिं कैकोंडु काव महिमास्पदरोळ् शरणागतपरिपंजररररविंदोदरन दोरेयरीमूनूर्व्वर् ॥ [१७]
तोदळेनीधर्म्ममं रक्षिसिद नरने दीर्ग्घायुरारोग्यमुर्व्वीविदितप्रख्याति वंशोन्नति मदननिभाकारमभ्याकुळं श्री- [।]
सुदतीनाथत्वमिंती भवदोळेसेगुवल्लिं बळिक्कं सुरेंद्रास्पददोळ् कूडिप्परत्तल् पोगळलरियेनानेय्दे ––⌣–– ॥ [१८]

हिन्दी सारानुवाद—जिनेन्द्र शासन भव्य जनोंका कल्याण करें। राष्ट्रकूट वंशको पराजित कर चालुक्य शासनकी स्थापना करनेवाले तैलप द्वितीयसे लेकर भूलोकमल्लतक वंशावली। (७-१० पद्योंमें) श्रीरामचन्द्र त्रैवेद्यके शिष्य प्रभाचन्द्र भट्टारककी प्रशंसा, जिससे मालुम होता है, कि वे जैनदर्शनके प्रकाण्डपण्डित तथा सफल वादी थे। (११-१२ पद्योंमें) सम्यक्त्व रत्नकी खानि अग्रणी बर्मदेवने बड़े महोत्सवके साथ जिनेन्द्र शान्तिनाथके मन्दिरको पूरा करा दिया, इससे उसके पुण्य, धन, धान्य, वैभव, सौभाग्यकी अभिवृद्धिकी कामना की गई है। (१३ वें पद्यमें) सेडिम्बका दुर्ग अपने उन्नत प्राकार और अत्यन्त गम्भीर परिखाके कारण शत्रुओंसे दुर्जेय था।

(१४ वें पद्यमें) सेडिम्बके विप्रोंकी बहादुरीकी प्रशंसा। (१५ वें पद्यमें) सेडिम्बके अतुलित पराक्रमवाले बावन वीरोंने कांचीपुरी पर आक्रमण कर उसके दृढ़ फाटकोंको तोड़ डाला था। (१६ वें पद्यमें) सेडिम्बदुर्गके स्वामी शरणागत प्रतिपालक थे। (१७ वें पद्यमें) यह तीन सौ महाजन वीर त्रिजगतको आश्रय देने वाले थें। (१८ वें पद्यमें) इस धार्मिक स्थानकी रक्षा करनेवालोंका दीर्घायु एवं आरोग्यलाभ होगा।

[५]

सेडमके एक ध्वस्त जैन मन्दिरमें

प्रवेशद्वार पर एक पाषाण पर उत्कीर्ण प्रशस्ति, प्राचीन कन्नड

(चालुक्य नृप भूलोकमल्लके राज्यसंवत् १२ = ११३८ इ.)

स्वस्ति [।] समस्तसुरासुरमस्तकमकुटांशुजाळजळधौतपद-[।]
प्रस्तुतजिनेंद्रशासनमस्तु चिरं भद्रमखिळभव्यजनानां ॥ [१]
धरेयेंबंबुजमिर्प्पुदु शरधिसरोवरद नडुवे कर्णिकेवोल्मंदरमिर्प्पुदल्लि मंदरगिरियिंदं तेंकलेसेव भरतक्षेत्रं ॥ [२]
आ भरतक्षेत्रदोळु चालुक्यचक्रेश्वरवंशावतारदोळु ॥
अगे नेगेवंदर्दिदोगेद राष्ट्रकुमारकरं पोरळ्चि कोंदगणितवाद पेर्म्मेगे तवर्मनेयागि चलुक्यरन्वयं [।]
नेगळे नेगळ्तेयं तळेदु तंनय तेजदोळाणेयोळेयुंडिगे सले साध्यवाद नेलनं तळेदं नृपमेरु तैलपं ॥ [३]
जनतासंस्तुतनाद तैलन मगं सत्याश्रयं तंनृपालन पुत्रं विभु विक्रमं तदनुजं श्रीयय्यणोर्व्वीशना-[।]
तन तम्मं जयसिंहनातन मगं त्रैलोक्यमल्लक्षितीशनेनिप्पाहवमल्लनातन मगं सोमेश्वरोर्व्वीश्वरं ॥ [४] तत्सहोदरं ॥
श्रीमत्त्रिभुवनमल्लनिळामहितं नहुषपृथुभगीरथचरितं [।]
भूमण्डळमं सकळाशामण्डळमवधियप्पिनं साधिसिदं ॥ [५]
तदपत्योत्तमनत्युदात्तमहिमं सोमेश्वरोर्व्वीश्वरं पदुळिंताळ्द धरित्रियं निजभुजप्रोद्देशदोळ् देशदोळ् [।]
विदितोत्साहमगुर्व्वुवेत्तिरलदें कैकोंडनो विक्रमास्पदनिंद्रद्विपतारहारहरहासोद्यद्यशोलक्ष्मियं ॥ [६]
स्वस्ति [।] समस्तभुवनाश्रयं श्रीपृथ्वीवल्लभं महाराजाधिराजं परमेश्वरं परमभट्टारकं सत्याश्रयकुलतिळकं चालुक्याभरणं श्रीमद् भूलोकमल्लदेवविजयराज्यमुत्तरोत्तराभिवृद्धिप्रवर्द्धमानमाचंद्रार्कतारं सलुत्तमिरे ॥ तत्पादपद्मोपजीवि ॥
दंडाधीशशिखामणि दंडितविद्विष्टदंडनायकनिकरं [।]चंडभुजं नेगळ्दं भूमंडळदोळ् काळिदासदंडाधीशं ॥ [७]
आनेगळ्द काळिदासचमूनायकनळियनखिळशीळावळियं [।]
तानोर्व्वने पडेदु गुणांभोनिधियेने नेगळ्दनेसेये भीमचमूपं ॥ [८]
अंबुधि मेरेदप्पि कविदी धरेयं कोळुवल्लि विष्णुवीशंबेरसीजगत्त्रयमुमं बसिरोळ्किनलिक्किदु काववो-[।]
लिंबळिदिर्द्द नाल्देसेय नाडुगळं पेरगिक्कि काव सेडिंबद विप्ररोंदळवनेवोगळ्वे कदनप्रचंडर ॥ [९]
स्वस्ति [।] यमनियमस्वाध्यायध्यानधारणमौनानुष्ठानजपसमाधिशीळसंपन्नरुं [।] नुडिदु मत्तेन्नरुं । कांचीपुरद्वारकवाटपुटभेदनाभिचारहोमसाधकरुं। विरोधिकुळारण्यदावपावकरुं । हेमकुंडळज्वालिनीदेव्याकर्षणरुं । समस्तविद्याविशेषोत्कर्षणरुं। चतुर्व्वेदपारावारपारगरुं । चतुःषष्टिकलान्वितवसुमतीगीर्व्वाणरुं। औपासनाग्निहोत्रद्विजगुरुदेवपूजातत्पररुं [।] शरच्चंद्रोज्वळकीर्त्तिगळुं। मुकुंदमूर्त्तिगळुमप्प सेडिंबदशेषमहाजनं मुन्नूर्व्वरुं स्थिरं जीयात् ॥

स्वस्ति [।] श्रीमच्चालुक्यचक्रवर्त्ति भूलोकमल्लदेववर्षद १२ नेय पिंगळसंवत्सरद माघद पोर्ण्णमास्ये बृहस्पतिवारदंदु श्रीमन्महाप्रधानं हिरियदंडनायकं काळिमय्यंगळळिय महाप्रचंडदंडनायक भीमरसप्रमुखमशेष महाजनंगळुं श्रीमत्सेडिंबद तेंकण बसदिय आदिभट्टारकदेवंगे संततं माळ्पष्टविधार्च्चनेगं जीवदयाष्टमि नंदीश्वरदष्टमि संक्रमणग्रहणादि पर्व्वदिनद महापूजेगळ्गे खंडस्फुटितजीर्णोद्धारकं कोट्ट केयि पडुववोलदेलवद हाळ कालमत्तरु नाल्वत्तय्दु [।] भट्टगेरिय दारियिं पडुवण केदगेतोंट कालमत्तरु २ [।] मत्तं महाजनप्रमुखवागियुभयनानादेसिय मुम्मुरिदंडवुं स्थळमुख्यवागि चैत्रपवित्रपर्व्वनिमित्तवागि अष्टविधार्च्चनेय पूजेगे बिट्ट आय सीरेय हसुबेगे बेळ्ळिय हाग। अल्लवरिसिन हेरिंगे बेळ्ळिय हाग। भत्तद हेरिंगे सोळस २ [।] प्पुत्तु कत्ते कोणन हेरिंगे मेणसु सो। अडके १० [।] प्पलेय हेरिंगे प्पले २५ [।] अंगडिय भत्तद सउट्ट। गाणदल्लु प्पण्णेय सउट्ट। इन्तिनरिसिदायवाचंद्रार्कस्थायिवरं स्थिरं जीयात् [।]

स्वदत्तां परदत्तां वा यो हरेति वसुंधरां । षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः ॥ [१०]

स्वस्ति [।] समस्तप्रशस्तिसहितं श्रीमतु रायिसेट्टियु बिट्ट केड्ड मत्त स्वतळदर तोटदिं बडग ... ...

हिन्दी साराानुवाद—जिनेन्द्रशासन भव्यजनोंका कल्याण करें। राष्ट्रकूटोंको नष्ट कर चालुक्य साम्राज्य स्थापित करनेवाले तैलप द्वितीयसे लेकर भूलोकमल्ल अर्थात् सोमेश्वर तृतीय तककी वंशावली। श्रीमद् भूलोकमल्ल (सोमेश्वर तृतीय)का विजयराज्य प्रवर्धमान था। पहले जो कालिदास नामका दण्डाधीश था, कालिदासका जामाता भीम उसका चमूपति था। सेडिम्ब के विप्रोंकी (चतुर्थ शिलालेख के समान) प्रशंसा तथा तीन सौ महाजनोंकी (तृतीय शिलालेख के समान) प्रशंसा। चालुक्यचक्रवर्ती भूलोकमल्लके राज्य संवत् १२ व पिङ्गल संवत्सर माघशुक्ल बृहस्पतिवारके दिन, महाप्रधान प्रधानदण्डनायक कालिमय्यके जामाता प्रचण्डदण्डनायक भीमरसकी प्रमुखतामें सभी महाजनोंने भग० आदिभट्टारक (आदिनाथ)की नित्य नैमित्तिक पूजाके लिए, तथा मन्दिरकी मरम्मतके लिए सेडिम्ब ग्रामकी दक्षिण दिशामें ४५ मत्तर् प्रमाण कृष्य भूमि और १ बगीचा दानमें दिया। तथा उसी दिन उक्त महाजनोंकी प्रमुखतामें उभय नाना देशीय (एक प्रकारके व्यापारी जो देशके भीतर व बाहर व्यापार करते थे) लोगोंने और मुम्मुरिदण्ड संघने अपने स्थानीय प्रतिनिधियोंके द्वारा, चैत्र और पवित्र पर्वके दिन भगवान्‌की अष्टविध पूजार्थ, वस्त्र, सोंठ, हलदी, धान्य आदि वस्तुओं पर चुंगी करसे प्राप्त आयमेंसे कुछ भाग दानमें दिया। इसी तरह राइसेट्टिने भी भूमि दानमें दी।

[नोट—इस शिलालेखसे तत्कालीन राज्यशासनके शब्द, धार्मिक पर्व और दातव्य वस्तुओं पर प्रकाश पड़ता है। चैत्र पर्व उक्त भगवान्‌की पूजाके लिए चैत्र महीनेमें मनाया जाता था तथा पवित्र पर्व ज्येष्ठ या असाढ़से लेकर कार्तिक तक किसी एक महीनेमें मनाया जाता था जिसमें मूर्तिके गलेमें व अन्य अंगोंमें सूत या सिल्ककी मालाएँ पहिनायी जाती हैं।]

[६]

सेडमके एक जीर्ण जैन मन्दिरसे प्राप्त प्रशस्ति लेख, संस्कृतमिश्रित कन्नडमें

(लगभग सन् ११३८ ई.)

श्रीमत्परमगंभीरस्याद्वादामोघलांछनं [।] जीयात् त्रैलोक्यनाथस्य शासनं जिनशासनं ॥ [१]

श्रीमूलसंघोदितकोंडकुंदगुप्तान्वयोदग्वति सद्विलूत-[।]

काणूर्गणोभू तुणरत्नराशिस्तत्रिंशत्र गच्छोजनि तिंत्रिणीकः ॥ [२]

तस्यान्वये श्रीनिळयोप्यवेश्मा भूविश्रुतो विश्रुतपारदृश्वा [।]

चतुःसमुद्राश्रितशुभ्रकीर्तिः सिद्धान्तदेवः स चतुर्मुखाख्यः ॥ [३]

अवरिंदनंतरं भुभुवनप्रख्यातरेनिबरु नेगळद बळि-[।] कवदातकीर्तिलक्ष्मीप्रवरं श्रीवीरणंदियतिपति नेगन्दं ॥ [४]

अवरप्रशिष्यरानतभुवनश्रीरावर्णविसैद्धांतिकरुं [।] कविगमकिवादीवाग्मिप्रवरनेंगळदर्हणंदिसैद्धांतिकरुं ॥ [५]

आरावर्णविशिष्यर्तारावळविशदकीर्ति पसरिसे नेगळद-[।] मेरुपमानधैर्यश्रीरमणर्प्पद्मनंदिसैद्धांतेशरु ॥ [६]

तच्छिष्यर् ॥

मुनिचंद्रमुनींद्रोत्तमरनुपमचारित्रचक्रवर्ति पेसर्वे-[।] त्तनवधिविनेळदर विळावनियोळ् सैद्धान्तचक्रवर्तिप्रवररु ॥ [७]

तदंतेवासिगळ् ॥

दळितमदनद्रुमं कंदळितमदप्रततिमूलकुद्दाळनेनल्‌ [।] कुलभूषणनं जिनमुनिकुळभूषणनं पोगळवर्निनेबोगळ्वों ॥ [८]

तदर्हणंदिमुनींद्रशिष्यप्रशिष्यसंतानदोळु ॥

धरेयोळ् बेरेंदु [देव्व] समनिसितेमलसुंतिश्री मनंगों-

डिरे गंभीरत्ववंभोनिधियोळडरे शुभतपःप्रेयसी नि-[।]
भेरहर्षं निट्टेवट्टोप्पिरे नेगळद्निळा[भागदोळु] भव्यसेव्या-
चरणं श्रीपुष्पद[न्त]व्रतिपतिधृतमध्याह्नकल्पद्रुमांकं ॥ [९]
कामेभकुंभस्थलभेदसिंहो मोहाद्रिनिर्दारणवज्रदंडः ।
बाभाति चारित्रपवित्रगोत्रः श्रीपुष्पदंतो मलधारिदेवः ॥ [१०]
अजनि जनितबोधस्तस्य शिष्यो विनेयव्रजकुमुदकुलानां कौमुदीनाथकल्पः ।
कुनयकुजकुठारो भारतीकर्णपूरः स जयति शुभकीर्तिः कीर्तिकान्तामनोजः ॥ [११]
तदीयशिष्यो भुवि भव्यसेव्यः सिद्धान्तरत्नाकरवर्धनेंदुः [।]
गोवर्धनो वर्धितजैनधर्मः शशांकसंकाशयशःप्रकाशः ॥ [१२]
तस्यानुजो मनोजारिरिवारामामनःक्रमः । नेमिचंद्रः शरच्चंद्ररुंद्रकीर्तिश्रियः पतिः ॥ [१३]
जयति जगतीतळेश्वरशिरोमणिद्युतिशतप्रचुंबितचरणः ।
श्रीगोवर्धनशिष्यस्त्रिभुवनचंद्रो निरस्तदुस्तरतंद्रः ॥ [१४]

स्वस्त्यनवरतनतनरनाथनागेंद्रनाकिनायकनिकायकमनीयकनकमयमकुटतटघटितहठद्रुणमणिगणकिरणरागरंजितच-रणसरसीरुहभगवदर्हत्परमेश्वरपरमभट्टारकमुखकमळविनिर्गतसदसदादिवस्तुस्वरूपनिरूपणप्रवणराद्धांतादिसमस्तशास्त्रामृतपारावारपारदृश्वरुं । षडनायतनविततजीमूतमातरिश्वरुं । द्वादशविधविराजमानतपोराजाधिराजरुं क्राणूर्गणभगणताराराजरुं। चारुचारित्रचंदनोद्यानलीलाविहारविध्वस्तदुस्तरदुष्कर्मघर्मरुं । परिपाळितपरमजिनधर्मरुं । निरवधिनिरुपमाननित्यानंदनंदस्परमसमरसीभावसमधिष्ठितनिष्ठानिराकृतनिखिळविभावरुं । अप्रतिहतप्रभावरुं । निरस्तकेश्वरस्याद्वादसमयशासनशिळापट्टरुं । सरससरस्वतीललाटपट्टरुं । क्षीरनीराकरहारनीहारनिर्म्मळयशःप्रसरसुधाधवळितदिगंगनानिळयरुं । प्रबळमदनप्रळयरुं । संयमशरधिसमुपजनितसकळगुणमणिगणाळंकाररुं। चातुर्वर्णश्रवणसंघाधाररुं । श्रीशुभकीर्तिसैद्धान्तदेवपादाराधकरुं । भव्य-प्रबोधकरुमप्पश्रीमन्नेमिचंद्रपंडितदेवश्चिरं जीयात् ॥

हिन्दी सारानुवाद—जिनशासनप्रशंसा। मूलसंघ, उससे कुन्दकुन्दान्वय, उससे क्राणूर-गण और उससे तिन्त्रिणीक गच्छ निकला। (पद्य ३-१४ तक निम्नप्रकार की पट्टावली दी गई है।

अन्तमें (४०-६२ पंक्तियोंमें) नेमिचन्द्र पण्डितदेवके अनेक गुणोंकी स्तुति की गई है।

[नोट—उक्त क्षेत्रमें मूल संघके अमुक गण एवं गच्छके आचार्योंका अस्तित्व, तथा मध्यकालीन कर्नाटकमें जैनोंकी दार्शनिक एवं धार्मिक विचारधारा पर इस शिलालेखसे प्रकाश पड़ता है ।]

[७]

सेडमके एक शिलास्तंभपर खुदा हुआ लेख, प्राचीन कन्नड

(लगभग सन् ११६० इ.)

[पहली ओर]

जयत्याविष्कृतं विष्णोर्वाराहं क्षोभितार्णवम् [।] दक्षिणोन्नतदंष्ट्राग्रविश्रान्तभुवनं वपुः ॥ [१]
जयाभिवृद्धिरस्तु ॥

धरेयंबुजमिर्पुदु शरधिसरोवरद नडुवे कर्णिकेवोलुमं-[।] दरमिर्पुदल्लि मंदरगिरियिंदं तेंकलेसेव भरतक्षेत्रं ॥ [२]
आ भरतक्षेत्रदोळु चालुक्यचक्रेश्वरर वंशावतारदोळ् ॥

अगे नेगेवंदर्दिदोगेद राष्ट्रकुमारकरं पोरकिच कोंदगणितवाद पेर्मेगे तवर्मनेयागि चलुक्यरन्वयं [।]
नेगळे नेगळतेयं तळेदु तंनय तेजदोळाणेयोलेर्युंडिगे सले साध्यवाद नेलनं तळेदं नृपमेरु तैलपं ॥ [३] अन्तु ॥
जगतासंस्तुतनाद तैलन मगं सत्याश्रयं तंनृपाळन पुत्रं विभु विक्रमं तदनुजं श्रीयय्यणोर्वीशना-[।]
तन तंमं जयसिंहनातन मगं त्रैलोक्यमल्लक्षितीशनेनिप्पाहवमल्लनातन मगं सोमेश्वरोर्वीश्वरं ॥ [४]
तत्सहोदरं ॥ कंद ॥

श्रीम[त्] त्रिभुवनमल्लनिळामहितं नहुषपृथुभगीरथचरितं [।]
भूमंडळमं सकळाशामंडळमवधियप्पिनं साधिसिदं ॥ [५] कंद ॥
आतन सुतनखिळकळान्वीतं सोमेश्वरक्षितीश्वरनुदितो-[।]
द्योतितकीर्तिविळासं भूतळदोळ् तन्न पेसरे पेसरेने नेगळ्दं ॥ [६] कंद ॥
आतन तनुजं दनुजव्रातमनलेवब्जनाभनेंदेने रिपुसं-[।] घातमनलेदं निखिळख्यातं जगदेकमल्लनरिनृपमल्लं ॥ [७]
तदनुजं ॥ कामलतिका वृत्तं ॥

माळवनं मरकिच मगधेशनधीशतेयं कळल्चि नेपाळनृपाळनोट्टजेयनट्टमनेरिसि चोळनं भुजा-[।]
भीळकृपाणदिं तविसि पांड्यननंबलेदाकलिंगनं चालिसि नूर्मडिक्षितिपने नेसेदिर्द्दनो भूतळाग्रदोळ् ॥ [८]
आतननुजातनुपमातीतं भूवल्लभक्ष्मावल्लभनिन्तीतने मांधातनेनिप्पातमहिमाप्रसिद्धियं प्रकटिसिदं ॥ [९]

स्वस्ति [।] समस्तभुवनाश्रय श्रीपृथ्वीवल्लभ महाराजाधिराजं परमेश्वरं परमभट्टारकं सत्याश्रयकुलतिळकं चालुक्याभरणं श्रीम [त्] त्रिभुवनमल्लदेवरु मूरनेय विक्रमसंवत्सरदलु पोट्टलकेरेय नेलेवीडिनोळ् सुखसंकथाविनोददिं राज्यं गेय्युत्तमिरे ॥ चंपकमाले ॥

बगेगोळे कर्बडं पुरवगुर्विसे राजिसे राजधानि दिट्टिगेवरे पट्टणं प्रतिदिनं परिशोभिसे खेडमिंतिदें [।]
सोगयिसुतिर्दुदो तदवनीपतिपाळनसुस्थितासुखस्थगितजनप्रमोदभरराजितकुंतळदेशवुर्वियोळ् ॥ [१०] महास्रग्धरे ॥
अदरोळ् नद्यद्रिनानानळिनवनतटागोत्करोद्यानतानास्पदवारामाभिरामं धनकनकसमृद्धप्रजाकीर्णवुर्वी-।
विदितग्रामव्रजभ्राजितवहिहयवंशोन्नवोर्वीशराज्याभ्युदयश्रीजन्मगेहं सततवेसेदरलनाडु कण्गोप्पितोर्कु ॥ [११]
अन्तुमल्लदे ॥

अल्लल्लिगे तीर्थंगळिनल्लल्लिगे दिव्यदेवतानिळयदिन-[।]न्तल्लल्लिगे पूगोळर्दिदेल्लियुमानाडु नाडेयुं सोगयिसुगुं ॥ [१२]

भोगोपभोगदिंदनुरागदिननवरतवृत्तियिं सुकृतशतो- [।]
पभोगदिनिर्प जनंगळिनागळुवाविषयवें मनंगोळिसिदुदो ॥ [१३] वृत्त ॥
विरुदिन बिंकविह्लद नेगळ्ते पोगळ्तेगे सह्लदापुं बित्तरिसद नेर्पुं नित्यतेयनंतमदोप्पद पेंपु सोंपना- [।]
वरिसदरिह्लेनिप्प महिमोन्नतियं पडेदिर्दुदेदोडं तिरुपरिवर्णिपंतळवे तद्विषयं जगतीतळाग्रदोळ् ॥ [१४]
आविषयांतराळदोळु ॥

[दुसरी ओर]

सेडिंबमेंब पुरमदु नाडाडिगळुंबवेनिप विबुधालयदिं [।] कूडे सोंगयिसुवुददरिं रोडिसुवुदु दिविजराजराजितपुरमं ॥ [१५]
कामलतिकावृत्तं ॥

अंबरमं पळंचलेयुतिर्दपुदिक्किद कोटे नागलोकंबरमेय्दे मुट्टिदुदगळदगळित्त दिशादिशांतरा- [।]
ळंबरमेय्दे पर्बिदुदु तेजद साजदगुर्बेनल्के सेडिंबदोळेत्ति कादुवदटंगिदु मस्तकशूलमल्लदे ॥ [१६] मत्तेभविक्रीडितं ॥
नरनिंदग्गद खांडवं नेगळद लंकाद्वीपमंदोंदुवानरनिं त्रैपुरमोर्व तापसन किंचिन्मात्रकोपाग्नियिं [।]
परिभं बेत्तुवु देवनिर्मित गडं तामेंदु निश्चं निराकरिसुत्तिर्पुदु पेर्चि तेजदोदविं सेडिंबदाडंबरं ॥ [१७]
तरदिंदट्टळे मूरुकोटि विपुळ प्राकारवेळेंटु गोपुरवेण्गोटि निशाचरप्रेतिदिनं कादिर्परंभोधिभी-[।]
करवागिर्दगळेंब लंके परिभं बेत्तिर्दुदेदन्दडं दोरेयेंदेंबुदे बलियनोळ् जयवधूसंरंभसेडिंबदोळ् ॥ [१८]
अंबुधि मेरे दप्पि कविदी धरेयं किडिपंदु विष्णुवीशंबेरसी जगत्त्रयमुमं बसिरोळ् निलिसिट्टु कावबो-[।]
लिं बलिदिर्द नाल्देसेय नाडुगळं पेरगिक्कि काव सेडिंबद विप्ररों दळवनेवोगळवें चलदंकरामरं ॥ [१९]
सुररुं दैत्यरुमब्धियं कडेयुतिर्पंदुग्रशेषाहि भीकर कोपाग्नहि काळकूटविषमं तुप्पंदोडा दैत्यरुं [।]
सुररुं भीतियिनोडुवंदु गिरिशं कार्वंददिं कादरी धरे केट्टोडुव काल्ददु पलरं सेडिंबदुर्गाधिपरु ॥ [२०]
शरणेंदेने कावगुणं शरनिधिगं तमगवल्लदिल्लेंदखिळो-[।]
र्वरे कूर्तु कीर्तिसुत्तिरे धरेयोळ् मुन्नूर्वरिंतु नेगळ्दवराळ्दरु ॥ [२१]

स्वस्ति [।] यमनियमस्वाध्यायध्यानधारणमौनानुष्ठानपरायण जपतपसमाधिशीलगुणसंपन्नरुं। नुडिदु मत्तेन्नरुं। कांचीपुरद्वारकवाटपुटभेदनाभिचारहोमसाधकरुं । विरोधिकुळारण्यदावपावकरुं । चतुर्वेदपारावारपारगरुं । बहुविध वचनरचनाप्रवीणरुं । चतुःषष्टिकलान्वितवसुमतीगीर्वाणरुं । हेमकुंडळज्वालिनीदेव्याकर्षणरुं । समस्तविद्याविशेषणरुं। शरणागतवज्रपंजररुं । वैरिदिक्कुंजररुं । श्रीनारायणदेवपादपंकजभ्रमररुमप्प श्रीमदनाद्यग्रहारं सेडिंबदशेष महाजनं मूनूर्वर्स्वामिगळ् स्थिरं जीयात् ॥

अवरोळुदात्तगुणं भूभुवनप्रख्यातनात्मगोत्रपवित्रं [।] दिविजनगधैर्यनर्हत्स्तवनपरं चंदिराजनूर्जिततेजं ॥ [२२]
जसद पोदळ्के चंद्रिकेय सांद्रतेयं मिगे सौम्यतागुणं पसरिसे संततं कुवलयक्कनुरागमनेळ्गे चेल्वना- [।]
र्जिसे परिपूर्ण चंद्रनेने वर्तिसुवं द्विजराजनेंब पेंपेसेदिरे......चंद्रनपाकृततंद्रतातमं ॥ [२३]
स्थितिसारस्ववगुर्वुवेत्तखिळ बंधुव्रात संप्रीतियं सततं पुट्टिसे निट्टेवट्ट महिमावष्टंभसंरंभसं-[।]
गति नेर्पट्टळवट्टुदेदेनलदें कैकोंडनो सत्कविस्तुतिविस्तारितकीर्तिसंभवितलोकानंदमं चंद्रमं ॥ [२४]
जसदोळपुन्नति हेंपु हेमे हेसराचारं व्रतं शीळवण्मेसकं शौचवुदात्तवृत्ति बळवाटोपं जयश्रीगुण-[।]
प्रसरं धर्मगुणं दयाविभववत्यौदार्यवुद्दामताव्यसनं तन्नवेनल्कदें मेरेदनो तन्नंदमं चंद्रम ॥ [२५] कं ॥
माडिसिदं कीर्तिश्रीक्रीडागृहमेंबिनें धरित्रीचक्रं [।] सेडिंबपुरद बागिल्माडमनी चंदिराजनूर्जिततेजं ॥ [२६]
धरेयेंबब्जनिवासदोळ् नेलसि सेडिंबाब्जिनीकांते भासुरवागिर्दपळावधूवदनशोभाडंबरश्रीयिदें-[।]
बर मातोप्पिरे चंदिराजनोलविंद तत्पुरोदग्रगोपुरमं माडिसि मैमेवेत्तनितरपेळिंनरारंबिनें ॥ [२७]
दिगधीशव्रातवुळळन्नेगवखिळदिशादन्तिसन्तानवुळळन्नेगवुर्वीचक्रवुळळन्नेगबुदनिधिसंदोहवुळळन्नेगं प-[।]
न्नगराजाधीशवुळळन्नेगविनशशिबिंबंगळुळळन्नेगं निल्के गतक्रूरारिवर्गं समधिकजयसंसर्ग सेडिंबदुर्गं ॥ [२८]
स्वस्ति [।] समस्तगुणसंपन्ननप्प माडिहाळ मल्लोजन पुत्रं सौजन्यपात्रं रूवारिजनमित्रं रामोज कडेद शिळाशासनं [।]
मंगळमहाश्री श्री श्री [॥]

हिन्दी सारानुवाद—विष्णुके वराहावतारकी स्तुति। तैलप द्वितीयसे लेकर त्रिभुवनमल्ल-देव (सोमेश्वर चतुर्थ) तक चालुक्य राजाओंकी वंशावली। समस्त भुवनाश्रय आदि बिरुदों-के धारक त्रिभुवनमल्लदेव अपने शासनके तृतीय वर्षमें, विक्रम नाम संवत्सरमें पोट्टलकेरे स्थानसे शासन कर रहे थे। उनके अधीन कुन्तलदेशमें धनधान्य सुवर्णसे समृद्ध तथा अहिहयवंश (हैहयवंश) के राजाओंकी अभ्युदयश्रीका जन्मस्थान अरलूनाडु (जिला) था। वहां अनेक मन्दिरोंसे विराजित सेडिम्ब नामका नगर था। उसका दुर्ग शत्रुओंसे अजेय था। सेडिम्बके विप्रों और तीन सौ महाजनोंकी (पूर्ववत्) प्रशंसा। उनमें प्रमुख एवं प्रख्यातकीर्ति गुणवान् चन्द्रिराज था जो बड़ा अर्हद्भक्त था। उसने अपने उज्ज्वल नाम और यशके अनुरूप अपने पुण्यके लिए सेडिम्ब नगरका उन्नत दरवाजा (गोपुर) बनवा दिया। यह सेडिम्ब दुर्ग सदा काल तक रहे। इस शिलालेखको माडिहाळ निवासी मल्लोजके पुत्र रामोजने पाषाण पर उत्कीर्ण किया।

[नोट—इस शिलालेखसे तत्कालीन राजनीतिक एवं धार्मिक इतिहासका दिग्दर्शन होता है]

[८]

सेडम गांवके भीतर चिक्कबसदी नामके मन्दिरसे प्राप्त—प्राचीन कन्नडमें

(लगभग १३ वी शताब्दि इ.)

पार्श्वदेवरिगे केयि मत्तरु १२ नंदन संवछ(त्स)र [॥]

हिन्दी सारानुवाद—पार्श्वनाथ देवको नन्दन सम्वत्सरमें १२ मत्तर प्रमाण कृष्यभूमि दानमें दी।

[९]

आडकी गांवके भीतर एक शिलास्तंभपर—प्राचीन कन्नडमें

(लगभग सन् १११५ इ.)

[पहली ओर]

श्रीमत्परमगंभीरस्याद्वादामोघलांछनं [।] जीयात्त्रैलोक्यनाथस्य शासनं जिनशासनम् ॥ [१]

स्वस्ति [।] समस्तभुवनाश्रय श्रीपृथ्वीवल्लभ महाराजाधिराज परमेश्वर परमभट्टारक सत्याश्रयकुळतिलकं चालुक्या-भरणं श्रीमत् त्रिभुवनमल्लदेवरु जयन्तीपुरद नेलेवीडिनोळ् सुखसंकथाविनोददिं राज्यं गेय्युत्तमिरे ॥ स्वस्ति [।]..... ....मणिमयूखरेखालंकृतचरणरश्मि[गळुं] भगवदर्हत्परमेश्वर परमभट्टारक......गैतसदसदादि सप्त....समा-लिंगितराद्धांतादिसमस्त ... धिगळुं जिनेंद्रसूक्तामृतरसास्वादिगळुं जिनसमयशरधिसंवर्धनशरत्समयसमुदितसंपूर्णसुधामरी-चिगळुं कुमततमस्तमःपटळप्रभेदनप्रचण्डतिग्मरोचिगळुं जिनसमयसरोजिनीविराजमानराजमराळरुं काषायकदळीषंड-खंडनोद्दण्डचण्डशुण्डाळरुं वाक्कामिनीपीनोन्नतपयोधरद्वयालंकृततरळमशकाचरणरुं वंदियूगणसमुद्धरणरुं तुहिनहिमकिरण-सुरसरित्फेनसंकाशविशदान्तःपटलबहळधवळीकृतसकळदिकुचक्ररुं विनतविनेयचक्ररुं भव्यजनमाकन्दनन्दनवसन्तरुं सकळदोषरिपुकुळकृतान्तरुं भक्तजनसस्यसमितिसंवर्धनसुधाप्रकर्षरुं गुणगणोतुकरुपरुं श्रीनेमिचंद्रसिद्धान्तदेवपादारविन्द सौरभास्वादमोम्मत्तशिळीमुखरुं.....शिळीमुखरुं जिनेंद्रकथितविमळचारित्रपरमेश्वररुं मुनिजनाधीश्वररुं समस्तवस्तु-[स्वरूप] ज्ञानदीपवर्तिगळुं दिव्यतपोमूर्तिगळुमप्प श्रीमद्गुणवीरसिद्धान्तदेवश्चिरं जीयात् ॥

नृत्यन्ती भुवने यतस्सुविमला यत्कीर्तिहंसी सदा तस्मादेव च तन्नदीप्रवणकक्षीराब्धिवद्वर्तते [।]
कालिंदीप्रवबाहफेननिचयो गंगातरंगायते स्तौमि श्रीगुणवीरनाममुनिपं कामेभकंठीरवम् ॥ [२]

स्वस्त्यनेकभंगुरतरंगसंघातवीचिच्छायलवणाब्धिवळयवळयितवेळावनगंगातीर[पर्यन्त]मध्यदेशाधीश्वर माहिष्मतीपुरवराधीश्वर आहिहयवंशकुळोद्भव विवेकतनजोद्भव वन्दिज[न क]ल्पवृक्ष दक्षिणभुजसंभववीरशासनशिळा . . . दळदंककार गंडगोपाळ मलेवरगाळ संग्रामराम सत्यराधेय शौचांजनेय परबळसाधकं श्रीमन्महामण्डळेश्वरं मिरिंतेनाड एचभूपश्चिरं जीयात् ॥

जळधिगभीरधीरतेयनीधरणीवरनाद् वीर्यदग्गळिकेयनन्ते कळपतरुवार्पनखंडितसत्यशौर्यदों-[।]
दळविगे मनुमुनिप्रभृतिगळु पडियल्लेनले नम्रकेय्यळविगे कोप्पदेवन महत्त्वगुणंगळनण्ण वण्णिसलु ॥ [३]
प्रसेदिरे कीर्तिवेत्तसियकाल नेगळतेय मल्लिसेट्टियिं पेसर नेगतेयं पडेद रूडिय सीरेय काळिसेट्टियिं [।]
दसगुणवाप्तु धर्मवेनलंतवरिर्वरिनेय्दे माडिदी बसदियनोंदुनालगेयोळेवोगळवं पोगळवं धरित्रियोळ् ॥ [४]
मरदुवसत्यवं नुडिय बेडिद वस्तुवनार्गेविल्लनल्करियनशेष भव्यजनसंततिगळु पोगळवंन भक्तियं [।]
मेरेव जिनेंद्रनोळु परहितार्थमे मेय्येनिसिर्पनेंदु हेररिकेय दानियं पोगळवुदीधरे सीरेय काळिसेट्टिय ॥ [५]

स्वस्ति [।] श्रीमतु सीरेय काळिसेट्टिय पुत्ररु दूचिसेट्टियुं चन्दिसेट्टियुं मल्लिसेट्टियुं नेमिसेट्टियुं मल्लिसेट्टिय पुत्रं बाचिसेट्टियुं पारिश्वसेट्टिय पुत्रं जक्किसेट्टियुं [।] श्री श्री श्री ॥

हिन्दी सारानुवाद—जिनशासन प्रशंसा। समस्त भुवनाश्रय त्रिभुवनमल्लदेव जयन्तीपुरसे शासन कर रहे थे। वन्दियूर गणके नेमिचन्द्र सिद्धान्तदेवके शिष्य गुणवीर सिद्धान्तदेवकी अनेक रूप से प्रशंसा। माहिष्मतीपुरवराधीश्वर, हैहयवंशोद्भव, महामण्डलेश्वर, मिरिन्तेनाडुके एचभूप की प्रशंसा एवं दीर्घ जीवनकी मंगलकामना। (पद्य ३ में) शासक कोप्पदेवकी प्रशंसा तथा (पद्य ४-५ में) मन्दिरके निर्माता असियकाल मल्लिसेट्टि एवं सीरेय काळिसेट्टिका उल्लेख तथा सीरेय काळिसेट्टिके सत्य दानशीलता, भक्ति आदि गुणोंकी प्रशंसा। अन्तमें काळिसेट्टि दूचिसेट्टि चन्दिसेट्टि मल्लिसेट्टि और नेमिसेट्टि तथा मल्लिसेट्टिके पुत्र बाचिसेट्टि और पारिश्वसेट्टिके पुत्र जक्किसेट्टिकी मंगलकामना।

[१०]

आडकी गांवके भीतर एक शिलास्तंभपर—प्राचीन कन्नडमें

(सन् ११२६ इ.)

[दुसरी ओर]

स्वस्ति [।] समस्तप्रशस्तिसहितं श्रीमन्महाप्रधाननुं चोळकटकसूरेकारनुं चालुक्यकटकरक्षापालकनुं लोकापवादनिरतिशयसत्यसंपन्ननुं नुडिदुमत्तेन्ननुं प्रतिज्ञापरशुरामनुं शिष्टेष्टकल्पद्रुमनुं ऋग्यजुस्सामाथर्वणचतुर्व्वेदपारगनुं आश्रितजनकळपवृक्षनुं श्रीमतु काश्यपगोत्रपवित्रनुं गर्भसारस्वतनुं श्रीमतु... देवदण्डनाथसुपुत्रनुं चालुक्यद[ण्डना]थमुखदर्पणनुवेनिसिद आडक्किय प्रभु कोप्पदण्डनाथश्चिरं जीयात् ॥

स्वस्त्यनेकगुणगणालंकृतसत्यशौचाचारचारुचारित्रनयविनयसुशीलसंपन्नरुं आहाराभयभैषज्य शास्त्रदानविनोदरुं जिनगुणोदकपवित्रीकृतोत्तमांगरुं पंचविंशति[मल]व्यपेतसम्यग्दर्शनसिद्धान्तरतरुं... श्रीमद्गुणवीरसिद्धान्तदेवचरणसरसीरुहशिळीमुखरुं वैश्यकुळकुमुदिनीशरच्चंद्ररुमप्प श्रीमतु संकरसेट्टिय पुत्रं सीरेय काळिसेट्टियरुं असियकाल जक्किसेट्टिय पुत्रं संकिसेट्टियरुं नेमिसेट्टियरुं वड्ड मल्लिसेट्टियरुं पारिश्वसेट्टियरुं वर्द्धमानसेट्टियरुं काळिसेट्टियरुं स्वस्ति [।] श्रीमच्चालुक्यविक्रमवर्षं ५० नेय विश्वावसुसंवत्सरद फाल्गुनसुद्ध [१०] बृहस्पतिवारदंदु श्रीमद्दण्डनायक कोप्परसरु प्रमुखवागि आडक्कियलु बसदियं माडिसि पारिश्वदेवर प्रतिष्ठेय माडि महाविभूतियिं कळसारोहणं माडि कोप्पजिनालयवेंदु पेसरनिट्टु मत्तमा पार्श्वदेवरिगे सततं माडुव अष्टविधार्चनेगं जीवदयाष्टमी नंदीश्वरदष्टमी संक्रमण ग्रहण व्यतीपातपर्वदिनद महापूजेगं प्रासादं पलकालमिर्पन्तागि पडिसलिसि मार्पन्तागि खण्डस्फुटित जीर्णोद्धारद बेसक्कं आडक्किय

तैकण कोप्पजिनालयके कोप्परसदण्डनायकरु सर्वनमस्यवागि बिट्ट तोट ब्रह्मदेवन के[रे]यिं बडगलु काल मत्तर १ बिल्वर केरियिं बडगण नेमिसेट्टियंगडि वोन्दु [।] समस्तनकरंगलु यरडु बसदिय देवर नंदादीविगेगे अंगडियलु सिंगलिगे बिट्ट यण्णे अरशन १ ॥ दण्डिगे मोहि व्यवहरिसुवलि ॥ [।] इन्तीधर्मवनारोर्वरु किडिसुवरु प्रनितु पुण्यतीर्थंगळनितरोळ् गोब्राह्मणरं स्वहस्तदिं वधिसिद महापातकरप्परु ॥ स्वदत्तां परदत्तां वा यो हरेत वसुंधरां । षष्टिर्वर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ मंगलमहाश्री श्री ॥

हिन्दी सारानुवाद—आडकीके स्वामी सेनापति कोप्पदण्डनाथकी प्रशंसा। वह चोलकटकका विध्वंसक तथा चालुक्य सेनाका संरक्षक था । वह काश्यपगोत्र तथा सारस्वतकुलमें उत्पन्न हुआ था ।

अनेक गुणोंसे समलङ्कृत, सम्यग्दर्शनके सिद्धान्तोंमें सततरत श्रीकाळिसेट्टि, संकिसेट्टि, मल्लिसेट्टि, वट्टदसेट्टि, पारिश्वसेट्टि, वर्धमानसेट्टि, काळिसेट्टिकी प्रशंसा। ये सब गुणवीर सिद्धान्तदेवके शिष्य थे । श्रीमान् चालुक्यनृपविक्रमके ५० वें वर्ष, विश्वावसु संवत्सरमें फाल्गुन सुदी १० गुरुवारके दिन सेनापति कोप्पने उक्त सात वणिजोंकी सहायतासे आडकीमें एक विशाल जैन मन्दिर बनवाया और उसमें बड़े महोत्सव पूर्वक भग. पार्श्वनाथकी मूर्ति स्थापित की तथा ऊपर स्वर्णकलशारोहण किया। उस मन्दिरका नाम कोप्पजिनालय रखा गया। उससे भगवान्की दैनिक एवं विशिष्ट पर्वोंमें अर्थात् जीवदयाष्टमी, नन्दीश्वर अष्टमी, संक्रान्ति, ग्रहण, व्यतीपातके समय पूजाके लिए तथा मन्दिरके संरक्षण, मरम्मत, एवं कुछ नये निर्माणकार्यके लिए एक मत्तर प्रमाण बगीचेको स्थायी निधिके रूपमें दे दिया तथा आडकीके दक्षिणमें एक दूकान (या कमरा) भी दे दिया। दोनों मन्दिरोंमें भगवानके आगे सतत दीपक जलानेके लिए आडकीके व्यापारीसंघने प्रत्येक दूकानसे तैलकी मात्रा नियत कर दी तथा व्यापार पर करसे जो आमदनी होती थी उसे भी मन्दिरके लिए दे दिया।

[नोट—इस लेखसे तत्कालीन धार्मिक इतिहास एवं व्यापारीसंघ और उनकी दानविधि पर प्रकाश पड़ता है।]

[११]

आडकी गांवके भीतर एक शिलास्तंभपर—प्राचीन कन्नडमें

(लगभग सन् ११७१ इ.)

[तीसरी ओर]

श्री श्री श्री श्री श्री श्री श्री श्री श्री [।] स्वस्ति [।] समधिगतपंचमहाशब्द महाराजाधिराज परमेश्वरं कालंजरपुरवराधीश्वरं कळचुर्यकुळकमळमार्तंडं कदनप्रचंडं मानकनकाचळ सुभटरादित्य कलिगळंकुश गजसामन्तं शरणागतवज्रपंजरं प्रतापलंकेश्वरं शनिवारसिद्धि गिरिदुर्गमल्ल चलदंकराम साहसभीम नामादिसमस्तप्रशस्तिसहितं श्रीमतु रायमुरारि भुजबलमल्ल सोयिदेवरु सेलेयहळ्ळियकुप्पद नेलेवीडिनलु सुखसंकथाविनोददिं राज्यं गेय्युत्तमिरे ॥ ५ नेय खरसंवत्सरद पुष्य सुद्ध पञ्चमी सोमवारदन्दु समस्तप्रशस्तिसहितं श्रीमन्महामंडळेश्वरं मिरिंतेनाड एचरसरुं श्रीमन्महाप्रधानं दंडनायकराडकिय महाप्रभुगळु विष्णुदेवरसरुं बाचिदेवरसरुं त्रिलोचनदेवरसरुं मुख्यवागि स्वस्ति [।] समस्तवस्तुविस्तीर्णघूर्णितार्णवपरीतभूतलभुवनविख्यातरुं पंचशतवीरशासनलब्धानेकगुणताणाळंकृतशरीररुं सत्यशौचाचारचारुचारित्रनयविनयज्ञानवीरबणंजुधर्मप्रतिपाळनविशुद्धगुड्डध्वजविराजितानूनसाहससत्याचारवीरलक्ष्मीसमालिंगितविशाळवक्षस्थळरुं बलदेव वासुदेवकंडळिमूलभद्रवंशोद्भवरुमप्प श्रीमदय्यावळेयय्नूर्वरु स्वामिगळु प्रमुख मूवत्तारु वीडु मुम्मुरिदंडगळुभयनानादेसिगळु मुख्यवागि श्रीमदाडकिय तैकण कोप्पजिनालयद चेन्न पार्श्वदेवरंगभोगवष्टविधार्चनेगं जीवदयाष्टमी नंदीश्वरदष्टमी

ग्रहणपर्वदिनंगळिगं नित्यपूजेगं बिट्ट आयं हेरिंगे भत्त मान १ तूकद खण्डके हेरिंगे बेळिलय हाग १ प्रणिकेय खण्डके हेरिंगे बेळिलयहाग १ सीरेय कोण्डकोट्टलि हेरिंगे बेळिलय भाग १ मेळसिंगे हेरिंगे बेळिल हाग १ नीलिय गुळिगेगे हेरिंगे बेळिलय हाग १ प्रलेय हेरिंगे प्रले ५० इंतीधर्मप्रवर्तनेयं नडेवंतप्पवरु तम्म तम्म धर्मवेंदे प्रतिपालिसुवदु ॥

स्थिरदिंदिंतिदनेय्दे काव पुरुषंगायुं जयश्रीयुमक्कुमिदं कायदे काय्व पापिगे कुरुक्षेत्रंगळोळु वारणा-[।]
सिगळोळु कोटिमुनींद्ररं कविलेयं वेदाढ्यरं कोंदुदोंदजसं शासनवागि सार्देपुदिदीशैळाक्षरं धात्रियोळु ॥
स्वदत्तां परदत्तां वा यो हरेत वसुंधराम् [।] षष्टिर्वर्षसहस्राणि विष्ठायां जायते कृमिः ॥

हिन्दी सारानुवाद—स्वस्ति । कलचूर्यवंशके राजा रायमुरारि सोविदेवकी प्रशंसा। वह सेलेयहळ्ळिसे शासन कर रहा था । उसके राज्यके ५ वें वर्ष, खर संवत्सरके पौष सुदी पञ्चमी दिन सोमवारको मिरिन्तिनाडुके महामण्डलेश्वर (अनेक विरुदधारी) ऐचरसने महाप्रधान, दण्डनायक एवं आडकीनगरके महाप्रभु विष्णुदेवरस, बाचिदेवरस एवं त्रिलोचनदेवरसके साथ तथा अय्यावळे नगरके 'पांच सौ स्वामियों' (इनकी अनेक विध प्रशंसा) के स्थानीय प्रतिनिधियों—छत्तीस बीडु, मुम्मुरिदण्डों और उभयनानादेशियोंके सहयोगसे एक दान दिया। यह दान आडकीके दक्षिणमें स्थित कोप्पजिनालयके चेन्नपार्श्वनाथकी नित्यनैमित्तिक पूजाके लिए दिया गया था। और यह दान भी, धान्य, स्त्रियोंके कपड़ें, पीपर आदि मसालेके पदार्थोंकी बिक्री पर लगे करोंसे प्राप्त द्रव्यके रूपमें था। अन्तमें दानकी रक्षाके लिए अनुरोध ।

[नोट—इस महत्त्वपूर्ण लेखसे दक्षिणी कलचूरि वंश तत्कालीन व्यापारीसंघ एवं दानविधि पर प्रकाश पड़ता है ।]

[१२]

आडकी गांवके भीतर एक शिलास्तंभपर—प्राचीन कन्नडम

(सन् १२४३ इ.)

[पूर्वोक्त लेखके नीचे–ऊसी ओर]

श्री स्वस्ति [।] श्रीमतु यादवनारायण प्रतापचक्रवर्ति सिंघणदेववरुषद ४५ नेय शोभकृतु संवत्सरद आषाढबहुळ ५ बुधवार श्रीमतु आडक्किय तेंकण कोप्पजिनालयद चेन्नपार्श्वदेवर नंदादीविगेगे मुम्मुरिदण्डंग ळुभयनानादेसिगळु प्रभु मुख्यवागि देसिगरु बिट्ट धर्म गाणके सौटु १ श्री [॥]

हिन्दी सारानुवाद—श्रीमान् यादवनारायण प्रतापचक्रवर्ती सिंघणदेव के ४५ वें वर्ष शोभकृत संवत्सरमें आषाढ वदी ५ बुधवारको मुम्मुरिदण्डों, उभयनानादेशियों तथा स्थानीय मुखियों और प्रतिनिधियोंने आडकीके कोप्पजिनालयमें चेन्न पार्श्वप्रभुके सामने सतत दीपक जलाने के लिए प्रत्येक कोल्हू पीछे एक कलछुल तैल दान दिया ।

[नोट—सिंघणके राज्यसंवत् पर तथा विविध व्यापारिक संघों पर महत्त्वपूर्ण प्रकाश]

[१३]

आडकी गांवके भीतर एक मस्जिद के पास पत्थरपर—प्राचीन कन्नडमे–त्रुटित

(लगभग सन् ११७० इ.)

मंडलेश्वरवेडंग . . . . शनिवारसिद्धि गिरिदुर्गमल्ल . . . . . नामादि समस्तप्रशस्तिसहितं रायमुरारिसोविदेवः स्थिरं जीयात् ॥ . . . . आडक्किय मादेविय पिरिय बसदिय . . . . . . अष्टविधार्चने . . . . . . श्रीमदय्यावळेयय्नूर्वरु . . . . . .

हिन्दी सारानुवाद—मण्डलेश्वर ...... रायमुरारि सोविदेव सदा जयवन्त हो। अय्यावळे के पञ्चशत प्रभुओंके प्रतिनिधियोंने आडकीमें स्थित मादेवी (महारानी) के बृहत् जैन मंदिर में अष्टविध पूजनके लिए दान दिया।

[नोट—कलचूरियों की दक्षिण शाखा पर एवं तत्कालीन व्यापारिक संघपर प्रकाश]

[१४]

मळखेडगांवके भीतर नेमिनाथजिनालयके एक स्तंभपर—कन्नडलिपिमें

(सन् १३९३ इ.)

स्वस्ति [।] शाके १३१३ प्रवर्तमाने अंगिरसंवत्सरे फाल्गुनमासे कृष्णपक्षे दशम्यां शनिवारे कनककळशभासुर जिनेश्वरसदने सुभगंभविष्णु मध्यपरिसरे श्रीनेमिनाथचैत्यालये श्रीमूलसंघे बलात्कारगणे सरस्वतीगच्छे श्रीकुंडकुदान्वये अमंदचिदानंद .. .. रायराजगुरु मंडलाचार्य महावादवादीश्वर रायवादिपितामह सकलविद्वज्जनचक्रवर्ति सैद्धांताचार्य श्रीमत्पूज्यपादस्वामिनां प्रियशिष्य श्रीमद्विद्यानंदस्वामिनां निषिधिरियं कारापिता ... ... शुभं भद्रं ... ...श्री श्री श्री श्री श्री श्री श्री [॥]

हिन्दी सारानुवाद—शकसंवत् १३१३ (या १३१४), अंगिरस संवत्सरमें फाल्गुन वदी १० शनिवारके दिन नेमिनाथ चैत्यालयमें प्रसिद्ध मूलसंघ, बलात्कारगण, सरस्वतीगच्छ, कुन्दकुन्दा-न्वयके (अनेक विरुदधारी) आचार्य पूज्यपाद स्वामीके शिष्य विद्यानन्दस्वामीके नाम पर यह निषिधि बनवाई गई।

[नोट—मलखेडके विद्यानन्द स्वामीकी तिथि निश्चय करानेवाला महत्त्वपूर्ण लेख]

[१५]

तेंगळी गांवके भीतर एक मूर्तीके पीठपर—प्राचीन कन्नडमे

(लगभग १३ वी शताब्दि इ.)

श्रीयापनीय संघद [वं]दियूर्गणद नागवीर सिद्धान्तदेवर गुड्डं बम्मदेवनु माडिसिद प्रतिमे [।] मंगळमहा श्री [॥]

हिन्दी सारानुवाद—श्री यापनीयसंघ वन्दियूरगणके आचार्य नागवीर सिद्धान्तदेवके गृहस्थ शिष्य बम्मदेवने यह प्रतिमा बनवाई।

[नोट—१३ वी शताब्दीमें यापनीय संघका अस्तित्व एवं उसके एक गणका पता]

[१६]

तेंगळीगांवके भीतर एक पत्थरपर—प्राचीन कन्नडमें—त्रुटित

(लगभग १२ वी शताब्दि इ.)

... ला कंचवळ्ळदिं तेंकलु .... काल कंब १३५० आवूरिं तेंक बसदि ... ... गवरेश्वर तोटदिं बडगलु भोगेश्वरदेवर ... ... हळ्ळि हिरियजंबुगेय प्रमुम ... ... लु क्रयंगोंडु बिट केयि नागिमरस ... ... श्रीमद् दंडहस्तिय महाप्रभु नागर ... ... मडियं प्रीतिदानवागि कोट्ट केयि मत्ते ... ... बडगला काल कंब ४५० मत्तम ...... इ केयि कोरवारव बट्टेयिंदं दु हु ...... प्रभुगळु कोट्ट गद्दे आम्रनाथदेवर ब ...... श्रीमनु महामण्डलेश्वरं वीर बिब्बरस ...... मतियिं कोट्ट कदिबन तोट गद्देय बम्मदे ... ... बडगल मत्तरु ... ... मत्तवळ्ळि ...... गेरेयिं ... ... यता तेंगुळिय महाप्रभु सोवरसरु ...... गळं चैत्रपवित्रकं पूजारियप्पना ......

हिन्दी सारानुवाद—ग्राम के दक्षिणमें एक जैन मन्दिर, गवरेश्वर का बगीचा, भोगेश्वरदेव तथा हिरियजम्बुगेके प्रभुका उल्लेख। दण्डहस्तिके महाप्रभु नागरसका उल्लेख। कोरवार ग्राम और आम्रनाथदेव को जानेवाले पथ का उल्लेख। श्रीमान् महामण्डलेश्वर वीर बिब्बरसका उल्लेख। तेकुळीके महाप्रभु सोवरसके दानका उल्लेख।

[नोट—खाण्डवमण्डलके बाणवंशी राजाओंके इतिहासके लिए उपयोगी लेख]

[१७]

हरसूर गांवके भीतर एक जिनमंदिरमें पत्थरपर—प्राचीन कन्नडमें—घिसाहुवा

(लगभग सन् १०९६-९७ इ.)

... ... मस्तु ... ... भव्यजनानां ... ... चालुक्य प्रतापचक्रि ... ... विप्रसंकुळदिं ... ... स्वस्ति [।] यम नियम ... ... षट्कर्मनिरत ... ... गुणि कालिकब्बेगं ... ... कालिसेट्टि ... ... मल्लदेव वर्षद ...... नेय धातुसंवत्सरद ... ... जयंतीपुरद नेलेवीडि .... महामंडलेश्वरं कोपणपुरवराधीश्वरं ... ... गुरुपादाराधकं ... ...

हिन्दी सारानुवाद—जिनशासन भव्यजनों का कल्याण करे। चालुक्य (पश्चिमी) नृप त्रिभुवनमल्लदेव विक्रमादित्य ६ वें का शासन .... महिला काळिकब्बे ... (तत्पुत्र) ... काळिसेट्टि (दोनों जैन धर्ममें निरत) ...... त्रिभुवनमल्लदेवके वर्ष ...... धातुसंवत्सर में ... जयन्तीपुर से ... महामण्डलेश्वर, कोपणपुरवराधीश्वर ... गुरुपादाराधक ......

कोप्पल जिलेसे प्राप्त शिलालेख

[१८]

कोप्पल गांवके भीतर किलेमें एक कबरके पास पत्थरपर—प्राचीन कन्नड में-त्रुटित

(लगभग ९ वी शताब्दि इ.)

स्वस्ति श्रीनृपतुंगवल्लभ ...... ध्वस्तारातिनरेन्द्रनाळे नेलनं श्रीजै ...... [।]
प्रस्तावन्दलिदेन्दु तळितरिदु मत्तन्दाजियो ...... प्रस्तुत्यं पडेदं सुरेन्द्रसुखमं विक्रान्त ...... [॥ १]
...... रगुणौघनप्प पडे [विलीत] .... कदनदो ....

हिन्दी सारानुवाद—रिपुविध्वंसक नृपतुंग वल्लभके शासनकालमें ...... यही उपयुक्त क्षण है यह निश्चयकर और उस दिन युद्धक्षेत्रमें बहादुरीसे प्रचण्ड युद्ध करके उस शूरवीरने सुरेन्द्रसुख प्राप्त किया।

[नोट—जैनधर्म के महान् हितैषी राष्ट्रकूट नरेश नृपतुंग वल्लभ से संबंधित लेख]

[१९]

कोप्पलके पहाडके एक प्रस्तर पर—प्राचीन कन्नडमें

(सन् ८८१-८२ इ.)

स्वस्ति [।] श्रीशकवरिष एण्टुनूर मूरनेय वरिसदन्दु कुण्डकुन्दान्वयद एकचट्टुगद भटारर शिष्यर् श्रीसर्वनन्दि-भटाररिल्लिल्दु ऊर्गन्तीर्थकदुपकारिगळागि पलकालन्तपंगेय्दु संन्यसनङोन्दु मुडिपिदर् [॥]

अनवरतशास्त्रदानप्रविमलचारित्रजलधरैश्चित्रम् [।] दुरितनिदाघविघातं कुर्यात् श्रीसर्वनन्दीन्द्रः ॥ मंगळम् [।]

हिन्दी सारानुवाद—शक संवत् ८०३ में कुन्दकुन्दान्वयके एकचट्टुगद भट्टारक (मिट्टीके पात्रधारी) के शिष्य श्रीसर्वनन्दि भट्टारकने इस स्थानमें निवास कर यहां नगरवासी लोगों को अनेक उपदेश दिए और बहुत समय तक कठोर तपश्चरण कर सन्यास विधिसे अन्त किया। श्रीसर्वनन्दि सब पापों की शान्ति करें।

[नोट—इससे एक नये सर्वनन्दि भट्टारक और उनके गुरु का पता चलता है। यहां भाषा विज्ञान के कुछ नये शब्द भी मिलते हैं।]

[२०]

कोप्पलके पहाडके ऊपर एक प्रस्तर पर—प्राचीन कन्नडमें

(लगभग १० वी शताब्दि इ.)

जटासिंगनंदि आचार्यर पदव चावय्यं माडिसिदं [॥]

हिन्दी सारानुवाद—चावय्यने आचार्य जटासिंहनन्दिके चरण चिन्होंको निर्मापित किया।

[नोट—आचार्य जटासिंहनन्दिके उल्लेखका महत्त्वपूर्ण लेख। संभव है वरांगचरितके कर्ता आचार्य जटासिंहनन्दि-जो कि ७ वीं इ हुए थे—का यह तपःस्थान रहा हो, और इस परम्पराको जागृत करनेके लिए उनके चरणचिन्ह १० वीं शताब्दीमें स्थापित किये गये हों।]

[२१]

कोप्पलके किलेकी दीवारमें एक मूर्तिके पीठपर—कन्नड लिपिमें

(लगभग १० वी शताब्दि इ.)

ॐ जिनबिंबाय नमः [।]

हिन्दी सारानुवाद—ओम्। जिन प्रतिमाके लिए नमस्कार।

[२२]

कोप्पलके पहाडमें एक गुफाकी दीवारपर—प्राचीन कन्नडमें

(लगभग १००८ इ.)

स्वस्ति [।] श्रीविक्रमादित्यन प्रथमराज्यदोळु श्रीसिंहनन्दितम्मडिगळ् इंगिनीमरणदोळा ओन्दु तिंगळिं साधिसिदोर् [।] श्रीसिंहनन्दि अण्णनुं मतिसागर अण्णनुमरलोकमित्रनुं ब्रह्मचारिअण्णनुं नाल्वरुं विनयंगेय्दोर् स्वामिकुमारनुं।

पोसतु जिनबिंबमं पूजिसे दिविजर् बिम्बुकुन्देयोळ् निरिसि जग- [।]
क्केसेविर्द नागदेवन बसदिय कल्याणकीर्ति कीर्तिगे नोन्तं ॥ [१]
ओ गहनमो निरिसिदनुत्तुंगाद्रियमेगे सिंहणन्द्याचार्यं ब- [।]
न्दिंगिणिमरणंगेय्दोडसंगदे कल्याणकीर्ति जिनशासनमं ॥ [२]
मोदलिंदितळवट्ट देसिगगण श्रीकोण्डकुन्दान्वयास्पदमाचार्यरवार्यवीर्यरनवर् चान्द्रायणाधीशरो- [।]
प्पोदवुळदन्तवरिं बळिक्के पलरुं कर्मक्षयंगेय्दरावुदनेबे बळिकित्त सन्द रविचन्द्राचार्यरिंदोळियोळ् ॥ [३]
गुणसागरमुनिपतिगळ् गुणचन्द्रमुनीन्द्ररभयणन्दिमुनीन्द्र- ।
गणदीपकरेनिसिद माघणन्दिगळ् नेगळ्दरीबळिक्कमदिन्दं ॥ [४]
कदुतपमिङ्गिणिमरणदोळोडलं तवे नोन्तु सिंहनन्द्याचार्यर् [।]
मुडिपिदेडेयोळ् बेडेंगं पडेदिरे माडिसि जिनेन्द्रचैत्यालयमं [॥ ५]
अतिसयदे शान्तिनाथन प्रतिष्ठेयं बिम्बुकुन्देयोळ् माडि महो-
न्नत धर्मकार्यदिं वसुमतियोळ् कल्याणकीर्तिमुनिपर् नेगळ्दर् [॥ ६]

हिन्दी सारानुवाद—श्री विक्रमादित्यके प्रथम वर्ष श्रीसिंहनन्दिने एक माह तक अभ्यास कर समाधिमरणसे स्वर्गवास पाया। सिंहनन्दि, मतिसागर, नरलोक ब्रह्मचारि और स्वामिकुमार ने अन्तिम संस्कार किया। नागदेव बसदिके कल्याणकीर्तिने बिच्चुकुन्देमें जिनभगवान्की अनुपम मूर्तिकी प्रतिष्ठा कर प्रसिद्धि प्राप्त की थी। कल्याणकीर्तिने सिंहनन्द्याचार्यके सम्मानमें जिन-भगवान्के स्मारकको स्थापित किया। देशिग गण, कुन्दकुन्दान्वयमें रविचन्द्राचार्य, गुणसागर, गुणचन्द्र, अभयणन्दि और माघनन्दि आचार्य हुए। कल्याणकीर्तिने सिंहनन्दिके मरणस्थल पर जिन-भगवान्के मन्दिरका निर्माण कर तथा बिच्चुकुन्देमें शान्तिनाथ भगवान्की मूर्तिकी प्रतिष्ठा कर प्रसिद्धि प्राप्त की।

[नोट—यह लेख देशिगणके आदिम आचार्योंके इतिहासकी दृष्टिसे महत्वका है।]

[२३]

कोप्पल गांवमें उपलब्ध एक मूर्तिके पीठपर—कन्नड लिपिमें

(लगभग ११ वी शताब्दि इ.)

देवादिसद्रूपं माचिदेवेन कारि ... सामरायपरोक्षयशो ...... कुशजिनालये ॥ पार्श्व ॥

हिन्दी सारानुवाद—कुश जिनालयमें सामरायकी स्मृति और यशके लिए माचिदेवने.... देवके आदि और सद्रूपको निर्माण कराया। यह पार्श्वनाथ ....।

[२४]

कोप्पल गांवमें उपलब्ध एक मूर्तिके पीठपर—कन्नड लिपिमें

(लगभग ११ वी शताब्दि इ.)

... देवा ... द्रूपं ...... सामरायपरो ...... कुशजिनालये ...... प्रभ [॥]

हिन्दी सारानुवाद—कुश जिनालयमें ....देवके ....सद्रूपको सामरायकी स्मृतिमें निर्माण कराया। यह.... [चन्द्र] प्रभ....।

[२५]

कोप्पल गांवमें उपलब्ध एक मूर्तिके पीठपर—प्राचीन कन्नडमें

(लगभग १२ वी शताब्दि इ.)

श्रीमूलसं[घ]द बलकरग[ण]द पुष्पदंततीर्थंकर सौददलि बोम्मिसमग सासज माडिद प्रतिमे [॥]

हिन्दी सारानुवाद—मूलसंघ बलकर गण (बलात्कारगण) के पुष्पदन्ततीर्थङ्करके भवन (मन्दिर) में बोम्मिसके पुत्र सासजने प्रतिमा निर्माण की।

[२६]

कोप्पलके पहाडमें एक प्रस्तरपर—प्राचीन कन्नडमें

(लगभग १३ वी शताब्दि इ.)

श्रीकोपणद चंद्रसेनदेवर गुड्डु गुड्डगळ चंदप्पन निसिधि [॥]

हिन्दी सारानुवाद—यह निषिधि (स्मारक) कोपणके निवासी, चन्द्रसेनदेवके शिष्य गुड्डगळ चन्दप्पकी स्मृतिमें स्थापित किया गया है।

[२७]

कोप्पलके पहाडमें एक प्रस्तरपर—प्राचीन कन्नडमें

(लगभग १३ वी शताब्दि इ.)

श्रीमतु मूलसंघ सेनगण ... देवभटारर ...... गुड्ड ... डे सेट्टियमग ...... पायणन निषिधि [॥]

हिन्दी सारानुवाद—यह निषिधि (स्मारक) मूलसंघ सेनगणके .... देवभटारके शिष्य तथा .... सेट्टिके पुत्र स्वर्गीय पायणकी स्मृतिमें बनायी गई।

[२८]

कोप्पल गांवके भीतर नेमिनाथमंदिरमें एक पत्थरपर—प्राचीन कन्नडलिपिमें, त्रुटित तथा जीर्ण

(सन् १२४० इ.)

... ... पद्मावती ... ... राजश्रेष्ठिनियोग .... राजराजकिरीटतटपूजित ... ... भृंगनुं ...... निरुपममहिमे .... प्रसाददत्त ... ... दक्षिणाशेष ... ... प्रतापचक्रवर्ति सिंहण ... ... [शकवर्ष] ११६३ नेय स(शा)र्वरी संवत्सरद ... ... धर्मकार्यनिमित्तं ... ... घळे ... ... मत्तरु १० ... ... मुक्कोडेयकल् .... मुक्कोडेय कल् ... ... मुक्कोडेय कल् .... मुक्कोडेय कल् .... गोपुरपुरःस्थापितच्छत्रत्रय .... दक्षिणस्यां दिशि तुंग ... ... गुल्मः ... ... स्थापितचतुःकोणशिला। ... ... प्रदेशस्थापितशिला ... ...

हिन्दी सारानुवाद—प्रतापचक्रवर्ती सिंहण(यादव नरेश)के . . . शकवर्ष ११६३ शार्व्वरी संवत्सरमें, अनेक राजाओंके मुकुटोंके अग्रभागसे पूजित चरण .... के पदकमलोंके भौंरें (शिष्य या भक्त) ... राजश्रेष्ठीके नियोग (आफिस) ... दान कार्यके लिए .... नगर दरवाजासे दक्षिण दिशामें तुंगभद्रा . . १० मत्तर ...... ।

[नोट—लेख में त्रिछत्रसे समन्वित पाषाणोंसे भूमिकी सीमाका निर्देश है। लेख तत्कालीन सामाजिक इतिहासकी दृष्टिसे महत्त्वका है। इसमें वाणिज्यसंघके एक सदस्यको राजश्रेष्ठी लिखा है और उसके आफिसका निर्देश है।]

[२९]

कोप्पलमें एक मंदिरके स्तंभपर—प्राचीन कन्नडमें

(लगभग १३ वी शताब्दि इ.)

स्वस्ति [।] श्रीमद् गौरादेवियर हडपद लक्खा ... यें सांतलदेवियर बसदिगे चिक्कोडिय होलदल्लि मूरु मत्तरु केय्य नूरुपदिंबर केय्य सर्वबाधापरिहारवागि हडेदु कोट्ट शासन [।] आ स्थळक्के सीमेयेन्तेंदडे मूडलरसिय बसदिय मान्यद हत्तुगेयिंदगलद घळे १४ ॥ – बडगलु तीर्थदबसदिय भोगस्थळद मान्यद हत्तुगेयिं नीळद घळे ४७ पडुवलु तिर्मबरसिय बसदिय मान्यद हत्तुगेयिं बडगलगलद घळे १४ ॥ – तेंकलरसियबसदिय मान्यद मत्तरोन्दर हत्तुगेयिं नीळद घळे ४७ [॥]

हिन्दी सारानुवाद—श्रीमती गौरादेवीके ताम्बूलाध्यक्ष लक्खार्यने चिक्कोडिके क्षेत्रमें स्थानीय ११० प्रतिनिधिओंसे सब बाधाओं (कर आदि) से रहित प्राप्त कर तीन मत्तर प्रमाण कृष्य भूमि को शान्तलदेवी की बसदिके लिए दान में दिया जिसका कि यह शासन पत्र है। इसके बाद चारों दिशाओंमें भूमिकी सीमाका निर्देश है।

[३०]

कोप्पलके पहाडमें एक पाषाणखंडपर—कन्नडमें

(लगभग १६ वी शताब्दि इ.)

श्रीमच्छायाचंद्रनाथस्वामी विजयते [।] श्रीमद् देवेंद्रकीर्तिभट्टारकर मडिय पाद अवर प्रिय [शिष्यरुमा] वर्धमान-देवरु [कट्टि]सिदरु [॥]

हिन्दी सारानुवाद—श्रीमान् छायाचन्द्रनाथ जयवंत हों। श्रीमान् देवेन्द्रकीर्ति भट्टारकके चरण चिन्होंको उनके प्रिय शिष्य वर्धमानदेवने उत्कीर्ण कराया।

[३१]

यह तथा निम्नलिखित चौदा लेख कोप्पलके पहाडमें एक गुफेके भीतर, जिसमें अंक २२ का शिलालेख है, उपलब्ध हुए। किसी ढंगके शाई से लिखे हुए यह सब प्रायः यात्रिकों के नाम हैं।

(लगभग १० से १३ वी शताब्दि इ.)

पारिसकीर्तिदेवरु बंदरु [।]

हिन्दी सारानुवाद—पारिसकीर्ति देव इस स्थानमें आये थे।

[३२]

करहडद इंद्रनागंण ।

हिन्दी सारानुवाद—करहडके इन्द्रनागण्ण यहां आये थे।

[३३]

पायण बंदरु [।] प्लवंग सं [।]

हिन्दी सारानुवाद—प्लवंग संवत्सरमें पायण इस स्थानमें आया था।

[३४]

मासोपवासि महानंदि [।]

हिन्दी सारानुवाद—मासोपवास करनेवाले महानन्दि यहां आये थे।

[३५]

बसिय सांतप्प [।]

हिन्दी सारानुवाद—जैन मन्दिरका सान्तप्प यहां आया था।

[३६]

चक्कजीय चंद्रप्प [।]

हिन्दी सारानुवाद—चक्कजीय चन्द्रप्प इस स्थानमें आये थे।

[३७]

लखंण [।]

हिन्दी सारानुवाद—लखण्ण इस स्थानमें आया था।

[३८]

वर्धमान [।]

हिन्दी सारानुवाद—वर्धमान इस स्थानमें आया था

[३९]

कोल्लापुरद् सोवणन मग ...... [।]

हिन्दी सारानुवाद—कोल्लापुरके सोवणका पुत्र यहां आया था।

[४०]

तेंगुळिय संगप्प [।]

हिन्दी सारानुवाद—तेङ्गुळिका सङ्गप्प यहां आया था।

[४१]

गुंडकल्ल सोमिगुड्ड [।]

हिन्दी सारानुवाद—गुण्डकल (वर्तमान गुण्टकल रेल्वे स्टेशन) का सोमिगुड्ड यहां आया था।

[४२]

ब्रह्मसमुद्र [।]

हिन्दी सारानुवाद—ब्रह्मसमुद्र यहां आया था।

[४३]

तोडरमल्ल नंजिनाथनु [।]

हिन्दी सारानुवाद—नञ्जिनाथ तोडरमल्ल इस स्थानमें आया था।

[४४]

मीसरगंड कल्लप्पनायकरु [।] राक्षस संवत्सर मार्गशीर्ष सु. ११ गुरु [।]

हिन्दी सारानुवाद—राक्षस संवत्सरके मार्गशीर्ष शु. ११ गुरुवारको मीसरगण्ड (श्मश्रु-वीरों में वीर) कल्लप्पनायक यहां आया था।

[४५]

मल्लानेय मग नंजरायनु [।]

हिन्दी सारानुवाद—मल्लानेका पुत्र नञ्जराय इस स्थानमें आया था।

[४६]

उप्पिनबेटगेरी गांवके बाहर एक खेतमें उपलब्ध पत्थरपर—प्राचीन कन्नडमें

(सन् ९६४ इ.)

स्वस्त्यकालवर्षदेव श्रीपृथ्वीवल्लभ महाराजाधिराज परमेश्वर परमभट्टारकं चलकेनल्लातं श्रीमत्कन्नर देवन राज्य-वुत्तरोत्तराभिवृद्धियिं सलुत्तिरे [।] शकनृपकालातीतसंवत्सरशतंगळ् ८८७ नेय रक्ताक्षिसंवत्सरं प्रवर्तिसुत्तिरे [।] यादव-

वंशदोळ् पाणराजनातन मगं शंकरगंडनातन मगनप्पुवराजनातन मगं शंखपय्यनातन मगं गोम्मरसनातन मगनसगमस्स-नातन मगं [।] स्वस्ति समधिगत पञ्चमहाशब्द महासामंताधिपति जयधीर भुवनैकरामनभिमानधवळं रट्टरमेरु राज-भूरिश्रव विद्विष्टनारायण सत्यार्णवं धर्मरत्नाकरं श्रीमत् शंकरगण्डरसं कुपणदोळ् तम्म माडिसिद जयधीर जिनालयद तळवृत्तिगे पोलनं बेडिदोडे [।] चळुक्यवंशदोळ् गोवणनातन मगं राजनातन मगं बिक्कियण्णनातन मगं सूद्रकनातन मगं गोग्गियातन मगं [।] स्वस्ति समधिगत पञ्चमहाशब्द महासामन्तं [तेजोर्णव सम्मनदाण्म सारलोळिळद] गुणशुद्धमार्गे पगेगे बलगण्डं नुडिदन्ते गण्डं कृतयुगगळळं श्रीमत् राट्टय्यं शूरस्थगणद श्रीनन्दिभटारर शिष्यर् विनयनन्दि सिद्धान्तद भटाररवर शिष्यर् नागनन्दिपंडित भटारर्गे उत्तरायणसंक्रान्तियोळ् कालंकर्च्चि कुक्कनूर्मूवत्तरोळगण .... तम्म परवरियप्प सान्त वोलनं मूनूरु मत्तरं मण्साम्यमागे कोट्टं [॥]

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् [।] षष्टिर्वर्षसहस्राणि विष्टायां जायते क्रिमिः ॥ [१]
सामान्योयं धर्मसेतुर्नृपाणां काले काले पाळनीयो भवद्भिः [।]
सर्वानेतान्भाविनः पार्थिवेंद्रान् भूयो भूयो याचते रामभद्रः ॥ [२]

हिन्दी सारानुवाद—अनेक बिरुद्धारी अकालवर्ष कन्नरदेव (राष्ट्रकूट नरेश कृष्ण तृतीय) का राज्य उत्तरोत्तर अभिवृद्धिमान् था। रक्ताक्षि संवत्सर एवं शक संवत् ८८७ में यादववंशमें उत्पन्न अनेक विरुद्धारी महासामन्त शङ्करगण्डरस (जिसके पूर्वजोंके लेखमें नाम दिये हैं) ने कोपणमें अपने द्वारा निर्मापित जयधीर जिनालयकी नित्यप्रतिकी आवश्यकताओंकी पूर्ति के लिए भूमिकी प्राप्तिके लिए प्रार्थना की। चालुक्यवंशके अनेक बिरुद्धारी महासामन्त राट्टय्य (जिसके पिता प्रपितामह आदिका उल्लेख लेखमें है) ने उत्तरायण संक्रान्तिके समय सूरस्थ गणके मुनि श्रीनन्दि भटारके प्रशिष्य और विनयनन्दि सिद्धान्त भटारके शिष्य नागनन्दि पण्डित भटारके पाद प्रक्षालनकर कुक्कनूर ३० में स्थित अपनी जागीरसे ३०० मत्तर प्रमाण कृष्यभूमिको स्वामित्वके अधिकार पूर्वक जिनालयको दे दी। दान की सुरक्षाके श्लोक।

[नोट—यह लेख चालुक्यवंशके तत्कालीन राजनीतिक एवं धार्मिक जीवनके अनेक विषयों पर प्रकाश डालता है]

[४७]

हल्गेरीगांवके भीतर एक पत्थरपर—प्राचीन कन्नडमें—त्रुटित

(लगभग ८ वी शताब्दि इ.)

स्वस्ति [।] श्रीविजयादित्यसत्याश्रय श्रीपृथ्वीवल्लभ महाराजाधिराज परमेश्वर भटार[को] पृथ्वीराज्यदन्दु कोपणद [मूरु प]तिर्युं गुत्तियोडेयनुं गरोजनुं करणमागे मदेवळेरे ......

हिन्दी सारानुवाद—पृथ्वीवल्लभ, महाराजाधिराज, परमेश्वर भट्टारक श्रीविजयादित्य सत्याश्रय जब कि पृथ्वीपर शासन कर रहे थे और जब कोपणका शासक एवं गुत्तिका स्वामी गरोज, सचिव के पद पर था ..... ।

[४८]

अरकेरी गांवके भीतर बसवण्णमंदिरमें एक पत्थरपर—प्राचीन कन्नडमें जीर्ण

(विकारि संवत्सर [शक ८६१] = इ. स. ९४०)

स्वस्त्यकालवर्षदेव श्रीपृथ्वीवल्ल......राजाधिराज परमेश्वर... ... ...श्रीमत् कन्नरदेव प्रवर्धमानवि ... मुत्तरोत्तरमभिवृद्धिगे सलुत्तिरे [।] सत्यवाक्य [कों]गुणिवर्मं धर्ममहाराज कुवळाळपुरवरेश्वर ... ... पेर्मानडिगळ् देवर् ... ... वाडि तोंबत्तारुसासिर .... मुखूरुमं दुष्ट ... ... त्तिरे [।] समधिगत ... ... शिष्टजनवत्स...

... ... द्रोहका ... ... ण्डं वैरिकृतान्त ... ... दोरे इच्छोलिरद ... ... नृपकालातीतसंवत्सर ... ... नेव विकारि ... ल्गुनशुद्ध प्र ... ... पणद पोलद ... ... नमस्किरिसि ... ... दिभियैस्य ... ... स्वदत्तां ... ... वैसह ... ... बाड भोगपतिगळ् कादु ... ... हा श्री [॥]

हिन्दी सारानुवाद—अनेक बिरुद्धारी अकालवर्ष पृथ्वीवल्लभका राज्य उत्तरोत्तर अभिवृद्धिमान् था। और अनेक बिरुद्धारी कुवलालपुरवरेश्वर पेर्मानडि (गंगनरेश बूतुग द्वितीय) गङ्गवाडि ९६ हजार तथा बेळ्ळवल ३०० पर शासन कर रहा था। ... शिष्टजन पर स्नेह करने वाले इस सामन्तने, जो कि विरोधियोंके लिए यमराज था .... पडोदोरे २००० ....

शक संवत् .... बीतनेपर विकारि संवत्सरके फाल्गुन सु. १ .... कोपणके क्षेत्र .... शापात्मक श्लोक। भोगपति (शासनाधिकारि)द्वारा गांव दानकी सुरक्षाके लिए प्रार्थना। मंगल महाश्री।

[४९]

यलबर्गी गांवसे प्राप्त एक मूर्तिके पीठपर—प्राचीन कन्नडमें

(लगभग १२ वी शताब्दि इ.)

स्वस्ति [।] श्रीमूलसंघ देसिय गणद मादणदणायक माडिसिद बसदिगे रायराजगुरु मंडलाचार्यरप्प श्रीमद् माघनंदि सिद्धान्तचक्रवर्तिगळ प्रियगुड्डुगळु श्रीकोपणतीर्थद प्रम्मेयर पृथिगौडन प्रियांगने मलौवेगे पुट्टिद सुपुत्ररु बोपण्णरा तं ... लांजलि मुख्यवागि प्रह्ल नोंपिगेयु चौविस तीर्थंकर माडिसि कोट्टरु [।] मंगळमहा श्री श्री श्री ॥

हिन्दी सारानुवाद—राय राजगुरु मण्डलाचार्य माघनन्दि सिद्धान्तचक्रवर्तिके प्रिय शिष्य तथा कोपणतीर्थ निवासी पम्मेयर पृथिगौड और उसकी पत्नी मलौवेके पुत्र बोपण्णने अपने धार्मिक व्रतोंकी समाप्ति पर चौवीस तीर्थङ्करकी यह मूर्ति बनवाकर श्रीमूलसंघ देसिय गणसे सम्बन्धित तथा मादण दण्डनायक द्वारा निर्मापित बसदिके लिए समर्पित किया।

[५०]

यलबर्गी गांवसे प्राप्त एक मूर्तिके पीठपर—प्राचीन कन्नडमें

(लगभग १२ वी शताब्दि इ.)

स्वस्ति [।] श्रीमूलसंघ देसियगण पुस्तकगच्छ यिंगळेश्वरद बळिय माधवचंद्रभट्टारकर गुड्डु श्रीमद् राजधानीपट्टणं प्ररंबरगेय कुळाग्रि(ग्र्य) सेनबोव आचण्ण यवरमग देवणनु सिद्धचक्रद नोंपि श्रुतपंचमी नोंपिगे माडिसिद पंचपरमेष्ठिगळ प्रतिमे [।] मंगळं [॥]

हिन्दी सारानुवाद—यह पञ्चपरमेष्ठीकी मूर्ति सिद्धचक्र और श्रुतपञ्चमी व्रतोंके उत्सव पर मूलसंघ देसिय गण, पुस्तकगच्छ इङ्गळेश्वर बळिके आचार्य माधवचन्द्र भट्टारकके गृहस्थ शिष्य तथा परम्बरगे निवासी आचण्ण सेनबोव (पटवारी) के पुत्र देवणने बनवायी। मङ्गल हो।

[५१]

यलबर्गी गांवमें उपलब्ध एक मूर्तिके पीठपर—प्राचीन कन्नडमें

(लगभग १२ वी शताब्दि इ.)

स्वस्ति [।] श्रीमन्महामंडळेश्वर वीरविक्रमादित्यदेवन महाप्रधान तंत्राधिष्ठायक देवणार्यनायक ...... पुण्यकांति चलदंकराम ...... [सुहाद्रि] मूलसंघ देसियगण ... ... चिंतामणि सज्जनजनचूडामणि ... ... नायकिति ... . पार्श्वनाथचैत्य[द्व]यमनेसिसि यास्थानमं तम्मगे ... ... माडिसि बिट्टळु [॥]

हिन्दी सारानुवाद—श्रीमान् महामण्डलेश्वर वीर विक्रमादित्यदेवके महाप्रधान, तत्राधिष्ठायक देवणार्यकी पत्नी (जिसके लेखमें विशेषण दिये गये हैं) ने पार्श्वनाथ भगवानके दो चैत्य (वेदिका) वाले मन्दिरको बनवाकर उस मन्दिरके लिए यह प्रतिमा निर्माण कराकर भेंट की।

[५२]

आडूरगांवमें उपलब्ध एक मूर्तीके पीठपर—कन्नड लिपिमें

(लगभग १२ वी शताब्दि इ.)

श्रीमूलसंघसंभवब ...... ग [णाध्यक्ष] ... ... संयमिना षोडश ... ... [प्राकृता च सह] ......

हिन्दी सारानुवाद—श्री मूलसंघ बलात्कारगणके अधिपति (किसी) मुनि ने .... सोलहवें ...... ।

[५३]

राजूरु गांवमें एक पत्थरपर—प्राचीन कन्नडमें—जीर्ण

(लगभग १२ वी शताब्दि इ.)

श्रीमत्परमगंभीर... ... ... जिनशासनं [१]

... ... तंन माडि ... ... पण पोलदोळ ... ... माडि बिट्टरु म १० किसु म २ ... ... केळगे गद्दे कम्म ... ... नीधर्ममं प्रतिपाळिसिदवर्गे वारणासि कुरुक्षेत्र प्रयागेयंब ... ... कट्टिसि चतुर्वेदशास्त्रपरायणरप्प ब्राह्मणर्गे कोट्ट पुण्यमिदनु लंघिसि किडिसिदवर्गाकलुगळ ना ब्राह्मणरुमनातीर्थगळोळु कोंद पातकमेय्दुगुं ॥ द्विज ... ... दोत्पळवनरजनीकर ... ... जनतुष्टिकरं वृजिन ... ... सुजनाग्रणि ... ... नेने मेच्चद ......॥[२]

हिन्दी सारानुवाद—जिनशासनकी प्रशंसा। कयी पक्तियां त्रुटित। .... क्षेत्रमें १० मत्तर कृष्यभूमि, २ मत्तर लाल भूमि, नीचे गीली भूमि जिसका प्रमाण ..... कम्म था। जो दान की रक्षा करेगा उसे पुण्य होगा और जो हानि पहुंचा देगा उसे पाप। सुजनोंमें अग्रगण्य मनुष्योंको तुष्ट करनेवाले ...... नीलकमलराशिके लिए चन्द्रके समान ..... कौन प्रशंसा न करेगा ?

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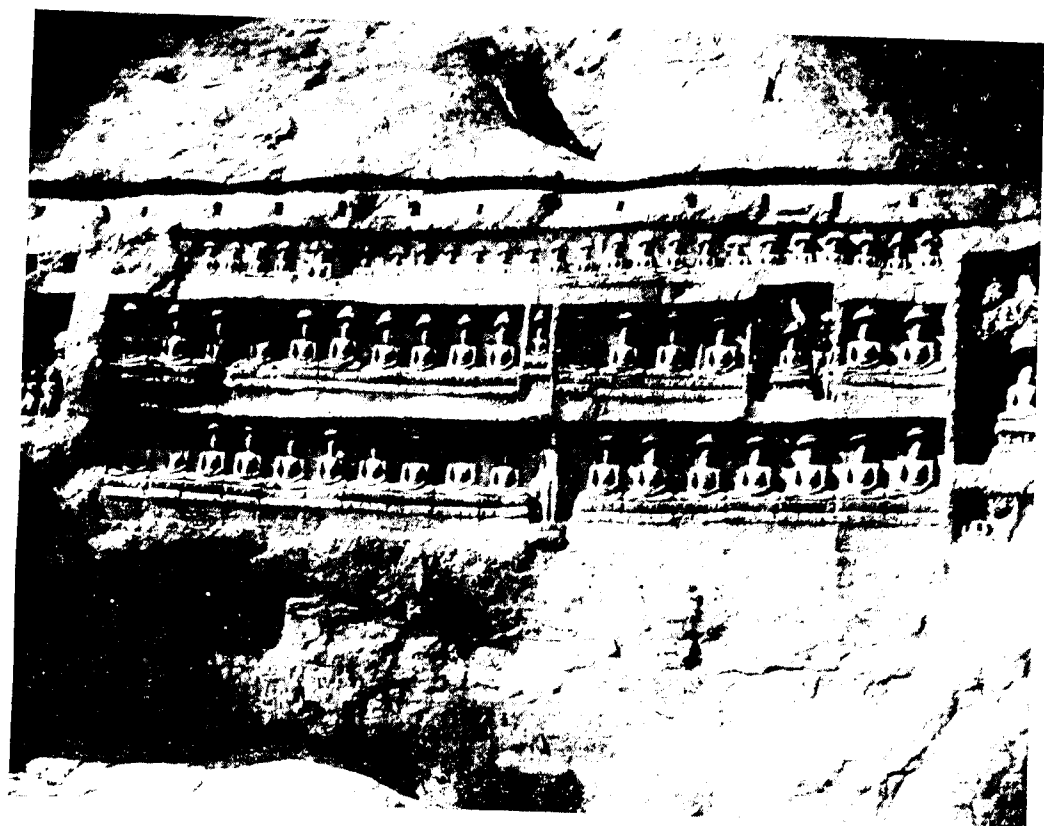
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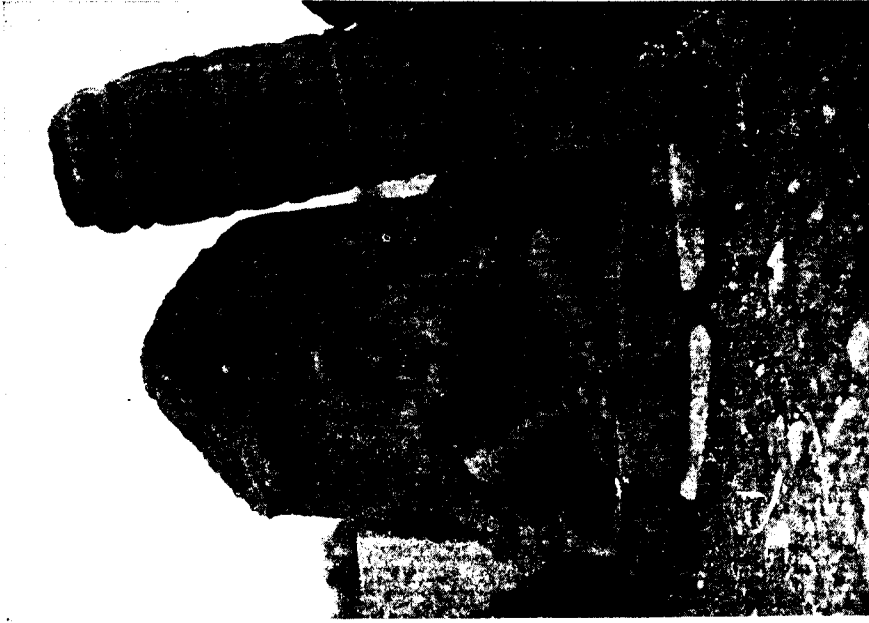
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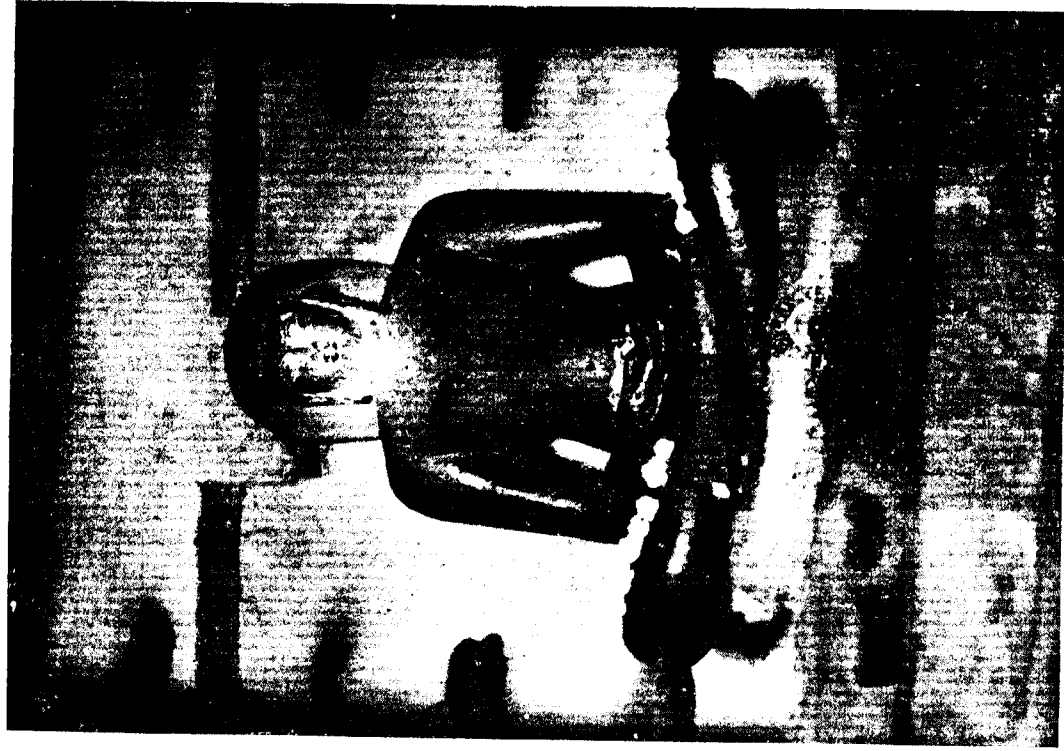
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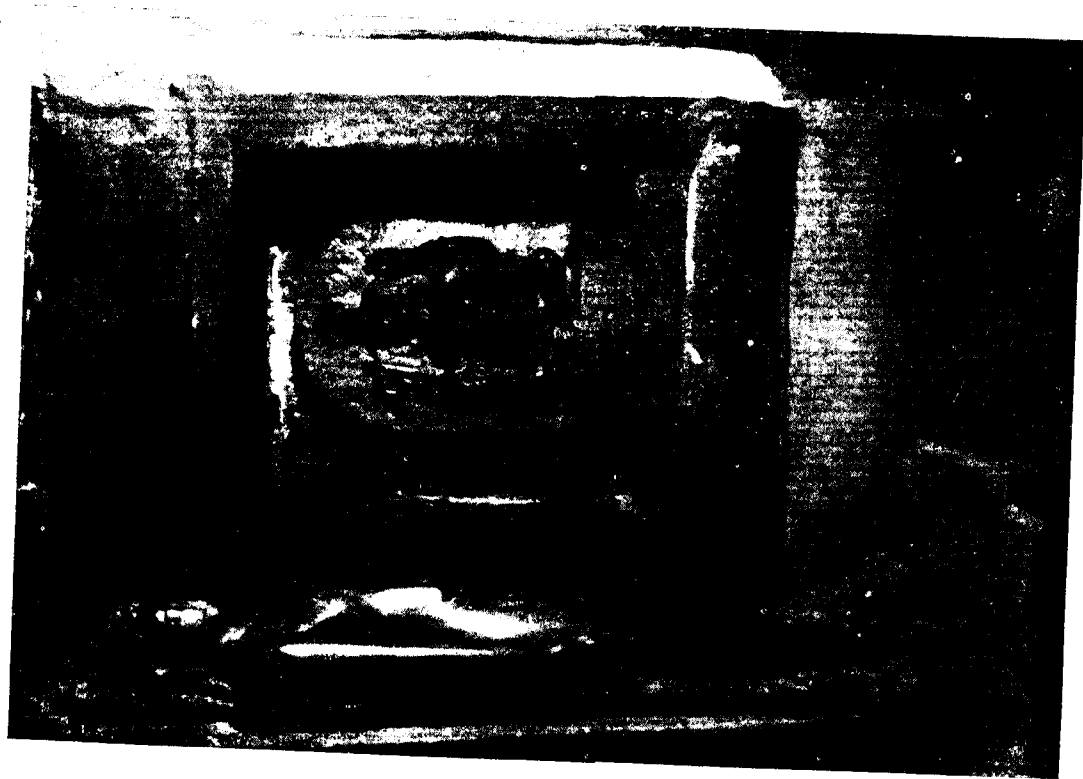
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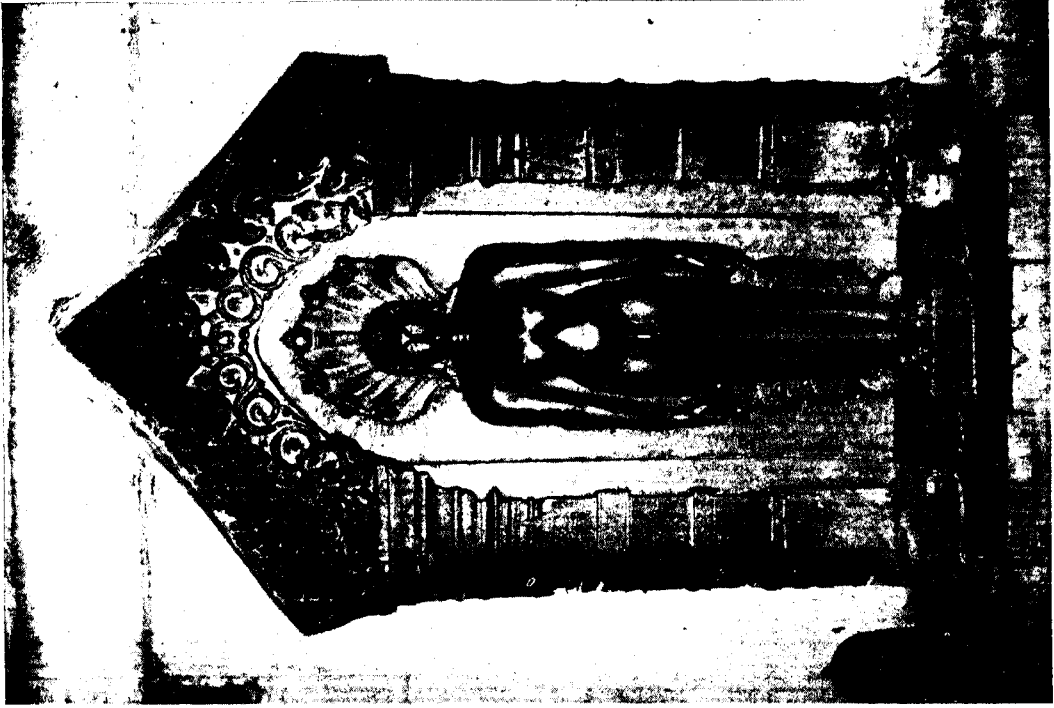
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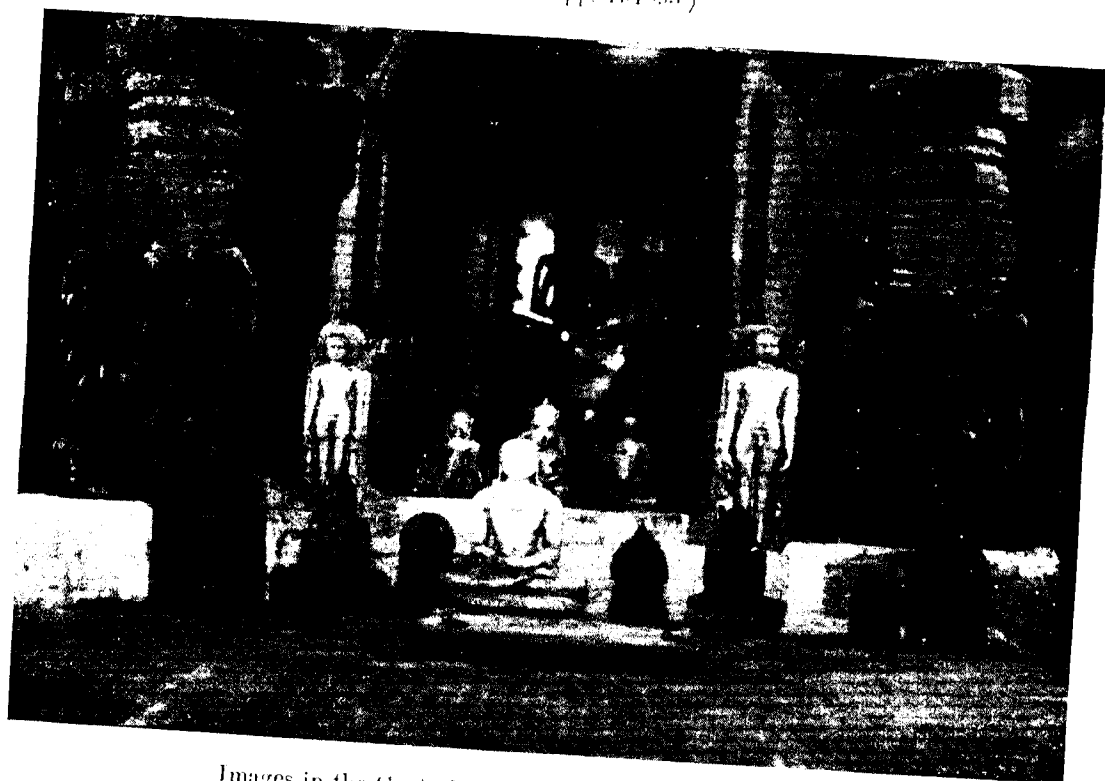
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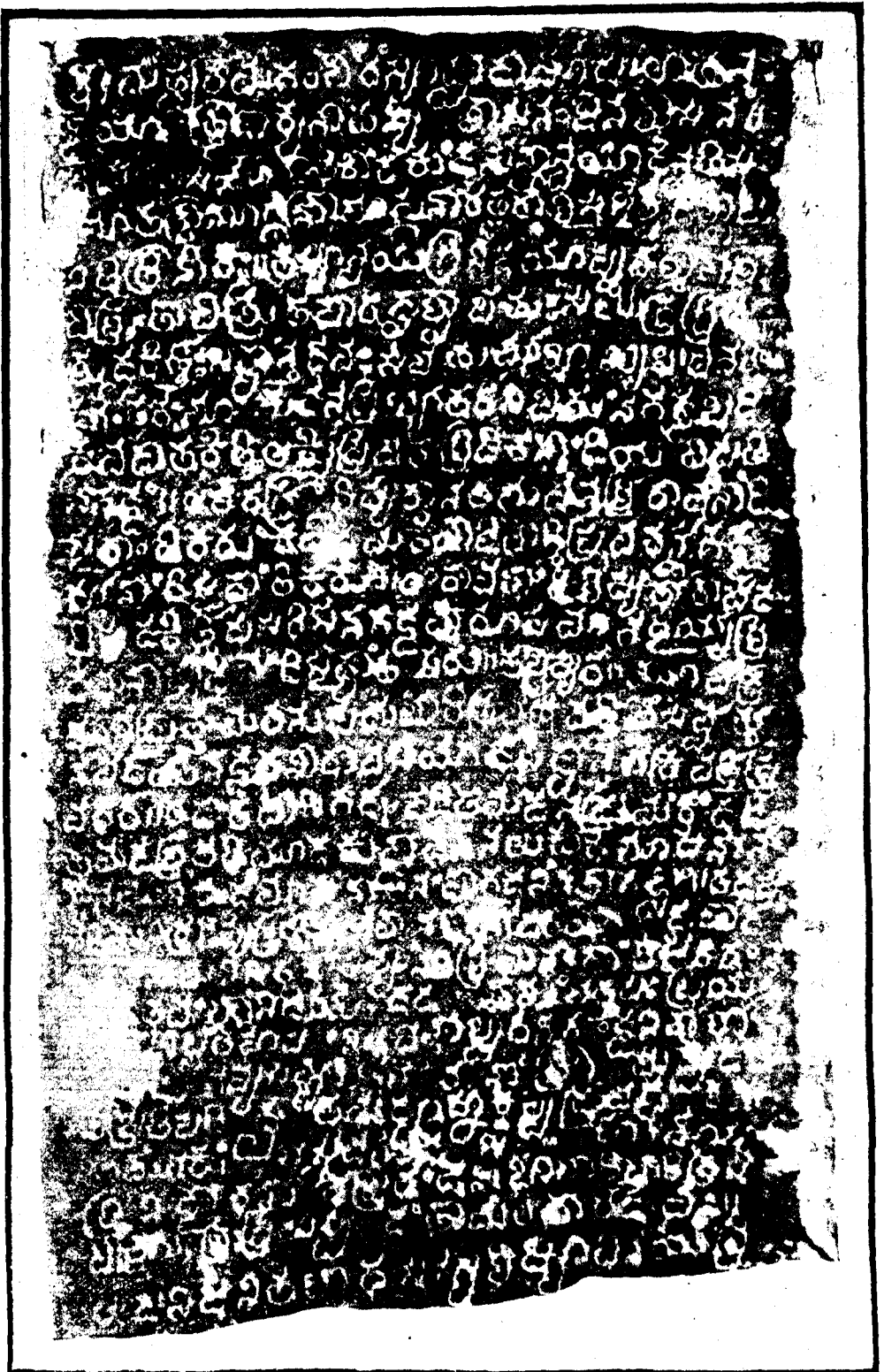
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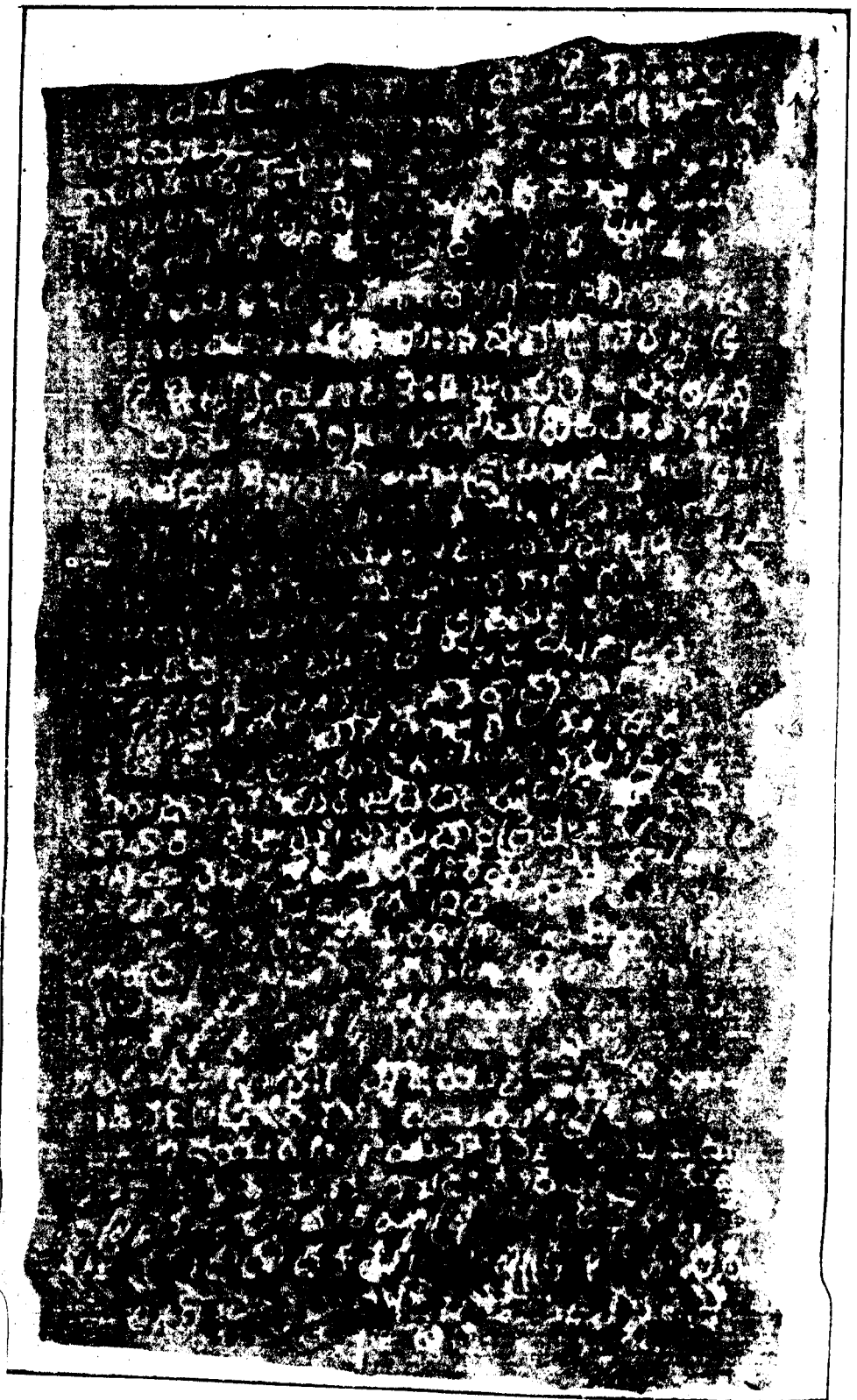
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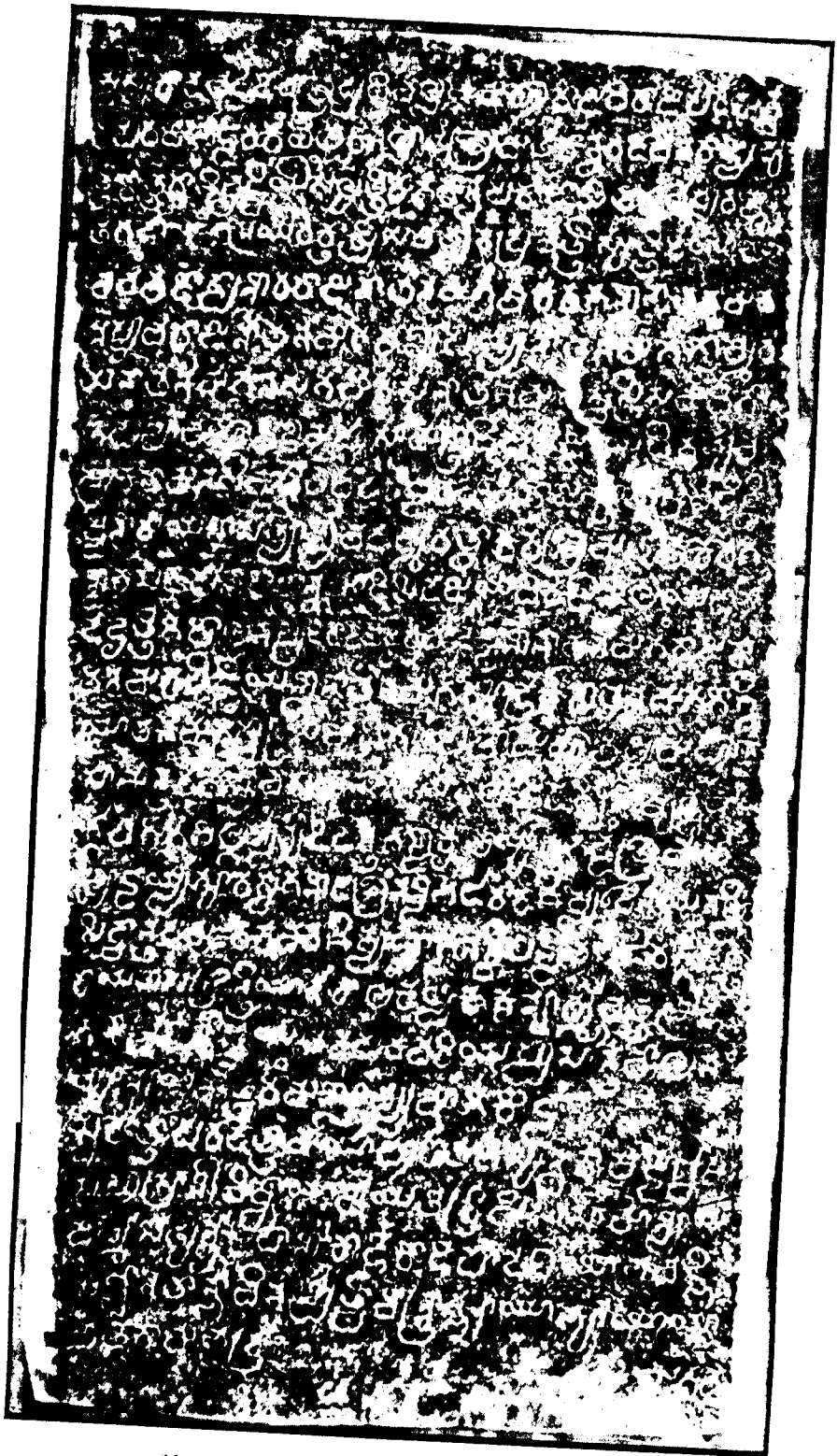
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